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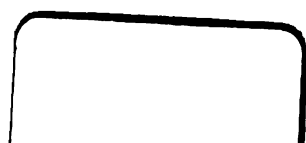
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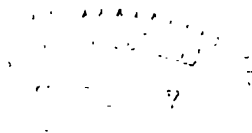
THE
CHRISTIAN REFORMER;
OR,
UNITARIAN
MAGAZINE AND REVIEW.

NEW SERIES, VOL. IX.

FROM JANUARY TO DECEMBER, 1853.

LONDON:
EDWARD T. WHITFIELD, 178, STRAND.

1853.



THE NEW YORK
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ASTOR, LENOX, AND
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THE CHRISTIAN REFORMER.

No. XCVII.]

JANUARY, 1853.

[Vol. IX.

CHRISTIANITY IN THE THIRD CENTURY.*

IF any of our readers, on seeing the annunciation of a work in four volumes on Hippolytus by the eminent diplomatist who here appears before us in simple literary guise, has consulted Lardner, or the learned article by Mr. J. C. Means in Dr. Smith's Dictionary, he may well have wondered whence the materials for so large a book can have come. For the impression left upon his mind will be, that Hippolytus is a person about whom much has been fabled and little is known, whose very country is uncertain, being variously assigned to Arabia and Italy, and whose reputed works are fragmentary or spurious. M. Bunsen has not been deterred from attempting to infuse order into this chaos, and not only to clear up the most important points in the personal history of Hippolytus and distinguish what is genuine from what is supposititious in his writings, but to deduce from them a picture of Christianity as it existed in the early part of the third century. As Hippolytus had been himself a pupil of Irenæus, who had been the disciple of Polycarp, and Polycarp had been, at Ephesus, the disciple of St. John, he hoped, by the help of his history and writings, to be able to recover the true traditions and doctrines of the apostolic age. To do this, great labour, great learning and critical sagacity were necessary, and of all these the work before us bears abundant proofs. It is evident that criticism and the history of religion have been the author's first love, and that his devotion to them has never cooled, in the midst of those less congenial labours in which his life has for many years been spent.

Probably his work would never have been accomplished, but for the fortunate accident of the discovery of a work of Hippolytus, which had been appropriated by another illustrious name. From one of the convents of Mount Athos, those sepulchres of Greek literature, a MS. was brought to Paris in 1842, and deposited in the Royal Library, treating of the history of heresies

* Hippolytus and his Age, or the Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus; and Ancient and Modern Christianity and Divinity compared. By Christian Charles Josias Bunsen, D.C.L. 4 Volumes.

and philosophical dogmas. It attracted the notice of a German scholar, naturalized in France, M. E. Miller, who concluded it to be a lost work of Origen, and it was published, in 1850, by the University of Oxford, under the title of Origen's *Philosophumena*, or "A Refutation of all Heresies." Various circumstances, however, combine to shew that this title is incorrect, notwithstanding the authority of the MS. It is, indeed, a continuation of a work partially printed among those of Origen, and called *Philosophumena*; but that work itself had been long pronounced not to be Origen's, on the ground that the author speaks of himself as a bishop, which Origen never was. On the other hand, a treatise "Against all Heresies" is quoted by Eusebius as the work of Hippolytus. But the decisive evidence is found in a passage of the *Myriobiblion* of Photius. Among the 280 works which this extraordinary man read, analyzed and extracted, while he was yet a layman and engaged in an embassy to Assyria, and of which he gave his brother Tarasius an account, a treatise of Hippolytus is mentioned (c. 121) on thirty-two heresies, beginning with the Dositheans and going down to Noetus and the Noetians. It was composed, according to Photius, from the lectures of Irenæus, whose pupil Hippolytus had been. Now this number of thirty-two just corresponds with the number of the heresies reckoned up in the work attributed to Origen, and not with those mentioned by Irenæus himself, or Epiphanius, or any other ancient *malleus hæreticorum*. This would certainly be a very remarkable coincidence, if purely accidental. The contents of the work correspond with the account given by Photius; the basis is Irenæus, whom the writer sometimes corrects, sometimes condenses, sometimes expands, and generally improves. One great improvement which he has introduced is, that his account of the heresies is preceded by a review of the ancient systems of physical philosophy, which he employs to shew that what the heretics allege to be Christian is really borrowed from the Greeks, and therefore falsely imputed to Christianity. Some difficulties, indeed, present themselves when we compare the work before us with the accounts which Photius and others give of the treatise of Hippolytus. Photius calls it a little book (*βιβλίδιον*), and yet it makes a goodly volume of 300 pages. To this M. Bunsen replies, that the work consists of two parts, the *Philosophumena* and the *Heresies*, and that if we separate them, the *Heresies* alone occupy only 250. Photius says that the work of Hippolytus began with the Dositheans, whereas the recently printed MS. begins with the Naasseni or Ophites, not mentioning the Dositheans at all. The name, however, appears not to have been used very strictly by ecclesiastical writers, and to have represented generally the Judaizing schools of heretics, though Dositheus was not really a Christian at all, but lived before the age of Christ. M. Bunsen's ingenuity is most severely taxed in the endeavour to reconcile

the identity of Hippolytus and the author of the work before us, with an alleged quotation which is nowhere to be found in it. Peter of Alexandria, in controversy with the Quartodecimans, who maintained that Easter should always be kept on the 14th day of the first moon after the equinox, quotes Hippolytus as saying in his treatise against Heresies, "I see there is a contentiousness in this affair. For the Quartodeciman says thus, 'Christ celebrated the Passover on that very day and suffered; I therefore must do also as the Lord did.' But he is wrong from not knowing that when Christ suffered he did not eat the Passover according to the Law. For he was the Passover which had been foretold, and which was accomplished on the day appointed." Now the author of the work which is claimed for Hippolytus does allude to the Quartodeciman controversy, but condemns it on a different ground. M. Bunsen maintains, however, that the text shews itself to be defective, and that the connection of the author's reasoning proves that he must have used two arguments—one that which Peter quotes, the other that which we actually have. We fear that this part of his reasoning will not carry much conviction; yet in spite of this serious difficulty, which might disappear had we a greater number of MSS., we cannot resist the conclusion that the treatise against Heresies belongs to Hippolytus and not to Origen. Its contents testify negatively that it cannot be Origen's, because it contains a confession of faith differing in some important points from the known opinions of the Alexandrian Father. They afford a strong presumption that it is a work of Hippolytus, because it manifests such an intimate knowledge of the affairs of the Roman Church, and even the secret history of its ecclesiastical dissensions and intrigues, as Hippolytus would naturally possess; but could with no probability be attributed to a secluded Alexandrian scholar, like Origen, who only passed a short time as a visitor at Rome.

This argument assumes that we know Hippolytus to have been a Roman bishop, a thing left in the greatest uncertainty by the writers to whom we referred at the beginning of this article. He is called by a long succession of writers, from Peter of Alexandria, before quoted, down to Nicephorus in the 14th century, Bishop of Portus, near Rome, or a Roman bishop. The "Portus near Rome" is opposite to Ostia, at the mouth of the Tiber; but there was a *Portus Romanus* in the south of Arabia, now Aden, and the indefinite language of Eusebius and Jerome had led to the supposition that this was the see of Hippolytus, an opinion which can no longer be maintained since the clear exposition which Bunsen has given of the evidence for his being a Roman bishop. Such a phrase may sound strange to one who has been accustomed to consider the Pope as the autocrat of the Church; but in the beginning of the third century he held a much humbler place in the ecclesiastical system. In those days

the suburban bishops were joined with the Roman parish priests, or *cardinales*, as members of the governing clerical body of Rome; and Hippolytus, though bishop in his own see, or more properly *parish*, of Portus (for there were then no parishes as distinct from episcopal sees), was a presbyter in relation to this body, and hence frequently receives the title of presbyter. The circumstance that a statue, identified, though without his name, by a list of his works and a Paschal Cycle engraved upon it, was found, in 1551, in an ancient Roman cemetery on the road to Tivoli, speaks strongly also in favour of his bishopric having been near Rome and not in the extreme point of southern Arabia.

Of the events of his life we know little with certainty. His name, and the fluency with which he writes Greek,* lead to the supposition that he was born in some part of the Roman empire where Greek was commonly spoken; his intimacy with Origen and his familiarity with Alexandrian speculation, both in philosophy and religion, that he had resided, if he were not born, in Egypt. He seems to have come to Rome during the episcopate of Zephyrinus, and was a bitter enemy of Callistus, his successor, of whom he tells us a great deal more than we previously knew, and more than zealous Romanists will thank him for disclosing. During the episcopate of Victor, a benevolent Christian named Carpophorus, having a clever slave called Callistus, made him manager of a bank which he kept at Rome, in which many brethren and widows deposited their money. Having robbed the bank, so that when the depositors demanded their own it was not forthcoming, Callistus went down to Ostia and got on shipboard, but was overtaken by his master and put into the *pistrinum*. This ancient Fauntleroy fared better than his modern representative.

Committunt eadem diverso crimina fato:

Ille crucem sceleris pretium tulit, hic diadema.—Juv. xiii. 104.

He was subsequently transported to Sardinia, but being released through the kind offices of Marcia, the concubine of Commodus, he gained the good graces of the bishop of Rome, Zephyrinus, who, according to Hippolytus, was not only stupid and ignorant, but avaricious, and took bribes. During his lifetime Callistus had done as he liked with him, and at his death became bishop of Rome, a worthy link in that chain of episcopal succession, of which we must all lay hold if we hope for salvation. His conduct in the sacred chair was conformable to his preceding life. According to Hippolytus, he claimed to himself the right

* Τὴν φράσιν σαφὴς ἐστὶ καὶ ὑπόσχεσις καὶ ἀκρίβεια, ἢ καὶ πρὸς τὸν Ἀρριανὸν οὐκ ἐπιστρέφεται λόγον, is the discriminating criticism of Photius. In this age of Greek loquacity, the epithet of ἀκρίβεια is no small praise. Ἐπιστρέφεται seems to mean, "laboriously strain after," not "come up to," as Bunsen renders it.

to forgive the sins of all, and maintained that a bishop must not be deposed, even if he commit a sin unto death. The consequence was relaxation of discipline, both among clergy and laity, leading to very scandalous abuses. We might have taken this account of his evil deeds without deduction on the word of Hippolytus, had not a deadly theological feud existed between him and Callistus. The church was distracted by the interminable question about the divine and human natures in Christ, the deity of the Son and Spirit, and the unity of the Godhead. Callistus, before he became bishop of Rome, had not, indeed, distinctly favoured the heresy of Sabellius, but had trimmed between him and Noetus; when he had been made bishop he threw off Sabellius as not orthodox, yet would not adopt what Hippolytus considered as the true doctrine, of course his own, setting up a modification of Noetianism. For this Hippolytus calls him "a foolish, shifting fellow, who, inventing blasphemies above and below, in order to speak against the truth, sometimes is not ashamed to fall into the doctrine of Sabellius, sometimes into that of Theodotus." This outbreak of *odium theologicum* may induce us to receive with some grains of allowance all the judgments of Hippolytus concerning Callistus.

Under what circumstances, or in what year, Hippolytus underwent martyrdom, is uncertain. He was transported to Sardinia, in Maximin's persecution, to perish there, if so it might be, by the malaria fever, in 235 A.D., and is said there to have been beaten to death with clubs. According to Prudentius, however, who has devoted a hymn to his memory, he was martyred at Ostia, by being fastened to wild horses, who tore him limb from limb. This tragic fate was represented in the age of the poet (Prudentius *Passio Hippolyti Martyris*, l. 85) on the walls of his sanctuary. The judge

— supinata residens cervice, "Quis inquit
Dicitur?" Affirmant dicier Hippolytum.
"Ergo sit Hippolytus, quatiat turbetque jugales
Interseatque feris dilaceratus equis."

Yet it is thought that the only ground for this tradition, though vouched both by poetry and painting, is the fate of his namesake, the son of Theseus, dashed to pieces by his own frantic steeds. Prudentius charges him with the heresy of Novatus,—an imputation hardly reconcilable with chronology, but which may be explained by his opposition to Callistus, whose fame for orthodoxy increased after his death. Bunsen thinks Hippolytus was martyred, if not in 236 A.D., not later than 238.

Besides vindicating the claim of Hippolytus to the authorship of the newly-discovered work, Bunsen examines the authenticity of the other writings which have been attributed to him, and pronounces them, with few exceptions, his genuine work. They form together a most valuable body of evidence respecting the

faith and practice, the ritual and legislation, of the Church at the beginning of the third century of its existence. Every point of criticism is discussed with great learning and acuteness; and the future editor of Hippolytus, by the aid of these disquisitions, will be able to perform his work much more satisfactorily than Fabricius did at the beginning of the last century. We can only present our readers with results.

1. The CANON of Scripture. M. Bunsen is dissatisfied with the narrow sense given to the word *canonical* by Lardner, as if he rested too exclusively upon the authority of Eusebius and Jerome, in confining it to books either written by apostles, or, as in the case of the Gospels of Mark and Luke, under apostolic superintendence and from apostolic information. And he speaks disparagingly of this eminently learned and good man, as if he were only the best of a very middling class of critics. Undoubtedly, when compared with the Niebuhrian school, he must appear coldly cautious, and very deficient in the intuitive sense, which with this school often supplies the place of positive evidence, and which helps a critic to a most assured decision, where others can only say, "I doubt." We must not, however, forget, that the decisions of this sense, which in its very nature is subjective, are liable to be reversed, and that the cautious collector of facts is at least a safe model. The school of Strauss is the natural, almost the necessary, degeneration of the school of Niebuhr. The canon of Hippolytus included all those books which we now receive, except the Second Epistle of Peter, which is excluded by the mention of "the Epistle" in the singular number. The Epistle to the Hebrews he expressly excepts from the writings of Paul, but attributes the Apocalypse, as a very early work, to the apostle John. His quotations from the New Testament will furnish valuable matter to future critical editors, but do not affect the question respecting the date of the three first Gospels, since no one doubts that they were extant under their present titles in the age of Hippolytus. But his history of the heresies throws an important light on the question raised by the school of Tübingen respecting the Gospel of John, whose origin they had referred to so late a period as 165 or 170 A.D. It contains quotations from this Gospel by Basilides, who flourished in the reign of Hadrian, about 117 A.D. And as it is universally admitted that St. John was the latest of the evangelists, we may hence judge of the soundness of the opinion that the Gospels of Matthew, Mark and Luke, did not exist till the second century.

2. In regard to the PERSON OF CHRIST, Hippolytus was neither a Humanitarian nor a Trinitarian. His theology on this point has been evolved from the Proem of St. John's Gospel. When once, in this course of evolution, the Logos, from being the Word or Reason or Wisdom of God, had been in the tech-

nical phrase *hypostatized*,—that is, conceived of as a substance, not an attribute,—there was really no place of stable equilibrium for dogma, fluctuating between the fear of lessening the divinity of the Son, and encroaching on the unity of the Divine Nature, but in the Athanasian Creed, which boldly compacts together Tritheism and Unitarianism, trusting to the iron band of an anathema for keeping the repulsive elements united. In the days of Hippolytus, things had not proceeded so far. We could not easily make intelligible, to readers not versed in the terminology of patristic metaphysics, the precise shade by which he differed from his predecessors or his followers; but he is a heretic, even according to the Nicene Creed, and would fare still worse according to the Athanasian, since he ascribed no personality to the Holy Spirit. He is one of those, therefore, whom that charitable formula, so dear to the hearts of bigots, condemns to perish everlastingly. And though the excellent author of this work has made no formal confession of his own faith, it is clear that he is no sounder than Hippolytus on the article of the Trinity.

3. In regard to CHRISTIAN ORDINANCES, the works of Hippolytus fully prove that the baptism of infants has no sanction in apostolic practice, as it must be admitted to have none in Scripture. "Pædobaptism," says M. Bunsen, "in the modern sense, meaning thereby baptism of new-born infants, with the vicarious promises of parents or other sponsors, was utterly unknown to the early church, not only down to the end of the second, but indeed to the middle of the third century." The church adhered rigidly to the principle, that no one can become a member of it but by his own free act and solemn vow, preceded by a confession of faith, made in the presence of the church. The keeping of the concomitant pledge, to live no longer for self and for the world, but for God and Christ, was the condition of continued communion; its infringement entailed repentance or excommunication. Nor was the church satisfied, as now, with general promises to forsake the devil and his works; it judged for itself what were the works of the devil, and required not a verbal, but a practical renunciation of them. The master of slaves was inadmissible into the Christian communion, unless he gave those of both sexes an opportunity of entering into married life. The convert was also obliged to abandon all idolatrous superstitions and impure trades. When we read the history of Christian doctrine during the first centuries of the church, we cannot but lament the enormous waste of ingenuity which it involved, and are tempted to think that it might just as well have taken place in a Heathen school of philosophy, as a Christian school of theology: but when we see the noble stand which the church made on behalf of personal virtue and the rights of humanity, we must acknowledge that she shewed herself worthy of her heavenly origin. On the subject of the Lord's Supper our author has

bestowed unusual pains, from the belief that the false ideas which the Roman Church has introduced, constitute the most pernicious of all its corruptions. According to our Saviour's own words, he says, it was a commemoration of his propitiatory death, with which, considering it as a permanent rite in the church, is united the idea that by the inner working of the mind of the Christian, the power of this propitiatory death manifests itself individually, by the influence of the Spirit, in the faithful. By the combination of these two things, the acknowledgment of the historical and the declaration of the individual fact, in the celebration of the Lord's Supper, the celebrant becomes a portion of the spiritual body of Christ, is most intimately united with him and through him with God and all good spirits. The sacrifice of which the Fathers speak, in connection with the Lord's Supper, is the self-sacrifice of the communicant, the offering up of himself in charity and love to the will of God and for the good of our brethren. But the ideas of a church, a priesthood and a sacrifice, were perverted from their proper spiritual sense, to an outward and heathenish one. Priests came to be considered as the ministers of the church, not co-members of it with the laity, and therefore sacrifice as their special function. The right and duty of spiritual priesthood belonging to every Christian was superseded by the acts and privileges of the officiating ministers of the church; and the *communion*, the very essence of the original rite, became a mere accessory to the *consecration*, which is only the formal act of the priest. This is the real fundamental corruption of the Roman Church, compared with which her dogma of Transubstantiation is a matter of mere secondary importance. Such are Bunsen's views; and a very large portion of his work is occupied with the analysis and comparison of ancient liturgies, for the purpose of establishing these statements, and shewing the gradual progress of innovation. We shall make only one remark on his whole argument. The corruption, which he justly considers as one of the greatest with which the Roman Church is chargeable, has its root in the unwarranted introduction of the idea of sacrifice in connection with the Lord's Supper. The death of Christ is spoken of in scripture as a sacrifice—a propitiatory sacrifice, if that notion be rightly defined—but nowhere is the communicant's act spoken of as a sacrifice, or the rite itself as a sacrifice. Had the Fathers kept to the simple language of the Gospels and St. Paul, which describes the Lord's Supper as a commemoration, the mischief would have been avoided. But they had a hankering after something which would supply to the heathen convert the place of the sacrifice, which to him was the all-in-all of religious rites; from the prophecy of Malachi (i. 11, iii. 3) they inferred that sacrifice and offering were to be perpetual in the church. What was at first rhetoric, according to Selden's remark on Transubstantiation, was turned

into logic, the figure was converted into a reality, and the Sacrifice of the Mass became a chief source of the usurped power of the hierarchy.

4. "The ECCLESIASTICAL POLITY of Hippolytus may be termed Presbyterianism, as asserting the right which the presbyters, as a body, claimed against the bishops in matters of general interest, at least as far as a full veto." Up to a certain point the presbyters had co-operated in the extension of the episcopal power; they had aided in the exclusion of the laity from the legislation and administration of the church; with regard to the election of bishops the primitive right of the laity had dwindled into a form, or had become at most a tumultuous veto. The general substitution of Episcopal for Presbyterian government which took place towards the end of the second century, is acknowledged to have been essential to the welfare of the church, which, in the times of persecution, needed unity of administration; but while it preserved the church as a body, it introduced decay and degeneracy into its system. The clerical elements entirely overpowered the other, for the laity had no religious organization, either synodical or congregational. "The bishops drew the great prizes in the lottery, and the bishop of Rome the greatest." In the age of Hippolytus, however, things had not proceeded so far, though the absolutism of the bishop had begun to develop itself. The real government of the church was in his hands, while legislation was in form vested in a collegiate body. Hippolytus was obliged to protest against one monstrous assumption of Callistus, that a bishop, even if he committed a sin unto death, could not be deposed by the presbytery; a doctrine which shews a considerable advance towards the notion of an inherent and indelible sanctity in the orders of the church. Yet this, though it could not be taken away, might be voluntarily laid aside, and if he wished to marry he might quit his office. The obligation of celibacy was nearly in the same state in which it remains in the Greek Church; but already the apostolic measure of liberty had been narrowed, one who was unmarried at the time of his entrance into the clerical office being precluded from marrying as long as he retained it.

5. It is a curious question whether the Christian church had before the Council of Nice any CODE OF LAWS. That there could be no authoritative code in the days of its humiliation and persecution is clear; but had it any written code, submitted to voluntarily by the members of the church from a belief in its apostolical origin? Critics have entertained the most various notions respecting the authenticity and age of the so-called Apostolic Constitutions. Whiston believed them to have been dictated by Christ to his disciples in the forty days after his resurrection. Bishop Pearson refers them to the apostles and their disciples. Bishop Beveridge ascribes their origin to Clemens Alexandrinus,

whom he supposes to have been mistaken for his namesake of Rome. Usher and Tillemont suppose them to have been written in the sixth century. It is the opinion of Bunsen, corroborated by the evidence which the works of Hippolytus afford, that from very early times there existed written collections of the customs and ordinances of the church; that the form in which they now exist in Greek is late, full of interpolations and grounded on a fiction, the dictation of the apostles to Clement; but that there is in them a genuine nucleus, which may in many cases be detached from the subsequent incrustations by the aid of the Coptic, Abyssinian and Syrian texts. Among the works which Athanasius in his Festal Letters mentions as profitable to be read, though not canonical, is the so-called "Doctrine of the Apostles," probably the same work, for otherwise a book so highly esteemed must have been entirely lost to subsequent times. They thus become a valuable document of the church of the ante-Nicene period, and confirm the view which has been already taken of the wide difference between its constitution and doctrine in that age and subsequently to the holding of that Council. It must be evident, however, that the application of such a work to any controversial purpose must be very difficult. The first six books, Bunsen acknowledges, are full of phrases found in the second interpolation of the Ignatian Epistles. Those interpolations have been made, in his opinion, to uphold episcopal authority; but if he makes the amount of authority allotted to the bishop his criterion of genuineness and an ante-Nicene origin, he has no common ground of argument with those who do not share his views respecting the late origin of episcopal supremacy.

We have now exhibited to our readers the bearing of this learned work on the most interesting questions in early church history. From the nature of its composition, being made up of Letters, Fragments, Texts and Illustrations, it has been no easy task to bring together under heads the principal conclusions of the author. A more perfect fusion of the materials is greatly to be desired. We acknowledge that it is merely as helping to settle historical questions that we feel interested in them, not being inclined to admit that if we could recover a picture, ever so exact, of the Christian church in the age of Alexander Severus, we should be bound to adopt either its creed or its discipline, without the further inquiry whether the one was scriptural and the other judicious. We do not think so meanly of the exegetical knowledge of the present day as not to believe that we are better interpreters of scripture than Irenæus or Hippolytus. And as to everything in the institutions and discipline of the church which is post-apostolic, it was a development suited to the exigencies and conceptions of that age, but of no authority in the present, except what its intrinsic merit gives. We would not abandon any usage which has the prescription of centuries in its favour,

without the strongest necessity; we would in all cases build reform upon the ancient basis. But we acknowledge no legislative authority in the early church. Its martyrs and confessors are a noble army, and our obligations to them for testifying to gospel truth and preserving it to us, are unspeakable; but in all that is not supported by the authority of scripture, we feel that our right to develop and construct is paramount to theirs.

We must defer to another No. our notice of the remaining part of M. Bunsen's work, in which he animadverts on the present state of theological opinion in England, Germany and Protestant Europe generally.

K.

SUNDAY BLESSINGS TO BODY AND SOUL.*

THE "religious world" has a most unspiritual confidence in enforced Sabbath-keeping, and that of the gloomiest and most uninviting kind. "The *bitter* observance of the Sabbath" would prove no joke, if the Society for its promotion might have their way in our Legislature. A Sabbath-day's journey, measured by the strictest rule of Jewish tradition, though it brought the resident in old Jerusalem to the sweet Mount of Olives, would not carry the denizens of our large towns into fresh air. The stoppage of the post, the prohibition of bakers' ovens from cooking the poor man's Sunday dinner, or even the denial of the right to kindle a fire in his own habitation on that sacred day, would be as nothing, even in this climate of ours, compared with his perpetual imprisonment in the courts and alleys of London or Manchester. Yet the Sabbatarian would restrict his locomotion to the distance between his home in the alley and the church in the nearest street, thrice duly trodden there and back; and while taking for granted that church-going is the all-sufficient rest and re-invigoration of the tired spirit, would disregard the correlative claims of his bodily limbs and senses for sweet air and healthful sights and sounds.

* A Letter to the Right Hon. the Earl of Derby, &c. &c., on the proposed Opening of the Crystal Palace on the Lord's Day. Seeleys.

The Divided Sabbath: Remarks, &c. Seeleys.

"Remember the Sabbath Day:" a Sermon, &c., by Rev. J. E. Kempe, St. Barnabas, Kensington. Rivingtons.

The Sabbath made for Man: Sermon by Rev. Edward Rhys Jones. Seeleys.

Removal of the Crystal Palace (4th Thousand). Houlston.

Plea for a Whole Sabbath, &c. Wertheim and Macintosh.

The Crystal Palace, the Government and the Sabbath.

Society for the due Observance of the Lord's Day, &c.

Per contra:

The People's Palace and the Religious World. By a Layman. A. Hall, Virtue and Co.

The Agitation against, &c. Reprinted from the "Nonconformist."

The "Sunday agitations" which periodically convulse the self-styled "religious world," are always impracticable in their demands and therefore unsuccessful in their results; and yet, with a pertinacity as unintelligent as we are willing to believe it conscientious, the very next occasion witnesses the same round of passion, the same assertion of ultra principles that are found to be quite untenable as soon as divested of their ambiguous phraseology, and the same gross partiality in leaving room for the Sunday enjoyments of the rich, while unmercifully abridging those of the poor.

It is not long since the Sabbatarians undertook the remodeling of the Post-office. It may be worth while to recal to mind the progress of that agitation. The Government had announced the intention of forwarding *through* letters from London on Sundays as a matter of public importance, among other arrangements which were calculated *on the whole* materially to diminish the amount of Sunday work in the post-offices throughout the country. The Sabbath conservators with one consent assumed, and every where insisted, that this was the beginning of a scheme, "the thin end of the wedge," for opening the Post-office in London on Sundays, and for abolishing all distinction of days in that department of the public service. Curious illustration of that religious candour or charity which "thinketh no evil"! But this recklessness of assumption and imputation of motives and ulterior designs, peculiarly characterizes the Sabbatarian advocates. They seem to believe in a universal hatred against that precious day, which they themselves do not love more than the rest of us, but only with a different kind of love. They seem to think themselves privileged to "speak wickedly for God."* On that occasion they were so active, while the rest of the community was so afraid of the imputation of irreligion, that the Government (weakly, perhaps, but with the purpose of giving a salutary lesson to the cowardly public who liked to have their letters and papers, but dared not say so) allowed the Sabbatarian plan to be tried experimentally for a few weeks, till that same public found fault with the religious time-serving of the Government, and regretted its own. So the Sunday delivery was restored, the *through* post

* Two clerical false-witness-bearers have just done lowly penance in the *Times*, on the suggestion of a lawyer's letter to each, for having severally declared at public meetings that they knew on good authority that the *Times* was paid large sums of money for advocating the Sunday use of the Crystal Palace. One of these, the Rev. H. V. Elliott, made the assertion at Brighton on the 16th of November; and the other, the Rev. W. Curling, of Tulse Hill, repeated it at a meeting at Streatham on the 20th. The former apologized in the most abject terms by saying that he did not mean to allege anything of the kind, though he did not attempt to deny the words reported; and the latter, by acknowledging that his only authority was the report of Mr. Elliott's speech. A sadder exhibition of lax morality, both in getting into the scrape and in avoiding legal punishment for libel, we hope we shall not often witness, especially on the part of clergymen. But, alas! Religion and Morals are thought to be separate things by many authorized expounders of the former.

established, and the London Post-office not opened, as it never had been intended to open it. Yet one of our tract writers in the last new agitation has the simplicity (or the duplicity) to refer to that past *triumph*, for present encouragement! "The question of opening the London Post-office on the Lord's-day called forth (he says) much feeling. If we had not triumphed then, most serious evils would quickly have been introduced. First the servants, then the clerks, and by and by the partners, would have been at the counting-house on the Lord's-day." The triumph was purely imaginary; the defeat signal and ignominious.

Sunday agitation has revived within the last few months, with all its intensity and indiscriminatingness, in connection with the re-erection of the Crystal Palace now going on at Sydenham. It has rained a deluge of pamphlets, a few of which we have noted at the foot of the page, including two (the only two we have seen) written in calm remonstrance against the fanaticism of the rest. After detailing the real facts of the case, so far as we know them, we shall endeavour to look rationally into the Sunday question.

The Crystal Palace has become the property of a joint-stock Company, who propose to make it, and the grounds belonging to it, one of the most attractive and improving places of resort accessible to the vast population of London, the Brighton railway being the means of access. The Company naturally desired to obtain a Charter of incorporation, which would have the effect of limiting the responsibility of each shareholder to his share in the concern, but would leave them subject to the common or statute law as regards the observance of Sunday, just as if they had no Charter.

The Committee of the "Society for promoting the due Observance of the Lord's-day," deputed their clerical and honorary Secretaries to wait upon the Archbishop of Canterbury and other dignitaries in Church and State, who formed themselves into a deputation to Lord Derby, requesting that no Charter might be granted unless containing a clause to prevent "the Palace or its grounds being opened to the public on the Lord's-day." All other agencies were at once put to work, and Lord Derby was overwhelmed with memorials in the same tone.

The Company, in order to conciliate this strong feeling, now expressed their intention—unadvisedly, as it appears, and as those who know "the religious public" would have anticipated—to open the place in the afternoon only, and not even then to open the more strictly secular departments; and it was generally reported and understood that the Charter was to be granted, coupled with this condition. Hereupon, the agitation was renewed more fiercely than ever; it *hailed* pamphlets now, instead of drizzling as before. "A divided Sabbath"—"a parti-coloured Sabbath"—"half prayer, half amusement"—"not Sabbath-morn-

ing, but Sabbath-day"—were henceforth the emphatic hailstones. Texts were laboured and words no longer split, to shew that a day means a day! And the religious world viewed the argument as conclusive,—never asking itself whether, independently of the Crystal Palace Company, London people do divide the day or not, at present, between health and devotion.

Meanwhile, it was found, we believe, to be doubtful whether, by virtue of an old statute (which we cannot quote), the Crystal Palace Company could, even if incorporated, with the *afternoon* clause inserted, open their grounds on Sunday at all. And the result, we believe, is, that their Charter will simply give them a limited responsibility and power to sue and be sued as a corporation; while the opening of their grounds on Sunday will, to all appearance, be prevented by the existing law, or perhaps be legalized by some widening of the law without reference to their particular case, if the wisdom of Parliament should see fit to revise the law.

Such is, we believe, the existing posture of affairs as regards the Crystal Palace and its Charter. We take the opportunity of inviting our readers to look thoughtfully at the Sunday question itself.

We are no Judaizers, and yet we gratefully bless Judaism for our day of rest. We bless the superstition, if it were such, of the early Christian church, which urged the first Christian emperors to enact a cessation from toil on Sunday, because the Jews had rested on Saturday and Jesus Christ had risen from the dead on Sunday morning. The day of rest is an invaluable blessing to all the toiling multitudes of Christendom. If Christians have argued absurdly for the *authority* of the Christian Sabbath from that of the Jewish, not less certain is the historical fact, that for our possession of one day in seven as, generally speaking, exempt from severe toil, we are ultimately indebted to the Law of Moses. Man's secular wit and wisdom would never have given it to us. The economist would have thought it wasteful to throw away one whole day in seven; though, taking the actual fact as he finds it, he perceives that the six days' labour with the recurring rest, are more efficient than the whole seven would be if spent in the weariness of monotonous toil, while the week's wages for six days are precisely what competition would have made them for seven.

We believe it is impossible to exaggerate the importance of a recurring day of rest, whether in a bodily or a spiritual point of view. That it was ordained by Judaism, seems a sufficient proof of more than human wisdom presiding in that remarkable institution. The Christian world did well, therefore, to copy it, whether through a feeling of duty or a mere sense of its blessedness. What would life be to our toiling millions without their Sunday? What to those in easier circumstances, but engaged in severer toil of head and heart, with business anxieties and

cares which the mere hand-worker does not know? The Jewish use of it as *REST*, if it were no more, is a luxury and cordial to the working-day world. Our toiling workmen should love and cherish their charter of rest. And it seems somewhat wilful and wayward on the part of those who seek authority from Judaism for their Sabbatical strictness, not to adopt the simple Jewish idea of rest and refreshment to wearied human nature, which was always the leading character of the Jewish Sabbath. The very word *Sabbath* means rest, cessation; no more, no less. If etymologically connected also (as some say) with the Hebrew numeral (*sebo*) seven, it is the seventh-day rest, but still rest; and no further idea is brought out as to the day's use or occupation. How the Jews spent their Sabbaths before the return from the Captivity, we have little means of knowing. Those who lived in or near Jerusalem—that is, the adult males—probably thronged the temple-court at morning and evening sacrifice, and delighted in the psalmody of the choirs of Levites instituted by David. But what was the Jewish Sabbath in the country? how observed by Jews remote from the temple? is a question which we seek in vain to answer precisely. Synagogue worship cannot be traced higher than the time of the return from Babylon. In our Lord's time, there was a synagogue in every little town and village throughout Judea, and the apostles found one in every principal town in heathen countries where Jews had settled. Synagogue worship was essentially similar to that of the Christian church, which, indeed, historically resulted from it. It contained the offices of public prayer without sacrifice, the reading of the Scriptures, and often exhortation. The women also attended (in a separate part of the building) as well as the men. But before synagogue worship was known, we ask the ascetic Sabbatarian to imagine how the pious Jew spent his Sabbath; and after its introduction, we have no idea that the Jewish Sabbath lost its character of a day of cheerful rest and refreshment, except among the Pharisaic sort of people. It was a festival, a day of gladness and exultation, not of gloom and sorrow. The Jews among us at the present day, who keep it sacredly, do not keep it ascetically. So that the Judaizing argument will not bear out the conclusion attempted. The Pharisaic observance was repudiated by Christ in his emphatic words, "The Sabbath was made for man, not man for the Sabbath."

The law of the Sabbath is one of the Ten Commandments of Mount Sinai. Without adopting the Sabbatarian argument, we yet confess we have been always struck with this fact, that among nine other precepts which are of universal applicability as implying the great moral and religious duties of life, there stands this precept, to Remember the Sabbath-day. This classification marks the high estimate set upon the observance by Moses, or by the Higher thought that moved him so to classify it. There

is no place in the Decalogue for the Law of Sacrifice, for the Passover, the Pentecost, the Feast of Tabernacles or the Annual Atonement. All these were Jewish specialties; but the Sabbath is ranked side by side with everlasting duties to God and man, as if separable and distinguishable from all the ceremonial parts of Judaism, and worthy to survive and spread beyond the limits of its observance. To this estimate every lover of his species must assent. The Sabbatarians falsely charge their opponents with the desire to rob the poor man of his Sabbath. We believe the secular world would be quite as strenuous in opposing any such robbery as the "evangelical." Indeed there is no party to attempt such a wrong. We only regret that the merits of the Sabbath should be disguised by overstating or false argument. Let it rest on its own blessedness as fulfilling a human want, which does not grow less urgent, but the contrary, with the progress of civilization, competition and great cities. Let us admire the clear perception of the Jewish Lawgiver which ranked it in the Decalogue, and thank the Christian church for copying the Jewish, and bless Providence for one day in seven thus rescued from ordinary toil. And then we may ask, with some chance of finding a practical answer to the questions, how our day of rest should be employed, and what degree of action or interference on the part of the English law is desirable. Accepting its historical origin, we do not defend or define it, as our Sabbatarians do, by inapplicable texts from the Jewish Scriptures against equally inapplicable ones in Paul's Epistles, having original reference to something very like the Sabbatarianism that is amongst us at this day. Nor have we to examine, with some laborious scripturists, the question between the Jewish Sabbath and the Lord's-day. One day in seven for rest as far as possible from worldly toil, whether that day be called Friday, Saturday or Sunday, seventh day, sixth day or first, and whether it be counted from sunset on Thursday or Friday to sunset on Friday or Saturday, or from midnight of Saturday to midnight of Sunday, and whether time be reckoned by the meridian of Greenwich or that of Jerusalem or Mecca (a question unaccountably overlooked by the rigid Sabbatarian),—the one day in seven is the essence of the original Jewish idea, and of Jewish, Christian and Mahometan practice. Those who have too nicely discussed the question of first day and seventh, and set their hearts and imaginations upon a contemporaneous Sabbath-keeping all over the world, seem to have forgotten that any Sabbath must be successive round the world, as it turns upon its axis to greet the sun. The poetry of Science devoutly cuts this theological knot at once:

"Still, as the light of morning broke
O'er island, continent or deep,
Thy far-spread family awoke,
Sabbath all round the world to keep.

From east to west the sun surveyed,
From north to south, adoring throngs;
And still, where evening stretched his shade,
The stars came forth to hear their songs."—MONTGOMERY.

We venture, then, upon the broad question, What is the duty of a Christian Legislature in reference to the day of rest? What can Law do? What may it do? What ought it to do?

An intire cessation of all work on Sunday by all classes is plainly impossible. For the police to rest would be to set all the thieves to work. While the honest people and their protectors were all at church and meeting-house, their homes would be ransacked by the *chevaliers d'industrie*, to the infinite satisfaction of the latter. Then there are certain trades which can hardly be suppressed on Sundays. The cows must be milked (no doubt they were in Judea of old); and the milkman supplies his customers, without much scruple on their part. The public bakehouse sets multitudes of families free from the work of cooking (and enables many to fare better also), by employing one or two persons on the Sunday morning. Hard upon the baker, we may say;—true; but we must hope that several take it in turn, and that each gets every other Sunday morning at least to himself, and all the afternoons. In large towns and cities it is practically impossible to exempt the drivers of cabs and omnibuses from work on Sundays. People who have not carriages of their own use these vehicles even to take them to their places of worship, as well as elsewhere. The post-office service it has been lately proved impracticable to suspend on Sundays, though it is put on a different footing on that day from all other days. All these things are matters of prudential detail, to be settled according to the demands of public necessity or convenience,—and, we will add too, of public conscience; but the general conscience is made up of individual and very various convictions and feelings, and there is evidently no hard and absolute rule of appeal by which to decide. That proposed by the Sabbatarians so confidently, turns out, as soon as examined, to be neither practicable, nor self-consistent, nor authoritative. One of these writers "assumes that the divine authority and moral obligation of the Sabbath principle are admitted." But what is that principle? Abstinence from all work whatever? This is impossible. Is the favourite exception made for works of "necessity and charity"? The individual is left to judge between the necessity of riding in the omnibus to church, and the charity of perilling the driver's soul; and the so-called *principle* has thus quickly evaporated before the stern demands of the practicable.

In considering what is the duty of the Legislature on this subject, we must not forget that he has to provide, as far as possible, for the free action of minds impelled by very opposite

views of Sabbath observance. Without some human law on the subject, there would be no simultaneous recognition of a day of rest. The Christian church would have to keep its Lord's-day as it did in the first three centuries, in spite of the claims of the busy secular heathenism around it, with no help from any general cessation of toil. We are indebted, therefore, to the general spirit of the law for the recognition of Sunday as our own. And we can see no other line of demarcation for settling the proper province of Sunday legislation than this,—that the legislator should endeavour to make that day, as far as possible, *every man's own day*. In this spirit the law of contracts, wages, bills of exchange, &c., is framed. Sunday is *no day* in commerce; and thereby is reserved as a special day for oneself and one's family, for rest and refreshment, and for social worship. To this negative action the law should, we think, strictly confine itself. Up to this point, of enabling each person to claim his Sabbath for himself (unless where urgent public necessity requires otherwise), the secular and the religious feeling would alike approve; and even the ultra *voluntary* idea, which remonstrates against all interference of the State in matters of religion, seems easily to have reconciled itself to this degree of Sabbath legislation, at the very least. The only parties aggrieved are the Jews (and Mahometans, if we have any in England), who think it necessary to keep a separate day, to their own great inconvenience. But the legislator can only deal with the matter practically. He can only fix upon one day, and that the customary day of the immense majority. We think the Jew might be quite satisfied to take his Sabbath on the same day when the society in which he lives take theirs; but he thinks differently, and acts accordingly, at some little sacrifice of his worldly interests. Should the legislator proceed beyond this negative point, of securing us against the claims of enforced labour on Sunday, he will find himself immediately required to do inconsistent things in order to gratify the opposite views of different parties; or in working out the *conscientious* views of one party, he will be abridging the conscientious freedom of others. He is on safe ground only in securing the Sabbath, as far as possible, as a *free day for all*; he is wrong the moment he begins to define how it shall be spent by any. But the very means of securing its free use for society in general, imply the necessity of certain services from public functionaries, and the permission to exercise certain trades and occupations by which the work of one procures the rest or enjoyment of others. And as there is no absolute rule of right and wrong applicable to these matters, the legislator can only endeavour to meet, as far as practicable, the demands of general religious feeling on the one hand, without, on the other hand, needlessly abridging the power of free action.

Now we think the existing state of the law in this country,

though not framed on the recognition of any clear principle, but exhibiting (like many other parts of the English law) the mixed results of the piecemeal and often inconsistent legislation of successive centuries, does pretty nearly answer these requirements in practice. We have, generally speaking, the power of spending the Sabbath as we like. For securing this end on behalf of society in general, the police must still watch and guard. For this end, certain trading, especially in provisions, is legalized; while those public purveyors whose trade is under Government license and surveillance at all times, are bound by certain special rules on Sunday, by which a fair compromise is at least attempted between the demands of public convenience and those of the religious feeling, including the desire to secure religious leisure to the hotel-keeper or eating-house proprietor himself. In some cases the law, and in others public opinion, keeps a place of refreshment or amusement closed till one o'clock, and allows it to be open afterwards. The chartered theatres are precluded by the terms of their charters from being open on Sundays at all; while tea-gardens in the outskirts and taverns in the streets are allowed. Thus the Sabbath is already "divided," by those who choose so to divide it, between morning worship and afternoon recreation; while, however, those who choose to do otherwise, may spend it, if they will and can, wholly in devotion, or may "divide" it more rationally and virtuously. The question with us just now is not, how the Sabbath is best spent, or how best divided,—we may touch that question by and by,—but what action the State should take, or abstain from, on the subject. It does not follow, if we think, or if the Queen thinks, or if the Archbishop of Canterbury thinks, the Sabbath ought to be spent so and so, that Parliament would be therefore justified in ordaining that the Sabbath should be so spent. This plain distinction the advocates of minute Sabbath legislation quite overlook; and in doing so, they shew that they do not appreciate the true nature of Religion itself. To be religiously spent, the spending of the Sabbath must be spontaneous and heartfelt. He who abuses his Sunday rest and liberty to purposes of vice and profligacy, would not be made religious by the re-enactment of the Puritan Sabbath. The State can do nothing for him beyond giving him opportunities. It is his own affair to use or neglect them. And any attempt to violate man's free-agency is almost sure to produce the very opposite result to that desired, namely, a hatred towards the institutions and professors of religion, and a conviction that they are the enemies of popular rights. For the feeling which now so strongly pervades the minds of the "lower orders" to this effect, the Sabbath agitators are mainly answerable. The working man feels that the Sunday is his own, and that it is his only day of liberty; and he looks with a natural and very excusable jealousy upon every effort made to abridge his freedom in the

use of it. And how do the agitators against the use of the Crystal Palace on Sundays attempt to clear themselves of this kind of imputation? By bidding the advocates of fresh air for the millions build model cottages in London, or give the working classes an additional half-holiday! As if the former specific would meet the case, or the latter were in the power of the persons so taunted! The following are fair samples of the pamphleteering style used on this occasion:

"We know that when objections are made to railway trains and amusements on the Lord's-day, we are told we have no sympathy with the labouring classes, and wish to debar them from wholesome recreation. On the contrary, we rejoice in any step that can be taken to promote their health and comfort. We are thankful to see improved lodging-houses, and baths; and we hail with delight the Early-closing movement for the needful refreshment of the million. But when we hear of excursion-trains and museums opened on the Lord's-day, we turn round and ask those gentlemen—'If you have so generous, so philanthropic, so disinterested, a desire for the comfort and well-being of the million—then let it be shewn by one great, grand combination to release the million one half-day in the week, without diminution of the six days' pay.' There is no proof that we care for the health and recreation of the million, if we manifest that anxiety only, or chiefly, where the profit of a Company is concerned. In the present instance, the chief proprietors of the Crystal Palace are (as common report says) also chief proprietors of the line of railway which would convey visitors to the Crystal Palace. Thus they would be double gainers."

This is from "The Removal of the Crystal Palace, 4th Thousand, price One Penny." The next is from the more stately-looking "Letter to Lord Derby," whom the writer designates "a bolder man" than the Duke of Wellington, who brought in Catholic Emancipation as a *political* measure, and the Beer Bill as a *fiscal* measure,—inasmuch as his Lordship has "determined to bring in a *moral* measure, a Charter to sanction Sabbath-breaking—a Charter to neutralize the law of God and many un repealed laws of the land." Then he wrestles thus with the *Times*:

"The *Times* says, 'Surely there are none so inhuman, so stupid as to maintain that the working Londoner ought to spend his Sunday in his own dark and dismal hole, breathing the reeking atmosphere of close courts and yards. The home of the average of Londoners, we are sorry to say, is no home at all; it is a grave, not a home; for to be shut up in it is to sicken and die.' Will the Editor tell your Lordship who the employers are that are content that working Londoners should live in a grave? and who mock him with a Crystal Palace once a week, for the entrance to which he is to pay? My Lord, will you inquire of this Crystal Palace Company? Ask them, 'Do you pity the poor? Have you a real regard for their health and refreshment?' Then build model houses—drain—supply water—make parks, where the poor and their children *can* recreate *every* evening. Lower the rents of their dwellings

—increase the number of sleeping chambers, and diminish the temptation to which the young of both sexes are exposed. Loosen the chain from the galled necks of the million on some part of Saturday, without diminution of pay. Manifest an affectionate interest in the physical, moral and spiritual well-being of all under your charge. Thus will you prove yourselves philanthropical indeed. No, my Lord, no; the Crystal Palace on the Sunday is not the remedy for the foul air of six days. *It is a mockery of the million.*"

The same writer says, a little further on—

"But, my Lord, the disinterested Crystal Palace Company will inform your Lordship that Sunday is the only day for the million. Now, in truth, a great portion of the lower classes cannot go on any day. Those artisans who will go on the Lord's-day, *can* and *do* take other days. The complaints of masters, that they cannot get their men to work on the Monday, and often on the Tuesday, prove this. The excursion-trains and the penny steam-boats place this beyond all contradiction."

This passage is remarkable as standing in direct opposition to the intire argument of all the pamphlet writers, himself included, who assume that the opening of the Crystal Palace on Sundays would lead "the *million*" to break the Sabbath. Another, the Rev. John Weir (Presbyterian Church, River Terrace), boldly insists that fresh air is unnecessary if people will go twice to church.

"But it may be further said, 'that the working classes should not be debarred from bodily rest and relaxation on the Lord's-day.' We cheerfully grant it; but we deny that the opponents of the opening of the Crystal Palace on the Sabbath seek to deprive the working man of his Sabbath's bodily rest from toil. How great the difference between the two classes of working men—those who 'rest according to the commandment,' who repair in clean and decent garb to the house of God morning and evening, and spend the intervals of public worship in reading and meditation, or in the instruction of the young! We ask you by personal examination to contrast the refreshment both of mind and body with which this class return to their work on Monday morning, with the jaded spirits, the shattered nerves of the frequenters of steam-boats, the occupants of excursion-trains, the patrons of the tea-garden and the public-house, who go back to labour unrefreshed and unblest, and too often the victims of surfeiting, drunkenness and riotous excess. And are we to be told that such an argument is invalid in the present case, because no spirituous liquors are to be sold within the park or the palace on the Lord's-day; when (as present preparations *without* the walls clearly indicate) we know that the gin-palace and the public-house will thrive and prosper on the traffic of multitudes who will enter them *first* and visit them *last*, and without whose unhallowed stimulants the sculpture, the flowers and the fountains, would lose half their charms?"

As usual on all such occasions, the agitators confidently denounce the Divine judgments against the nation in case their remonstrance should be unheeded. The following are extracts

from a fly-leaf which takes upon itself to protest in the name of "the Christians of England," being signed "Robert Newstead," somewhat after the manner of the tailors of Tooley Street, who wrote—"We, the People of England." How emphatic the type, too!

"II. BECAUSE all NATIONAL blessings and prosperity are bound up with the *observance* of the Christian Sabbath; *because* God has been pleased to make the sanctification of the Sabbath the TEST of a NATION'S HOMAGE to Himself; and *because* all *national*, as well as *domestic* and *personal* demoralization, corruption and decay, *begin* with SABBATH-BREAKING. Witness FRANCE, and the Continent in general (Jer. xvii. 27)."

"VI. BECAUSE of the manifest Divine blessing which attended the original use of the Crystal Palace, when, both in its erection and appropriation, the holy Sabbath was honoured and respected; and *because* it would become, if ROYAL sanction were given to its proposed *desecration*, a NATIONAL SIN, drawing down upon our country *national visitation* (Isaiah lvii. 13, 14)."

How thoroughly profane is this handling of Divine judgments! And how stupid the identification of royal sanction with national sin! Were the royal sins of the reign before last national sins? The working men of England will see no "reasons against opening the Crystal Palace" in assertions so full of unsound morality and false politics.

It is a pleasure to turn to something more human and more really religious, from the pen of "a Layman," who with admirable judgment and temper discusses the subject of "The People's Palace and the Religious World." His sympathies are with the people, but not against devotion. He fitly takes as his text—"The Sabbath was made for man, not man for the Sabbath." He says,

"It becomes Christian men to look this matter fairly in the face, and not be deluded by cant and prejudice. Let them manfully examine facts and probabilities, before they commit themselves to unreasoning clamour. Neither the cause of religion nor of truth will gain by allowing common sense to be overborne by invective and exaggeration. The Sabbatarians themselves will admit that the people who are likely to crown the heights of Norwood are *not* those who would otherwise frequent a place of worship, but, for the most part, overworked artisans and labourers, with their families, who systematically spend the Sabbath at the tea-garden or ale-house—who, if they were not at Sydenham, would perhaps be at Gravesend—who, if they could not enjoy the beauties of Sydenham and restore their wasted energies amidst its health-inspiring breezes, would probably kill the time by the indulgence of depraved appetites in a poisoned atmosphere. The recreations of Sydenham are as elevating, refining and harmless, as at any other place of Sunday resort—probably more so. At the same time, they are more attractive. Is it, then, so very irrational to suppose that, under the circumstances of the case, the change will be a gain? Surely it is not Quixotic, though opposed to the Sabbatarian view, to conclude that the facilities offered to the working classes by means of steam for recruiting

their strength and improving their tastes by country excursions, and, in particular, the superior attractions and judicious regulations of the new Crystal Palace Company, are, on the whole, calculated to promote the health, temperance and morality of the people.

"It is not assuming too much to conclude that the 'attractions' and 'regulations' of Sydenham will be superior to those which obtain elsewhere. A visit to the tea-gardens of Chelsea or Camberwell on a Sunday afternoon or evening, accessible to all who purchase a ticket of 'refreshment,' will satisfy any unprejudiced person on this head. The scenes he will there witness can scarcely fail to convince him that the cause of morality will gain from the transference of a portion of the crowds there assembled to the Norwood grounds and their stricter surveillance. Other things being equal, ought not the religious world to *prefer* that the working classes of London should enjoy the fresh air of the tea-garden to the drunkenness of the gin-palace,—the temperance associated with the sylvan landscape of Sydenham to the license of Cremorne?"

"No doubt there is another side to the picture. The event so much deprecated will unquestionably tend to induce many people to 'break the Sabbath' who would not otherwise do so. This will especially be the case with the young, who will, to some extent, desert our Sunday-schools, as well as places of worship. But the anticipation of harm from this cause may be exaggerated. The attractions held out by the Crystal Palace *do* exist elsewhere, with others of a more baneful character, and you cannot suppress them but by a general act of legislation. If the number of pleasure-takers is increased, the influence for evil is diminished. The argument, too, is essentially vicious; for if its 'superior attractions' is a reason for closing the Crystal Palace on Sunday, fine weather is to be deprecated on the same ground, and rain and fogs courted as the allies of church and school!"

"But the Crystal Palace Charter is menaced because it will rob the poor of their day of rest! If the poor were *obliged* to visit Sydenham on Sunday, there would be some force in the plea. But it is notoriously otherwise. Are not the hundreds and thousands who every Sunday crowd the outward-bound railway-carriage, steamboat and omnibus, following their own in inclination as much as the aristocracy who take their afternoon airing in Hyde Park, or the thousands who frequent their places of worship? What right, then, have the latter to dictate to the former how they shall spend the day of rest, or, unbidden, to constitute themselves the champions of the 'poor man's day'? May not the journals who hold such language be fairly called upon to produce their authority? If the working classes object to the opening of the Crystal Palace, or to railway and steamboat travelling, on Sunday, they will refrain from using them; but so long as it is otherwise, nay, the reverse, religious men only injure the Christianity they profess, and assume the garb of hypocrites and intolerants, by pretending that the poor are thereby wronged, and calling upon the Crown to interfere for their protection."

We must also quote from the able protest of the Editor of the *Nonconformist* against the prevailing spirit of the very body with whom he worships and symbolizes, and among whom he finds many of his readers:

"This is a day in which symptoms alarm the churches much more than the disease they indicate. We act as men would do, who, because savages destroy books of devotion, would have them restrained from doing so, and then glory in the gain therefrom accruing to religion. The act of destroying a good book is regarded with more concern than the ignorance of heart out of which the propensity springs. A religious book is not religious to him who can neither understand nor read it,—a holy day is not holy to him who does not rejoice in it. Christianity comes to change men's dispositions, not to prescribe their acts. It gives law to the heart, not to the conduct. In its view, acts are nothing *religiously* considered, but in their representative worth,—conduct is of no importance, but as it expresses character. 'Sabbath desecration,' as the phrase is, was much more prevalent in apostolic times than in ours; but not one of the apostles mentions it as an evil to be bemoaned. Their attention was riveted upon the *spiritual darkness* to which such a state of things was natural, and their aim was to rectify men's tastes by commending to them higher objects.

"The true evil, then, indicated by the general non-observance of the Lord's-day, is not in the things done on that day, but in the want of religious sensibility and cultivation thereby demonstrated. That so many of our fellow-countrymen are devoid of spiritual taste—that they know not the highest pleasures of which their being is capable—that they feel no want of religious instruction, no delight in religious worship—that they have no conscience in reference to these engagements—that they do not and cannot sympathize with the object of Christian institutions,—*this* is the core of the mischief. And this will not be touched by meddling with the world's pleasures. You may worry, you may irritate, you may, perchance, madden, but you will not change the spirit of men by your numberless prohibitions.

"Suppose the present agitation successful, and what will be its consequences? We shall have just the same dislike of our religious institutions as we have now, aggravated by a sense of injustice. The working classes will ask, what right the religious world has to prevent their spending the Lord's-day as best pleases them, so that they do not encroach upon the rights of others? And we ask it on their behalf. What right has the Christian church to impose its institutions upon the unwilling? Of these, the Lord's-day is one. Who authorizes us to make it a Lord's-day to those who are indifferent to its claims? Baptism is another. Why should we not be equally justified in soliciting the Crown to grant no commercial privileges to the unbaptized? That the opening of the Crystal Palace on the Sunday will present greater attractions to pleasure-taking than now exist, we are not disposed to conceal from ourselves; but if the religion of our day cannot withstand this test, it behoves us to see to its improvement. If our young people are in danger, we must infuse into them better principles. If our drowsy worshipers are allured to sensuous gratification, we must aim to put more life into them. More heart, more activity, more persuasiveness, more Christianity, and that of a better sort, is the true remedy. The Queen's interference will, after all, but serve to cover over the evil, not to remove it. There is a stronger than she to run to in this emergency—a more effectual preventive than the power of law. One-half of the money, and one-tenth of the zeal, wasted on these periodical and

fruitless agitations, if expended wisely in *winning* the sympathies of the unenlightened to religion, instead of *restraining* their pleasures, would soon place religious institutions on a more commanding footing. Whilst the method now in vogue remains so, we despair of large success. That which a crystal palace can overturn, or which a royal word can establish, cannot be worth much, spiritually estimated. Two years ago Protestantism was in danger from Cardinal Wiseman's honours. Now it is in danger from a winter garden. What next? Is our Christianity so sickly, so feverish, so puny, that it must be curtained in from every blast, and shrouded from every beam of sunshine, lest its nerves should be shattered or its complexion injured? And if so, would it not be better to look rather to the recovery of our own Christian health, than to ask for such arrangements regarding it as encroach upon the rights of the world? Let us beware lest we mistake the danger, and increase it by our unwise provisions for meeting it.

"We should not have written thus largely and earnestly on this topic, but for our deep conviction that, just in proportion as the attention of religious society is given to mere external decencies, its inner life and vigour will ebb away. The tottering walls of our institutions cannot be shored up for long by coercive or restrictive arrangements. The way to prevent sin is to destroy it in the affections. The way to make temptations powerless is to strengthen sound principles in men's hearts. And there is no other way. All labour in other directions is lost. The world will never be *made* to do right, until the world is made right in its sympathies. Hedge it about—restrict its movements—hinder it in the pursuit of its desires—scold it—anathematize it—make law for it, and it will be none the better for your pains—rather the worse. Christianity must woo and win it to goodness in the spirit of her Divine Founder—and this she will only be able to do as she is self-reliant and gentle—sure of her own power and willing to use it benignly. Love is the secret of her success, and love cannot work by means of law. The churches will blunder on until they have found out this. It is affirmed in theory now—it is denied in practice."

We have left ourselves little space for examining the question, how the Sabbath ought to be spent. The State having guaranteed to us the possession of one day in seven, exempt, as far as is practicable, from the necessity of labour, it is every one's own affair to decide how his Sabbath shall be spent, and what views and habits he will infuse into his children in regard to it. This seems necessarily to follow from our principle of regarding religion as a strictly personal thing. And it must follow, too, that no one has a right to find fault with another's conscientious use of the day of rest, so long as it does not interfere with his own equal freedom. It may follow also, that different modifications in the use of the day may be right for people variously situated and having various gifts and needs. But, in our clear opinion, the distinctive character of the Sabbath should be RELIGIOUS in all cases. Not appealing now to the secular power of the State, but to the individual conscience, we urge that the true use of this cessation of worldly toil should be to supply what man wants

besides the week's occupations and gifts, and to correct whatever influences the week may have in excess or of questionable character. The primary idea of the Sabbath is Rest. Rest from what? From customary toil. And why rest from customary toil? In order to enjoy what man needs besides toil, and what, when gained, may bless and direct and control him in his toil itself. Making the largest possible concessions to the bodily claim for rest, and to the equally imperative claim for mental rest on the part of those whose toil is more continuous and more wearing and injurious even than the hard and long labour of the handicraftsman,—we yet see in this rest from the mental and bodily toil by which men earn “the bread that perisheth,” a provision for their higher wants in the opportunity given for cultivating their higher faculties. Man does not live by bread alone. His higher life should assert itself on the day of rest with especial force; and in proportion as that higher life is quickened in each person, it *does* live and breathe and find its delighted being on Sundays. The intelligent mechanic reads on Sunday more perhaps than on any other day; be it the newspaper, the book of science, or the Bible, or all these in part,—he reads on Sunday more than on other days. A man of higher education and not merely manual occupation during the week, finds a more quiet and continuous access to the books of genius, which are his intellectual food; and he should not overlook the productions of sacred genius acting upon inspired materials of thought. Then the truly domestic man finds Sunday a blessed day for his family. No day so happy as that for him and his. Hand-worker or head-worker, employer or employed, he is comparatively little at home from Monday to Saturday. Business, business—work, work—is the all-engrossing thing. In our large towns and cities (the case of which we have practically to deal with more and more, as population concentrates itself continually around them) long distances are added to long business-hours. The operative takes his breakfast and dinner with him to his work; the master or the merchant breakfasts before his family are down stairs, and dines (if he can dine at home at all) when his young children are going to bed and the older ones drinking tea. A few evening hours are all that the week-day leaves in such a man's power to give to his family at home; and these are not left undisputed by the claims of public business or public institutions, if he resist those of places of public amusement, or make his family partakers with him in his occasional visits thither. To all such men, Sunday is a blessed domestic day. It is the chief reliance we have for the maintenance or restoration of that piety at home (in the human acceptance of piety) which some think is on the wane among us. The secular life is become, there can be no doubt, less domestic with us than it was with our ancestors two generations back. The altered modes of business, the substitution of steam machinery in

factories for hand-machines at home, the eager activity of competition (for long years made intensely grinding by restrictive laws), and the agglomeration of our massive towns, with the accompaniment of new and wonderful facilities for moving to and fro in them and their neighbourhood,—are all causes or symptoms of the fact alleged. Never was there such reason, then, we say, for blessing the Sunday for its *family* gifts. And families *do* use it as their privileged day of union. Once in the week they are at home together. They breakfast together, and (if they are wise enough not to make the breakfast late in proportion) there is no need to hurry (as on other days to the counting-house or warehouse) in order to be in ample time at church or meeting-house. They dine together—dine early, soon after morning service, if they are wise; and the party is increased by boys or girls home from the week boarding-school, or youths from houses of business, who have joined them at the house of prayer. What happiness to parents! what joy to children! what a safeguard for young men may the home Sabbath be! What shall they do the rest of the day? Settle first the question of attending public worship again. This they must settle for themselves—we cannot for them. We hope many such families, if distance be not too formidable, will appear again in the house of God,—in the evening, more likely than the afternoon. They are more likely to find and make the service vigorous. An afternoon service is apt to be a sleepy affair. We decidedly object to it. If the minister dines (or abstains) that day in such a way as to be specially vigorous after dinner, it is quite too much to expect that those who have not to preach will do the same. Better walk out in the afternoon,—in the nearest park if they can get no further; fresh air is invigorating, and they may find more of it than some of them have had since the last Sunday. Go, perhaps, to Sydenham one fine Sunday in the summer. Take wife and children with you. Not every Sunday to Sydenham; nor, indeed, every Sunday out so far in any direction. But why not to Sydenham on a Sunday afternoon, if you cannot go on a week-day? I who can take, I am thankful to say, more frequent holiday from pretty hard work in my counting-house, would rather go to the Crystal Palace on a week-day. It will be less crowded (as Richmond and Hampton Court are) than on a Sunday, when so many go who can't go any other time. But I ought not to feel any *conscientious objection* to your going on that day with the "working classes," because it is my better lot to be able to go with the gentles and aristocrats almost any day I please. I hope I have a truer conscience than that. And your Sunday train, too, may be a crowded, noisy affair that I would rather avoid. Oh, there is the curse of these huge cities! I don't like a crowd, on Sundays especially; no more do you, I dare say; and so we both try to get out of it. I live at Ken-

sington, and can soon walk into fresh air. You live in the city, and try to reach it by railway from Shoreditch or London Bridge. And so you, running away from the crowd, find yourself still in a crowd of people doing the same. But the train presently sets you down at Waltham, or Sydenham, or somewhere else, and then you walk away into the quiet, which I found at walking distance from my own suburban dwelling. You will be back most days from your afternoon outing (though perhaps not this Sydenham day) in time to go to church again, if you think proper, after an early cup of tea. But if your children are too young, yet old enough for the domestic lesson of reading or conversation, or if your wife is unequal to the second journey to church, it is not for me to find fault with you or any man who makes his home on Sunday evening a true church, with simplest instruction and briefest prayer, perhaps hymn of joyful music, and with family love and goodness the evening through. Let the Sabbath thus witness, above all things, the religion of Home; and its recreations will hardly be excessive, nor the public worship of God (which we hold at the highest value) be neglected. And let those of us whose week-days are not so full of toil as to make it our duty to lay in, as it were, a week's stock of rest and recreation on the Sunday, seek out means of usefulness to fill up our vacant hours on the day that was made for man. "A divided Sabbath!" Yes; let us divide it well, and we shall find time for all its claims: for home, with its loves and duties—for healthy recreation—for mental quiet and reflection, so conducive to mental health—for converse with Nature, so little accessible to our daily communion amid houses and smoke—for public worship and Christian benevolence—and, in all and through all, for the religion of thankful and dutiful hearts!

If the religious influences of Sunday are to prevail upon mankind in general—if any more general observance of it is to gain ground—it must be by our making it, above all things, a visibly cheerful and happy day. Legislative constraint can only further irritate those whose use of their Sunday rest is abuse rather. Its ascetic observance by those who would now invoke the law to enforce their observance upon others, is quite void of influence for good. Only a cheerful day can carry any religious influence to them. And to the young in our own families, how shall Sunday be effectually recommended as a religious day, except by being made the happiest of days to their domestic affections? To such views and feelings, we are persuaded, our countrymen are not inaccessible. It is by representing the Sabbath in the light of a privilege and a blessing alike to body and soul, that we must dissuade men from making it a curse to both.

E. H. H.

MEMOIRS OF TOM MOORE.*

It is a vain attempt to imitate the propriety of Lord John Russell's title-page. For forty years we have talked of Tom Moore, and so it must be to the end of the chapter. It is a household name, around which so much of admiration and love has gathered, that we should find it difficult to call him by any other name without a constraint and chilliness that would little suit the subject we have in hand. And yet the sight of this book does inspire us with some solemn thoughts. We have outlived all the men of genius, and nearly all the patriots, whom in boyhood and youth we honoured—Scott, Byron, Campbell, Southey, Coleridge, Crabbe, Wordsworth, Curran, Grattan, Grey and Holland. Of the remarkable group of men who lighted up the first half of the present century by their creative wit, Tom Moore, the gayest and brightest spirit of them all, was the last survivor. He differed in genius and character from them all, yet in his virtues he rivalled some of the best of them. His genius was as unquestionable as that of Byron and Coleridge, yet he was neither capricious nor moody. His personal character lacked the almost *Puritan* virtue of Southey and Wordsworth, but, like theirs, was radiant with the household affections. In society he had all the geniality of Scott, and at home was not less loveable. He possessed the patriotic fire of Campbell and the personal independence of Southey, with some portion of his and Scott's untiring industry. Like Scott, his character was assayed by pecuniary misfortunes, and proved to be without any base alloy. He lived more than any of them in the world of fashion, and, with rare success for a plebeian and an Irishman, took by storm the highest and best-guarded posts of English aristocratic rank. Of his foibles and his more serious faults we shall speak hereafter. In spite of them all, he was a good, and in some things great, man; and the materials of his biography now offered, tempt us to quit other subjects more or less prepared for this number, and to ask our readers to take with us a view (necessarily hurried) of that portion of his life which these volumes contain.

In fulfilment of a promise, the work before us is edited by Lord John Russell. The consent was asked and the promise given nearly five-and-twenty years ago. If either of them could have foreseen what demands the State was about to make on the time and energies of Lord John, it is probable that the Moore MSS. would have been entrusted to an Editor less engrossed by the cares of party and the responsibilities of office. Inasmuch as these Memoirs are the provision left by the Poet for

* Memoirs, Journal and Correspondence, of Thomas Moore. Edited by the Rt. Hon. Lord John Russell, M.P. Vols. I. and II. London—Longman. 1853.

his widow, we are well pleased that they are ushered before the public with the *prestige* of Lord John Russell's name. We feel assured that he will exercise with scrupulous delicacy the trust assigned to him, in making selections from letters and journals rife with details and allusions affecting persons still living. We receive with thankfulness the just and beautifully written, but too short, essay on the life, character and genius of the Poet, which is given us in the Preface. It may perhaps be to some matter of admiration that Lord Russell has found time for what he has done. But we are bound, as honest critics, to express the opinion that the Memoirs required a much more laborious editing than they have received. Letters are here and there misplaced (this is admitted), the notes given are very few and brief, some of the most important events of the Poet's life (such as his marriage) are recorded with a bare date,—a reserve very tantalizing, and altogether unnecessary and unjustifiable, considering the unreserved admission given us to the interior of the Poet's life, in the letters and journals. There are in the course of these two volumes a hundred passages needing illustration from the Poet's works, from the Edinburgh Review, or from the newspapers of the day. These, any private secretary up to the literature and politics of the times could easily have supplied. The evil of their omission is, that we have not the whole subject before us; and the services of a second biographer or editor will be needed before we can place on the shelves of our library a fitting Life of Moore. Whatever right the public may have to complain on this score, reviewers may perhaps, in the present dearth of good books and topics, be disposed to pronounce a lenient censure on a fault so serviceable to themselves. The first nineteen years of the Poet's life are described by his own graceful and charming pen. Had the autobiography been completed, and all of it as admirable as the fragment before us, it would have taken rank as the very best work of its class.

Tom Moore was born May 28th, 1779, in Aungier Street, Dublin, of parents ranking somewhat below the middle class. John Moore, his father, kept a little wine store. He appears to have possessed good-nature and kind feelings, but to have had no energy of character. His mother, humble as her rank was, had a maternal forecast of her eldest child's greatness. Being a Roman Catholic, and therefore deprived of the means of legal registration of his birth, she had a record of the event inscribed on a crown-piece, the surface of which was made smooth for the purpose. His early schooling was not particularly favourable either to intellectual or moral progress, though it perhaps helped to develop his sense of the grotesque and the ridiculous. His first schoolmaster, Malone, he describes as a wild, odd fellow, rejoicing in a cocked hat, who passed his nights in public-houses, staggered into the school-room a little before noon, took his siesta

in the school-room, and when he woke flogged his favoured pupils all round for disturbing his slumbers. Anastasia Moore seems to have been an adept in finding her way to people's weaknesses; and she so effectually bribed or flattered all Tom's early instructors (and amongst them the drunken Malone), that Tom was not only the chief favourite of the school, but received every advantage of instruction which his masters could give him. He became, under the fostering influences of his mother's pride, very early a kind of *show* child, reciting at four years of age, with no little energy, popular political doggrels. But he must very soon have developed fancy and other intellectual qualities; for a certain discriminating Captain Mahony used laughingly to tell his mother, that he was sure the boy passed all his nights with the "little people" (meaning the fairies) on the hills; and at breakfast would often say, "Well, Tom, what news from your friends on the hills? It was a fine moonlight night, and I know you were among them."

To his mother's influence, Moore owed many of the peculiarities, and some of the weaknesses, of his character. Taught, as soon as he could articulate, to spout and act, and fed with the applause of his devoted mother and her admiring neighbours, it is not strange that he came to look on life very much as a stage, and that he contracted the player's vice, vanity and an insatiable lust of applause. The wonder is, that through so bad a schooling he retained so much steadiness of purpose and strength of principle. It was owing to a naturally honest and good heart, which the imperfectness of his education and parental injudiciousness could not corrupt. Another passion of this kind mother was "to secure for her children an early footing in the better walks of society." Her ambition was in this matter entirely free from the leaven of selfishness. There were no undue aspirings for herself. Whether the taste which she so successfully implanted into the mind of her son, and which he was enabled to gratify in every period of his life, ministered on the whole to his happiness and peace of mind, is a question which we shall better solve when we have advanced a little further in the story.

Moore's second schoolmaster was Samuel Whyte, who had forty years previously been the schoolmaster of Sheridan (on whom he pronounced the verdict of "a most incorrigible dunce"). Here, as at home, Tom's taste for recitation and acting was gratified and stimulated,—his master professing, amongst some better accomplishments, to prepare aspirants of both sexes for the stage. It was at Whyte's school that Moore commenced his public career as a poet.

"The commencement of my career in rhyming was so very early as to be almost beyond the reach of memory. But the first instance I can recollect of any attempt of mine at regular versicles was on a subject which oddly enables me to give the date with tolerable accuracy; the theme

of my muse on this occasion having been a certain toy very fashionable about the year 1789 or 1790, called in French a 'bandalore,' and in English a 'quiz.' To such a ridiculous degree did the fancy for this toy pervade at that time all ranks and ages, that in the public gardens and in the streets numbers of persons, of both sexes, were playing it up and down as they walked along; or, as my own very young doggrel described it,—

‘The ladies too, when in the streets, or walking in the GREEN,
Went quizzing on, to show their shapes and graceful mien.’

“I have been enabled to mark more certainly the date of this toy’s reign from a circumstance mentioned to me by Lord Plunket concerning the Duke of Wellington, who, at the time I am speaking of, was one of the aid-de-camps of the Lord Lieutenant of Ireland, and in the year 1790, according to Lord Plunket’s account, must have been a member of the Irish House of Commons. ‘I remember,’ said Lord Plunket, ‘being on a committee with him; and, it is remarkable enough, Lord Edward Fitzgerald was also one of the members of it. The Duke (then Captain Wellesley, or Weasley?) was, I recollect, playing with one of those toys called quizzes, the whole time of the sitting of the Committee.’ This trait of the Duke coincides perfectly with all that I have ever heard about this great man’s apparent frivolity at that period of his life. Luttrell, indeed, who is about two years older than the Duke, and who lived on terms of intimacy with all the Castle men of those days, has the courage to own, in the face of all the Duke’s present glory, that often, in speculating on the future fortunes of the young men with whom he lived, he has said to himself, in looking at Wellesley’s vacant face, ‘Well, let who will get on in this world, *you* certainly will not.’ So little promise did there appear at that time of even the most ordinary success in life, in the man who has since accumulated around his name such great and lasting glory.”—I. 11, 12.

If Moore owed to his mother’s fondness his vanity, he was indebted to her ambition and her watchful love for some better things..

“My youth was in every respect a most happy one. Though kept closely to my school studies by my mother, who examined me daily in all of them herself, she was in every thing else so full of indulgence, so affectionately devoted to me, that to gain her approbation I would have thought no labour or difficulty too hard. As an instance both of her anxiety about my studies and the willing temper with which I met it, I need only mention that, on more than one occasion, when having been kept out too late at some evening party to be able to examine me in my task for next day, she has come to my bedside on her return home, and waked me (sometimes as late as one or two o’clock in the morning), and I have cheerfully sat up in my bed and repeated over all my lessons to her.”—I. 15.

An usher of Whyte is honourably mentioned by Moore as pouring into his youthful mind, not merely Latin and Greek, but also “a thorough and ardent passion for poor Ireland’s liberties, and a deep and cordial hatred to those who were then lording over and trampling her down.”

He had, before the close of his school-days, acquired, by hook and by crook, a larger amount of knowledge, and still more of literary taste, than ordinarily falls to even clever school-boys. He had contrived to inoculate with poetical and rhetorical tastes two clerks of his father, and the trio formed themselves into a literary society, Tom being the president. The meetings were held stealthily in a bed-room closet once or twice a-week after supper. From a friar of Dublin our young poet learnt Italian, as he did French from an emigré named La Fosse.

In 1794, he entered at Trinity College, Dublin, putting himself under a tutor of the name of Burrowes, whom Moore valued probably as much for his wit and humour as for his Latin and Greek. Moore began his University career with more vigour than he sustained it. After the first year, he turned aside from some of the prescribed studies to those which fell in with the bent of his own genius. The state of the University was not calculated to kindle or to feed his ambition. Roman Catholics had, by the Act of 1793, been admitted to the University, but the door of every scholarship, fellowship and other emolument was closely shut against them. This disgraceful exclusion still continues. Ambition for a moment made Moore's parents waver about entering him as a Protestant, that he might not be from the beginning disqualified in the literary race. But the sincerity of his mother, who was a settled Roman Catholic, prevented this. When we look at some of the indirect workings of a system of exclusive religious tests, we see their deformity. They are at direct war with truth and honour. They tempt to insincerity and falsehood at the very beginning of a career. Stripping the youth of self-respect and a pure conscience, they prepare the man for any profitable baseness and corruption. There were some things in Trinity College not calculated to inspire young men with high respect for their teachers. According to the statutes, married men were ineligible to fellowships. But this regulation was evaded by "the not very seemly expedient," as Moore styles it, of the fellows' wives retaining their maiden names, and thus living with them as if they were their mistresses. Magee's wife (he who became Archbishop, and was honoured by all orthodox Churchmen for his zeal in smiting Socinian heretics) was called Moulson. It is no palliation of this crime against truth and good morals that it has been long practised, and that even Jeremy Taylor, when Vice-Principal of the University of Dublin, sanctioned the evasion by appointing Dr. Stearne, a married man, to a vacant fellowship. It is a violation of statutes which the College authorities swear to respect; it is acting a lie for pecuniary gain. Religious and moral teaching will have little weight with the young, when such an example of wrongdoing is set by the teachers.

During the time of Moore's student-life in Dublin, the poli-

tical horizon became overcast with those terrific thunder-clouds which presently broke in the Rebellion. The walls of the University were not free from treasonable associations. By accident in part, but still more through the generous forbearance of his companion in studies (though his senior), Robert Emmet, Moore was not implicated. An inquisition was held, and Moore, together with many others who had fallen under suspicion, was questioned. His own words shall tell how he acquitted himself.

"At last, my awful turn came, and I stood in presence of the terrific tribunal. There sat the formidable Fitzgibbon, whose name I had never heard connected but with domineering insolence and cruelty; and by his side the memorable 'Paddy' Duigenan,—memorable, at least, to all who lived in those dark times for his eternal pamphlets sounding the tocsin of persecution against the Catholics.

"The oath was proffered to me. 'I have an objection, my lord,' said I in a clear firm voice, 'I have an objection to taking this oath.'—'What's your objection, sir?' he asked sternly. 'I have no fear, my lord, that anything I might say would criminate myself, but it might tend to affect others; and I must say that I despise that person's character who could be led under any circumstances to criminate his associates.' This was aimed at some of the revelations of the preceding day, and, as I learned afterwards, was so felt. 'How old are you, sir?' I told him my age,—between seventeen and eighteen, though looking, I dare say, not more than fourteen or fifteen. He then turned to his assessor, Duigenan, and exchanged a few words with him in an under voice. 'We cannot,' he resumed, again looking towards me, 'We cannot allow any person to remain in our University, who would refuse to take this oath.'—'I shall, then, my lord,' I replied, 'take the oath, still reserving to myself the power of refusing to answer any such questions as I have described.'—'We do not sit here to argue with you, sir,' he rejoined, sharply, upon which I took the oath, and seated myself in the witness's chair.

"The following were the questions and answers that then ensued; and I can pretty well pledge myself for their almost verbal accuracy, as well as for that of the conversation which preceded them. After having adverted to the proved existence of United Irish Societies in the University, he asked, 'Have you ever belonged to any of these societies?'—'No, my lord.' 'Have you ever known of any of the proceedings which took place in them?' 'No, my lord.' 'Did you ever hear of a proposal at any of their meetings for the purchase of arms and ammunition?' 'No, my lord.' 'Did you ever hear of a proposition made in one of these societies with respect to the expediency of assassination?' 'Oh no, my lord.' He then turned again to Duigenan, and after a few words with him, resumed: 'When such are the answers you are able to give, pray what was the cause of your great repugnance to taking the oath?' 'I have already told you, my lord, my chief reasons; in addition to which, it was the first oath I ever took, and it was, I think, a very natural hesitation.' I was told afterwards that a fellow of the college, named Stokes (a man of liberal politics, who had alleged, as one of the grounds of his dislike to this inquisition, the impropriety of putting oaths to such young men) turned round, on hearing this last

reply, to some one who sat next him, and said, 'That's the best answer that has been given yet.'

"I was now dismissed without any further questioning, and, though tolerably conscious in my own mind, that I had acted with becoming firmness and honesty, I yet could not feel quite assured on the subject, till I had returned among my young friends and companions in the body of the hall, and seen what sort of verdict their looks and manner would pass on my conduct. And here I had certainly every reason to feel satisfied; as all crowded around me with hearty congratulations, not so much, I could see, on my acquittal by my judges, as on the manner in which I had acquitted *myself*. Of my reception at home, after the fears entertained of so very different a result, I will not attempt any description; it was all that *such* a home alone could furnish."—I. 64—66.

In 1798, or 1799, Moore graduated B.A. and quitted the University. He had by this time made considerable progress in music and musical composition. Another task which had engaged much of his attention was a translation of the Odes of Anacreon. Already, the charms of his conversation and his social accomplishments had gained him some warm friends in the best circles of Dublin. Notwithstanding his free politics and comparatively low birth, he was noticed and petted by some Tory circles, and even by persons not without aristocratic pretension. In 1799, he proceeded to London, to enter himself a student at the Temple and prepare for the bar. He carried with him a variety of introductions from his Dublin friends. One of them, from his friend Mr. Atkinson, Secretary of the Ordnance Board, was to Lord Moira; and the intercourse that sprung up from it exercised no small influence on Moore's after history. The last passage in the autobiography describes his first visit to Donington Park, the Leicestershire seat of this nobleman:

"This was of course, at that time, a great event in my life; and among the most vivid of my early English recollections is that of my first night at Donington, when Lord Moira, with that high courtesy for which he was remarkable, lighted me, himself, to my bed-room; and there was this stately personage stalking on before me through the long lighted gallery, bearing in his hand my bed-candle, which he delivered to me at the door of my apartment. I thought it all exceedingly fine and grand, but at the same time most uncomfortable; and little I foresaw how much at home, and at my ease, I should one day find myself in that great house."—I. 75, 76.

Once fairly launched in London society, his social voyage was a series of successes. His wit, his sweet temper, and above all his exquisite songs, made him everywhere a welcome guest. To him, the generally exclusive recesses of the highest ranks of the nobility, and presently of royalty itself, were opened as by magic. The crabbed study of the law stood no chance against the attractions of poetry and music in the morning, and the gay haunts of

fashion at night. That his head was a little turned will surprise no one. But amidst all the tossings and turbulent dissipation of fashionable life, there was one pure and virtuous feeling to which his heart continued immoveably anchored—love of his mother. The Editor beautifully observes,

“Twice a week during his whole life, except during his absence in America and Bermuda, he wrote a letter to his mother. If he had nothing else to tell her, these letters conveyed the repeated assurance of his devotion and attachment. His expressions of tenderness, however simple and however reiterated, are, in my estimation, more valuable than the brightest jewels of his wit. They flow from a heart uncorrupted by fame, unspoilt by the world, and continue to retain to his old age the accents and obedient spirit of infancy.”—P. xi.

Remarkably successful as Moore was in achieving a position in society which nine readers out of ten would regard as enviable as it was high, it may be questioned whether it added to his happiness. There were doubtless many hours when even his light and mercurial spirit must have sunk with depression as he contrasted the gilded drawing-rooms of which he was the delight, with his own anxious poverty. Here and there this feeling breaks out. When in London, he could not always check the reflection that the gay society which he frequented involved him in inconvenient expense, and left him no time for the industry that alone would support it. (I. 275.) At another time he sportively said, “if the flowers strewed before him had a little gold leaf on them, he should be the happiest dog alive.” (I. 181.) More plaintively he added, “It is strange that people who value the silk so much, *should not feed the poor worm who wastes himself in spinning it out to them.*” Least happy was the reflection which sometimes shot across his heart when petted in the saloons of the great, that his gay flatterers were not reliable friends. “*Oh! the sweet happy days of friendship and boiled mutton, how unlike were you to the disguised hearts and dishes, the iced wines and looks, of my present dignified society!*” There is much philosophy in this sentence, which they should extract from it who are ambitious to rise above the middle ranks of society, to which they naturally belong, and in which they walk with ease, and where they find *friends* indeed.

Moore's wife was of simple tastes, and cared little for the titled society which to her husband had become a habit and a want. It interests one in her to find him, soon after he had settled in one of the three cottages in which their married life was spent, inquiring anxiously on her behalf for cottage neighbours with whom his Bessy could spend occasionally an unceremonious hour, and amongst whom she could find equal friends. Such associations do not make matter for an interesting journal, but they wear better than some of brighter gloss.

It must never, however, be forgotten that, notwithstanding

occasional embarrassments, Moore to the last preserved his independence and his honesty.

"Although the wolf of poverty often prowled round his door, he never abandoned his humble dwelling for the safety of the City, or the protection of the Palace. From the strokes of penury indeed, more than once, neither his unceasing exertion,

'— nec Apollinis infula, textit.'

But never did he make his wife and family a pretext for political shabbiness; never did he imagine that to leave a disgraced name as an inheritance to his children was his duty as a father. *Neither did he, like many a richer man, with negligence amounting to crime, leave his tradesmen to suffer for his want of fortune.* Mingling careful economy with an intense love of all the enjoyments of society, he managed, with the assistance of his excellent wife, who carried on for him the detail of his household, to struggle through all the petty annoyances attendant on narrow means, to support his father, mother, and sister, besides his own family, and at his death he left no debt behind him."—Pp. xiii, xiv.

It was in 1800 that he appeared as an author, and published his translation of Anacreon, dedicated, by permission, to the Prince of Wales. It procured him considerable fame, and, what was more useful to him, the means of paying his debts. His acquaintance with the Earl of Moira ripened into friendship; and this nobleman's influence at Carlton House, then supposed to be boundless, opened to Moore the prospect of political preferment. It proved, in fact, the great trouble and bane of his life. Its first fruit was the offer of the Laureatship, an office which he had the good sense not to retain. It next procured for him a post under the Admiralty at Bermuda. Under the influence of very incorrect information and too sanguine expectations, he unfortunately accepted this post, and left England in the autumn of 1803 to assume his office. Sailing first to North America, he did not reach the "still-vex'd Bermoothes" (and so to him it proved in that short voyage) till the beginning of 1804. A very slight experience of his office and its profits, which fluctuated with prize-causes to be decided by the Court of Admiralty at Bermuda, proved it to be of little value. He bore his disappointment with admirable temper, and summed up the account of his voyages by saying—"he had seen a little more of the world, had got an insight into American character and affairs, had become more used to inconveniences and disappointments, had tried his resolution and nerves a little, and very considerably improved his health." A passage in one of the letters written to his mother during his absence from England, strikingly exemplifies the warmth and purity of his home feelings:

"Dear darlings at home! how incessantly I think of you: every night I dream that I am amongst you: sometimes I find you happy and smiling as I could wish: sometimes the picture is not so pleasant, and

I awake unhappy, but surely Heaven protects you for me, and we shall meet, and long be united and blessed together. In that hope I bear absence with a lighter heart, and I entreat of you, sweet mother! to look on it with the same cheerful confidence—the same consoling dependence on that God of all pure affection, who sees how we love each other, and has, I trust, much prosperity in store for us. I shall lose no opportunity whatever that occurs of writing to you, and saying how affairs go on.”—I. 143.

His experience of America (inferior as the America of 1804 confessedly was to America of 1852) was infelicitous in the extreme. From Virginia to Niagara, he cried, all is barren—“barrenness in intellect, taste, and all in which *heart* is concerned.” The scenery he found better than the people; and he said, “the Savages are the only well-bred gentlemen in America.” The country, he considered, would cure any Englishman of republicanism. At Baltimore, his irritation and disgust were at their climax.

“I have passed the Potomac, the Rappahannock, the Occoquan, the Potapsio, and many other rivers, with names as barbarous as the inhabitants: every step I take not only *reconciles*, but *endears* to me, not only the excellencies but even the errors of Old England. Such a road as I have come! and in such a conveyance! The mail takes twelve passengers, which generally consist of squalling children, stinking negroes, and republicans smoking cigars! How often it has occurred to me that nothing can be more emblematic of the *government* of this country than its *stages*, filled with a motley mixture, all ‘hail fellow well met,’ driving through mud and filth, which *bespatters* them as they *raise* it, and risking an *upset* at every step. God comfort their capacities! as soon as I am away from them, both the stages and the government may have the same fate for what *I* care.”—I. 161, 162.

All this would have better become a scented dandy of May-fair than a man of genius.

Soon after his return to England, he published his Odes and Epistles. This work, and a volume published under the soubriquet of “Thomas Little,” fell under the lash of Mr. Jeffrey, who with too much reason denounced the epicurean tone and positive immorality of these minor poems. It chanced some time after the appearance of the review, which stung him the more because it probably sharpened the stings of conscience, that both the poet and his critic were in London at the same time. Some table-talk of Jeffrey, heard and repeated by Rogers, satisfied Moore that the review was Jeffrey’s own work. With the recklessness of an Irishman, he penned and sent an insulting cartel to the Editor, couched in terms which, according to the so-called law of honour, permitted only one answer—a challenge. Moore had to borrow weapons; and the friend who supplied them set the police on the trail of the combatants. The story goes on in Moore’s narrative thus:

"As our assistants were not, any more than ourselves, very expert at warlike matters, they were rather slow in their proceedings; and as Jeffrey and I walked up and down together, we came once in sight of their operations: upon which I related to him, as rather *d'propos* to the purpose, what Billy Egan, the Irish barrister, once said, when, as he was sauntering about in like manner while the pistols were loading, his antagonist, a fiery little fellow, called out to him angrily to keep his ground. 'Don't make yourself uneasy, my dear fellow,' said Egan; 'sure, isn't it bad enough to take the dose, without being by at the mixing up?'"—I. 204.

The arrival of the police officers, only just not too late, prevented the duel. On their way to and during their detention at Bow Street, these two *litterati* became mutually fascinated, and a lasting friendship ensued. From the same unpromising soil, viz., a hostile letter from Moore, a few years afterwards, sprung the friendship between the latter and Byron.

Happily, it is now scarcely necessary to raise the voice of warning and indignation against the detestable practice of duelling; but it is worth reflecting that if Moore or Jeffrey had fallen through this foolish and wicked challenge on the part of the former, literature and society would have sustained a deplorable loss.

With respect to Moore's early poems, we cannot forbear expressing our regret that Lord John Russell should have seen fit to qualify his censure of their licentiousness by such remarks as these:

"Horace is very licentious, yet his odes are the delight of our clerical instructors and solemn critics. Prior is not very decent, but his tales are praised on a monument in Westminster Abbey, and defended by our great moralist, Dr. Johnson."—P. xxvi.

However numerous the precedents for indelicacy, and however dignified some of its apologists, it deserves no quarter, and will, we believe, at the present time receive none from the mass of educated people.

When Lord Molra took office, in 1806, Moore's expectations of preferment were aroused into pleasurable activity. The sole result was the office of Barrack-master at Dublin, conferred on his father, of which, however, in his old age, he was deprived. Scanty as Moore's means were, he supplied to the last every want of his parents with generosity and cheerfulness. The letter with which he comforted them when deprived of the Barrack-mastership, is worth the best page of his poetry.

"To his Mother.

"Jan. 26, 1815.

"My dearest Mother,—My father's last letter would have made us very unhappy indeed, if we had not the pleasing thought that by that time you had received the intelligence of Lord Mulgrave's letter, and were lightened at least of *half* your sorrow; indeed, my darling mother,

I am quite ashamed of the little resolution you seem to have shown upon this occurrence; it was an event *I* have been expecting for years; and which I know *you yourselves* were hourly apprehensive of; therefore, instead of looking upon it as such an overwhelming thunderclap, you ought to thank Providence for having let you enjoy it so long, and for having deferred the loss till I was in a situation (which, thank God! I am now) to keep you comfortably without it. I venture to say 'comfortably,' because I *do* think (when the expense of that house, and the *et-ceteras* which always attend an establishment are deducted), you will manage to live as well upon your 200*l.* a-year, as you did then upon your 350*l.*, which I suppose was the utmost the place altogether was worth. Surely, my dear mother, the stroke was just as heavy to *us* as to *you*, for I trust we have no separate interests, but share clouds and sunshine equally together; yet you would have seen no gloom in *us*—nothing like it; we instantly made up our minds to the reduction and economy that would be necessary, and felt nothing but gratitude to Heaven for being able to do so well; and this, my sweet mother, is the temper of mind in which *you* should take it. If you knew the hundreds of poor clerks that have been laid low in the progress of this retrenchment that is going on, and who have no means in the world of supporting their families, you would bless our lot, instead of yielding to such sinful despondency about it. For my *father's* sake (who is by no means as stout himself as he ought to be) you ought to summon up your spirits, and make the best and the brightest of it.

"Let him draw upon Power at two months for whatever he may want for the barrack money, and when the rent comes due in March, we shall take care of it. Ever, my dearest mother, your own affectionate,
Tom."—II. 62, 63.

On the 25th March, 1811, Moore was married at St. Martin's Church, London, to Miss Dyke, a lady very young and very beautiful—at least, if we may trust the lover-like and rapturous commendations of her husband, continued and repeated many years after marriage. We suppose the marriage was sudden and secret. Even to his beloved mother it was not communicated for several weeks. The Editor describes Moore's affection for his wife as "true, deep, touching, unchanging;" and adds,

"From 1811, the year of his marriage, to 1852, that of his death, this excellent and beautiful person received from him the homage of a lover, enhanced by all the gratitude, all the confidence, which the daily and hourly happiness he enjoyed were sure to inspire. Thus, whatever amusement he might find in society, whatever sights he might behold, whatever literary resources he might seek elsewhere, he always returned to his home with a fresh feeling of delight. The time he had been absent had always been a time of exertion and of exile; his return restored him to tranquillity and to peace. Keen as was his natural sense of enjoyment, he never balanced between pleasure and happiness. His letters and his journal bear abundant evidence of these natural and deep-seated affections."—P. xi.

His marriage brought out all the serious and better qualities

of his character. To borrow one of his figures, it threw the required ballast into the little pleasure-boat of his existence.

Early in 1812, Moore settled with his young wife at Kegworth, a village in Leicestershire, conveniently near to the seat of his patron, Lord Moira, whose hospitality in admitting the Poet to all the privileges of his library, as well as his table, was such as became a nobleman. Notwithstanding an advantageous arrangement which Moore had made with Power, of Dublin, for the publication of his "*Melodies*," he was not unfrequently pressed for money. Some amusing embarrassments sometimes ensued. While corresponding confidentially with Lord Moira, at a time when it was supposed that that nobleman was likely to become Premier, he is obliged to write to Power for a small loan, confessing to him that for a week or more he had been literally without a sixpence. At another time, he was compelled to protract to an inconvenient length a visit to the High Sheriff of his county, Leicester ("ridiculous distress, in being kept to turtle-eating and claret-drinking longer than he wished"), because he had not a shilling to give the servants on going away.

At Kegworth, Moore found a friend whom he valued through life in Dr. Parkinson, the rector, who became godfather to his second daughter, and of whom some interesting particulars are recorded in Vol. II. p. 339.

The Regency of the Prince of Wales once more elevated—to be for ever destroyed—the hopes of the Whig chiefs. The result proved the treachery and despicably selfish baseness of their idol. Lord Moira, indeed, obtained the Governor-Generalship, but his office was shorn of some of its accustomed patronage by the rapacity of official and even *royal* friends. He had nothing to offer to the poor Poet on whom he had showered for many years smiles, professions and promises. "I thank Heaven," said Moore, bitterly enough, "I am free to call a rascal a rascal, wherever I find him." He was right in calling Lord Moira's patronage of him "a sort of will-o'-the-wisp to him all his life." He had reason for regretting, as he sincerely did, that his expectations from this quarter had not been earlier extinguished. Recovering his habitual good temper, he said, "My intention now is to live in the country upon the earnings of my brains, and to be as happy as love, literature and liberty, can make me."

Cordially do we subscribe to Lord John Russell's doctrine, that "it is better for literature that eminent authors should not look to political patronage for their maintenance. It is desirable that they who are the heirs of fame should preserve an independence of position, and that the rewards of the Crown should not bind men of letters in servile adherence."—P. xiii.

Moore fulfilled his purpose of rustic retirement and of manly independence, advancing both the poetic and the prose literature

of his language, while he maintained his family in respectability, and cheered by his generosity the declining years of his parents. His first settlement after leaving Kegworth was a pretty cottage, surrounded by fields, near Ashbourn, in Derbyshire.

It was during his residence here that Moore made the acquaintance, which ripened into friendship, of the Strutt family. The late Joseph Strutt, the munificent founder of the Arboretum at Derby, was a man of sound sense, cultivated taste, simple but refined manners, and with as kind a heart as ever beat. His collection of pictures was one of the lions of the county, and his house was for many years the scene of a hospitality as liberal as it was refined. Moore and his wife were always happy under his roof. We shall gratify many readers of the *Christian Reformer* by extracting a passage which refers to a visit to Derby (1814).

"I suppose you have heard that we have been to Derby; and a very pleasant visit we had of it. I like the Strutts exceedingly; and it was not the least part of my gratification to find a very pretty natural girl of sixteen reading the sixth book of Virgil, and not at all spoiled by it. This is Joseph Strutt's eldest girl, a very nice dancer as well as a classic, and a poetess into the bargain. Indeed, they have quite a nest of young poets in that family; they meet every Sunday night, and each brings a poem upon some subject; and I never was much more surprised than in looking over their collection. I do not think I wrote half so well when I was their age. Then they have fine pianofortes, magnificent organs, splendid houses, most excellent white soup, and are, to crown all, right true Jacobins after my own heart; so that I passed my time very agreeably amongst them, and Bessy came away loaded with presents of rings, fans, and bronze candlesticks."—II. 31.

In other letters (II. 82, 105) he records, in familiar letters to his mother, various tokens of Mr. Strutt's kindness and generosity.

It was during one of Moore's early visits to Derby that he accompanied the family to the modest meeting-house in Friargate, with its ivy-mantled front, of which the late Rev. Edward Higginson was then the minister. The service was simple and solemn, the sermon impressively practical and devotional. Of the members of the small congregation there assembled, not one listened with more rapt attention than the gifted man who for the first time was present at an Unitarian service. During one portion of it he was agitated with emotion, and tears filled his eyes. This he afterwards explained to his friends, telling them that he had heard of Unitarians as a calm, reasoning sect of philosophers; that he had conceived of them as devoid of Christian sympathies as the disciples of Confucius; and that when he found himself joining in the prayers and listening with assenting conviction to every word of the preacher's discourse, his tears were irresistible, his emotion being heightened by the sense of

the injustice which his thoughts had done to a body of Christian worshippers.*

This may be a suitable place for speaking of Moore's religious views. What Lord John Russell says on the subject is,

"He was bred a Roman Catholic, and in his mature years he published a work of some learning in defence of the chief articles of the Roman Catholic faith. Yet he occasionally attended the Protestant Church; he had his children baptized into that Church; and when the Head of his own Church was restored to his throne (1815), he dreaded the consequences of that triumph to the liberty which he prized.

"Yet he always adhered to the Roman Catholic Church, and when in London attended the Roman Catholic chapel in Wardour Street. His answer to a person who tried to convert him to Protestantism was nearly in these terms: 'I was born and bred in the faith of my fathers, and in that faith I intend to die.' In that intention he persevered to the end. Of two things all who knew him must have been persuaded: the one, his strong feelings of devotion, his aspirations, his longing for life and immortality, and his submission to the will of God; the other, his love of his neighbour, his charity, his Samaritan kindness for the distressed, his good-will to all men. In the last days of his life he frequently repeated to his wife, 'Lean upon God, Bessy; lean upon God.' *That God is love was the summary of his belief*; that a man should love his neighbour as himself, seems to have been the rule of his life."—Pp. xxi, xxii.

Brought up, as Moore was, when the Roman Catholic Church in Great Britain and Ireland was suffering from persecution, and when, through policy, her dignitaries, in their intercourse with Protestants, at least assumed the language of boundless Christian charity, it is possible that he never realized to himself the intensely and essentially bigoted character of the Church of Rome, and that at first he felt bound by a feeling of honour not to desert a persecuted Church, and afterwards, when Catholic Emancipation came, habits of thought of nearly half a century's growth could not be changed. We may safely believe that had Moore seen English, *Irish* and *FRENCH* Popery, as we have been doomed to see it since the evil influences arose of which Cardinal

* Moore was not, if we may judge from his Diary, often pleased or moved in Protestant places of worship. Thus (1819), "Good Friday: went to church. A most inhuman sermon: the sufferings described with all the monotony and coolness of an auctioneer. How different do I remember the Passion sermons in Dublin chapels, when, at the moment that the feelings of the congregation were excited to the utmost pitch by the most eloquent and impassioned description of what the Saviour had suffered, the orator suddenly produced the crucifix before them, and the whole assembly, with groans and tears, prostrated themselves on the earth."—II. 288.

The year before, this entry occurs: "Dined at half-past two, and went to church. The psalm-singing execrable, actual suffering to listen to it; and if penance and mortification be good for the soul, both preacher and singers inflict them on me abundantly at church. What an admirable epigram is that—

"If on penance bent, you wish to keep Lent,
Just go to the Foundling and hear Dr. Dent,
And I'll be d——d for you, if you don't repent."—II. 166.

Wiseman is in England the representative, he would have felt it a solemn duty to renounce a Church which in France is the eulogist of Louis Napoleon, and in Ireland is the shameless opponent of the most liberal institutions of the age.

Our space is so nearly exhausted, that we must draw this article to a close, without attempting to detail the successive publications of our author, or to estimate their comparative merits. The publication of the future volumes will enable us to resume and complete the subject.

It was in 1817 that he removed to Sloperston Cottage, near Devizes, induced, probably, to choose that locality by the friendship of the Marquis of Lansdowne, a nobleman in whom the statesman is combined with the scholar, and manners of simple kindness are the index of a pure and generous mind. In the midst of his highest literary success, and while enjoying social and domestic happiness, he is visited by stern misfortune. When he left Bermuda, instead of resigning his office, he deputed his functions to a person whom he knew to be respectably connected, and whom he supposed to be trustworthy. This man proved a defaulter, and eventually the parties whom he defrauded took proceedings against his principal. These came upon Moore with a terrible shock, revealing to him the large liability under which he had fallen by holding an office pecuniarily worthless. When, in 1819, the case was decided in the courts against Moore, and he was adjudged responsible for his deputy's frauds, his ruin seemed complete. From friends, indeed, he experienced the warmest sympathy. Offers of pecuniary help poured in upon him from Lord Lansdowne, the Marquis of Tavistock, Lord John Russell and the Bishop of Kildare. Among his literary friends, not many could afford aid from their purse; but Rogers and Jeffrey were prompt and generous in offering and even pressing help upon their unfortunate friend. This is the point of his history to which the present volumes conduct us. They leave him embarking for the Continent, to evade those legal processes which, if executed in his own country, would have consigned him to a prison, possibly for life.

"I don't know how it is," said he, when under the pressure of this shock, "as long as my conscience is sound, and that suffering is not attended by delinquency, I doubt whether even a prison will make much difference in my cheerfulness:

‘Stone walls do not a prison make,’ &c.

"I crossed," says his editor, "from Dover to Calais with him not long afterwards, when he was leaving his country, embarrassed by an unforeseen incumbrance, and with but an uncertain hope of an early return. Yet he was as cheerful as if he had been going for a few weeks' amusement to the Continent, and we amused ourselves with imaginary paragraphs, describing his exile as 'the consequence of an unfortunate attachment.'"—P. xv.

We should gladly have extracted from Moore's journals many passages descriptive of his intercourse with the distinguished men of his age. There are slight sketches of Lord Moira, Sir Francis Burdett, Lord Grey, Miss Edgeworth, Robert Emmet, Bowles the poet, Dr. Parr; and there is much in the letters of Lady Donegal and her gifted sister Miss Godfrey which would amply repay the labour of transcribing; but we prefer using the space still at our command by giving a few specimens of Moore's table-talk, appending, in the shape of notes, corrections of one or two incuriæ. Our selection will be of theological topics.

Madame de Staël and William Smith.

"Some amusing things mentioned at dinner—Madame de Staël very angry with William Smith for his Act in favour of the Unitarians: thought it was an act for the abolition of the Trinity: 'C'est vous donc' (said she, on being introduced to Smith) qui ne voulez point de mystères!"—II. 167.

Calvin—Servetus—Toleration.

"We talked of Bowles's copy of the 'Institutes' of Calvin, to which he has had a drawing prefixed, of Servetus roaring in the flames, and Calvin reading to him: underneath are the words which Calvin used in describing Servetus's sufferings, '*Ter reboabat, Hispanico more, Misericordia.*' Dumont talked of Castalion* as one of the first teachers of toleration, and who had held against Calvin and Beza, that heretics were *non gladio puniendi*. He then cited Bayle and Locke as able champions of toleration. I said that Bayle's ideas of religious freedom were, as well as Locke's, fettered by his prejudices against the Catholics. This he, Dumont, granted as to Locke, but denied as to Bayle. I find, however, I am right: in the preface to the '*Commentaire Philosophique*,' Bayle not only praises the penal laws of England, but proposes a league of all Christian princes (*non Papistes*), and even of infidel princes, against Popery, and says, '*Ce ne seroit pas une ligue moins honorable que celle qu'on feroit contre les Corsaires de Barbarie.*' This is toleration with a vengeance! M. Dumont, who is a man of learning, contradicted me on this point so authoritatively, that I almost took for granted that I was mistaken. D. said that Voltaire was the only true and unqualified champion of toleration. Wonderful that a mild man like Melancthon should have approved of Calvin's burning Servetus. Lord L. said he could not have approved it in his heart, but must have merely given way to the spirit of party."—II. 168, 169.

* Castalio, or Castellio (it should be). Reference was doubtless intended to the work published within a month of the martyrdom of Servetus, under the assumed name of Martin Bellius, 1553. Beza attributed it to Castellio and Lælius Socinus. Castellio, however, denied its authorship on oath. Various titles are given to this work. "*Farrago Mar. Bellii*" is sometimes mentioned as its title, but this was only Calvin's contemptuous mode of speaking of it. Its proper title is, "*Dissertatio quæ disputantur quo jure, quove fructu Hæretici sunt coercendi gladio vel igne.*" More copies than one of this rare and interesting work were sold during the past month at Leigh Sotheby's, in the library of Dr. Thomas Rees, a collection which, as far as the foreign Socinian writers are concerned, ought not to have been allowed to be broken up. It should have been deposited entire, if not in the British Museum, in Dr. Williams's Library, or that of Manchester New College.—ED. C. R.

Unitarians.

(Jan. 30, 1819. Dinner at Lord Holland's.) "Spoke of the sect of Humanitarians: Parr's horror at this barbarous word; much more shocked as a grammarian at the word, than as a divine at the sect: but why is it more barbarous than Unitarian and Trinitarian? Talked of Arians: I mentioned Locke and Newton as Arians:* they all said *not* Newton; but I find since that Whiston pronounced him an Arian; must inquire into this."—II. 265.

(Feb. 24, 1819.) "Mr. Money the clergyman called upon me. Got on the subject of the Trinity; showed off my knowledge of the passage in Timothy, and its different readings of $\delta\epsilon$ and $\Theta\epsilon\omicron\varsigma$;† mentioned the curious examination of the Alexandrian manuscript by Dr. Berriman and somebody else; then spoke of the verse in John; all to the astonishment, I doubt not, of the good parson."—II. 271.

Vanini the Atheist.

(Aug. 7, 1819, at Lord Lansdowne's.) "We talked of Vanini the atheist, whom, strange enough, Bowles said he had never heard of. Lord L. mentioned an anecdote (not very credible), that when this poor wretch was in the flames, he was heard to cry out 'Mon Dieu! Mon Dieu!' and on some one saying, 'Listen to him now; he owns there is a God,' Vanini answered, 'Façon de parler.' I mentioned his writing a letter to the Pope to say, that if he did not give him a benefice he would, in six months, overturn the whole Christian religion; and I believe he actually set about appointing twelve apostles for that purpose.‡ I have read one book of his, and it is very dull."—II. 350.

* That Locke was not a Trinitarian, is certain. He might be an Arian; but it is not certain that he was not a Humanitarian. It is to be regretted that, in Lord King's Life of Locke, the chapter headed *Adversaria Theologica* (Vol. II. 186—194), which contains the *TRINITAS* and *NON TRINITAS*, and in which nearly all the evidence is set down by the great philosopher against the Trinity, does not also contain the *Adversaria* under the heads, *CHRISTUS MEVS HOMO*—*CHRISTUS NON MEVS HOMO*.—As to Newton, the testimony of Hopton Haynes, reported by Richard Baron, was distinct against his Arianism, and in favour of Humanitarianism: "he told me that Sir Isaac Newton did not believe our Lord's pre-existence, being a Socinian, as we call it, in that article."—ED. C. R.

† The reader not familiar with the criticism of the New Testament, will find this point most lucidly explained in Rev. J. Scott Porter's "*Principles of Textual Criticism*," pp. 482—493; and a beautiful fac-simile of 1 Timothy iii. 16, from the *Codex Alexandrinus* in Plate IV. of the same excellent work.—ED. C. R.

‡ Vanini threatened to overturn Christianity in three, not six months. But it is said the letter was written solely for amusement, and was never sent. Lord Lansdowne's story respecting Vanini's cries in the midst of the flames, is not told in "The Life of Lucilio Vanini," published in London MD.CCC.XXX. Two narratives are quoted; one, very bitter, says he "died as he had lived." The other mentions his constancy and high courage, and his refusal to obey the directions of his persecutors and "call out to God for mercy."—ED. C. R.

CRITICAL NOTICES.

The Unitarian Doctrine the General Faith of Christendom. By Edward Higginson, Minister of Westgate Chapel, Wakefield. 12mo. Pp. 19. R. T. Whitfield, London. 1852.

IF sterling sense expressed in good English be the proper characteristics of a popular tract, this brief vindication of Unitarianism is amongst the best of its class. By various arguments and illustrations, Mr. Higginson shews that "Unitarianism is, in fact, the vital and operative part of Christianity; and, as such, it is the vital and operative spring of practical religion in all Christian churches."

"It is the central faith of Christendom! It is the practical Christianity of all who really live as Christians! It is the real belief of multitudes who avow it in private, yet timidly shelter themselves under the cover of orthodox and established churches, from the odium or annoyance of unpopular views. It is the leaven which is fast leavening the creeds of those churches which contain the principle of self-adjustment and reform. To Unitarianism, in this country, may be applied what was written in reference to a very different influence,—that it is

‘Reviled yet loved, denounced yet followed.’

"That such is the case, we must accept indeed as a distinct admission of the egency of our principles; but we must, at the same time, quote it sadly in proof also of the general want of a high moral tone in society around us, as regards the duties connected with the formation and profession of opinions. There is nothing in which our social morals are less pure. People seem hardly to understand that there is any such thing as duty concerned in being simply faithful to one's own convictions, if worldly ease or personal comfort might possibly be perilled thereby. And how blind, on the other hand, are those who venture to denounce sincere opinions opposed to their own, to the crime which they are themselves committing against human sincerity in the name of their love for theoretical orthodoxy! But, in a country in which State inquisition and legal forfeiture for opinion are unknown, it is poor-spirited indeed to suppress opinion before the mere tyranny of other men's opinion. It is sad indeed that indifference should even take to itself credit for liberality in private, while publicly screening itself behind conventionalism or conformity. Freedom of thought and avowal, which should be the simplest matter of course, is thus made to become a heroism, if not a martyrdom! How powerful is the world's dread laugh, or more dread frown, to him who stops to consider whether he shall cower before it or brave it! How weak to him who never thought for one moment of regarding either the one or the other! And little, after all, does the same laughing and frowning world love those whom it thus enslaves. But it is forced thoroughly to respect and stand in awe of the severer virtue which will not be tampered with. The morally weak and timid invite the social tyranny against themselves, by shewing themselves ready to submit to it; and thus sanction the social proscription which rages against the braver lovers of that truth which they dare not avow. Unitarians would be a large sect in this country, if there were less of religious and social terrorism, or more of high moral courage, in matters of opinion and belief, among society at large." Pp. 14, 15.

We are glad to know that an active demand for expositions of Unitarian principles has sprung up, and hope it will continue to be supplied by tracts as sensible and clearly argued as this by Mr. Higginson. It should be at once placed in the Catalogue of every Unitarian Tract Society, and on the shelves of every Tract depository.

The Restoration of Belief. No. II. On the Supernatural Element contained in the Epistles, and its Bearing on the Argument. Pp. 113—240. Cambridge—Macmillan and Co. 1852.

THE first Tract of this very able and interesting series was fully reviewed in our No. for October last (pp. 581—591), and the errors and misrepresentations of a contemporary reviewer were at the same time clearly exposed. In that Tract, the essential purpose was (as shewn by our reviewer) to defend "the historical form in which Christianity sets forth the religion it teaches;" and very completely is that purpose accomplished. The religious effects which Christianity has produced are distinctly traced to the historical representations which it makes, which representations are shewn to have been indispensably necessary to them; and hence (as our reviewer concludes) "the strongest presumption that the facts of Christianity really happened as they are in the Christian books declared to have happened." (See *Christian Reformer*, 1852, p. 590.)

In the second Tract now before us, our author investigates the Supernatural Element contained in the Epistles, and shews its Bearing on his Argument. He divides the twenty-six Books of the New Testament (the Apocalypse being omitted) into three distinct classes, according to the different manner in which they severally exhibit what he appropriately terms the *cohesion* of the historical and supernatural in their contents. His division is as follows:

"I. Those [books] throughout the substance of which the historic base blends itself with the supernatural in the way of explicit and circumstantial narrative. These of course are the Four Gospels and the Acts of the Apostles.

"II. Those books in which, once or oftener, some explicit affirmation of the supernatural occurs; but which contain no circumstantial narrative of miraculous events. Of this sort are Seven of the Epistles.

"III. Those in which we find no affirmation of this sort, and throughout which the supernatural makes no other appearance than that which is implicitly (though necessarily) conveyed in the primary article of the Christian profession—namely, the Resurrection of Christ. This necessary implication always understood, the writer affirms nothing that is miraculous. As many as Fourteen of the Epistles come under this category."—Pp. 128, 129.

Taking this classification in the reverse, as being the logical order, for the purpose of a rigid scrutiny, our author first shews, of the fourteen *non-supernatural* Epistles, that they abound in the *preceptive element*, and that their "apostolic writers, though they much more often omit the supernatural than advert to it, yet are never found to omit the preceptive element in their addresses to their converts." (P. 172.) "While their writings breathe throughout an intense fervour, directed towards the one object of promoting and securing the personal and social virtue of the people committed to their care, they do not in a single instance throw the stress of any ethical argument upon the supernatural attestations of their message. Throughout the Epistles, morality is made to rest upon the solid basis of universal and permanent religious considerations."—Pp. 173, 174.

He presently estimates about a half of the entire mass of these fourteen Epistles as occupied by what is directly or abstractedly preceptive, while only one part, out of 138, into which the whole may be divided, contains "affirmations or allusions implying miraculous events as known

to the writer, and for the reality of which he must be held to pledge his reputation." (P. 176.) Hence he justly concludes that these writers, "conversant as they affirm themselves to have been with supernatural events,—these writers, not one or two of them, but all, were right-minded men, and were exempt, in a most unusual degree, from the ordinary religious tendency to run into, to run after, or to drive forward, those excitements which the supernatural supplies."—P. 177.

Taking next the seven Apostolic Epistles (constituting his second class), which affirm or allude to miracles (being five Epistles of St. Paul, viz. to the Romans, Corinthians, Galatians and Hebrews—here assumed to be his—and the two Epistles of St. Peter), he first shews their coherence with the non-supernatural Epistles, and then, examining each separately, proves to demonstration that its author affirms the fact of miracles boldly and unambiguously. A further and very important result of this examination we shall give in our author's own words. It deserves, both for its clearness and weight, a very thoughtful consideration.

"Note this fact, that those of the Epistles of St. Paul which contain affirmations of the supernatural, are those in which he encounters his adversaries, and administers sharp rebukes even to his attached adherents. It is also to be observed that, when we name those of his fourteen Epistles which are the most distinctly marked with the historic characteristics of genuineness, we are naming also those in which he affirms the *present occurrence* of miracles. It is thus that the purely historic and the supernatural are, as one may say, inseparably rivetted together in these writings."—P. 205.

In reply to an objection which might possibly be raised that no miracles are *specified* and no narratives of this kind are given in these Epistles, our author truly declares,

"That the historical relationship of [the Acts of the Apostles] to the Pauline Epistles has been so exhibited, in modern times, as should exclude all question as to the genuineness of either—the history, or the so related Epistles."—P. 216.

Often and often have we wished that those modern sceptics who complain, most unwarrantably, that their objections to Christianity in its supernatural character are not answered, would take in hand to demolish, or even to shake, that firm foundation of rational faith which the clear-minded Paley has laid in his *Horæ Paulinæ*. While this is immoveable, mere abstract philosophical conjectures and intuitive theories must continue to appear to all intelligent, sober-minded men, as presumptuous as they are vain.

The Tract before us concludes with an admirable section on the application of what our author designates as "the Force of Congruity" to Christianity and its miracles. The perusal of his remarks abundantly satisfies us that this *force of congruity* is in reality at the bottom of that strong conviction of gospel truth which the simple-minded reader of the New Testament gains from the mere reading of it—he knows not how; and that, as many men reason justly from "proofs in line" who know nothing of logic, so multitudes feel this force of congruity—proofs "meeting or collapsing in the conclusion" (I. p. 102),—who are quite incapable of tracing their convictions to it, and who perhaps imagine (as many of our popular moralists and divines at the present day try to persuade them) that they have in themselves an absolute and unerring standard of truth and rectitude which seems to render the gospel reve-

lation almost superfluous. For ourselves, we are thoroughly persuaded that it is as impossible really to dispense with the exercise of reason in the concerns of faith, as it is dangerous to attempt to do so; and that the inward spiritual light, if not largely emanating from this source and fed by all accessible outward supplies of fact and evidence, is still as much as ever liable to lead astray. We leave it to professed logicians to determine whether the *force of congruity* itself is not capable of being reduced to the form of "proofs in line:" but whether so reducible or not, it equally addresses itself to that rational faculty without which (as we think) no spiritual perceptions would ever be able to advance us toward the "perfect man"—"the measure of the stature of the fulness of Christ."

In conclusion, we heartily commend this most interesting series of Tracts to the perusal of intelligent and religious-minded men. We only could wish that they were being published at a lower price, and that we had the whole series at once in our hands. The third Tract, advertised to be published early in October, we have not yet (December) been able to procure, though ordered a month ago. We conjure the author not to allow his work to be at last incomplete. Perhaps, also, when it is concluded, he will issue a less costly edition of the whole. We cannot doubt that there are great numbers of the intelligent middle class who would be deeply interested in reading it. Of one thing we desire, for ourselves, very gratefully to assure him,—that we cordially accept both the inferences concerning himself which he modestly suggests at the end of this Tract:—"That the writer is no timid waverer between belief and disbelief, looking about for expedients whereby to effect a compromise of the controversy now on foot;" and, "That how decisive soever may be his own convictions as a Christian, he harbours no ill-feeling toward those to whom he opposes himself; and that, as well on the ground of temperament as of principle, he is as exempt as most men from religious arrogance, and as little addicted to dogmatism."—Pp. 239, 240.

Thus far, at least, he has fully vindicated his claims to this honourable estimation.

The Unitarian Almanac for 1858. Edited by John Webb, Resident Secretary of the British and Foreign Unitarian Association. Pp. 67. London—Whitfield.

THIS work comes out for the first time with the guarantee for its accuracy which avowed editorship can afford, and gives proofs of the care taken by Mr. Webb to make its statements of fact correct and full. The lists of chapels, and the names of ministers and their residences, are more complete and accurate than in any former Unitarian Almanac. This portion of the work will make it generally useful to the Unitarian denomination. The statement respecting our educational and religious institutions is also well executed. A few errors have fallen under our notice. At page 17, Rev. Benjamin Mardon and Rev. T. L. Marshall are wrongly put down as ministering at Brighton, instead of London and Hackney. Page 42, the Provincial Meeting of Lancashire and Cheshire is said to have been established by authority of Parliament in 1846; we suppose 1646 is meant, though the statement in that form needs some qualification.

INTELLIGENCE

MANCHESTER NEW COLLEGE.

A special general meeting of the Trustees was held at Manchester on Wednesday, December 8, in the Cross-Street chapel rooms, in order to discuss the Report of the Special Committee appointed Dec. 17, 1851,—“to consider the general position of the College, and the question of maintaining it as an independent College, or connecting it with any other institution.” The meeting excited considerable interest, and, in anticipation of it, various addresses to the Trustees were circulated, chiefly in favour of a removal to London. One of these was from three gentlemen interested in University Hall, calling on the Trustees of Manchester New College to attend the meeting and support the plan suggested by Mr. Kemrick in his letter to the *Inquirer*. (See C. R., Vol. VIII. p. 169.) Mr. Yates had also addressed the Trustees, recommending the abolition of the Literary and Scientific department of Manchester New College, and the establishment of scholarships, enabling students to pass three years in Owens College, or University College, or Carmarthen Academy, and any other College approved by the Committee. The Reports of the two branches of the Sub-Committee had been printed and circulated amongst the Trustees. By eleven o'clock the room became nearly full, and soon after was so inconveniently crowded, that an attempt (but unsuccessful) was made to procure a room in the neighbourhood to which the meeting might adjourn. Amongst the Trustees present were, Robert Phillips, Esq., of Heybridge, President, James Heywood, Esq., M.P., Thos. Bolton Esq., Christopher Rawdon, Esq., Edmund Potter, Esq., Mark Philips, Esq., Robert N. Phillips, Esq., Thos. Ainsworth, Esq., S. D. Darbishire, Esq., Robert Worthington, Esq., W. Enfield, Esq., John Watson, Esq., Richard Yates, Esq., J. B. Yates, Esq., James Yates, Esq., J. B. Estlin, Esq., Ivie Mackie, Esq., John Alcock, Esq., Russell Scott, Esq., Eddowes Bowman, Esq., Henry Bowman, Esq., J. Grimshaw, Esq., J. Grundy, Esq., Thomas Wrigley, Esq., Revs. Joseph Hutton, LL.D., J. J. Taylor, Samuel Bache, Edward Higginson, J. H. Thom, James Martineau,

C. Wallace, Edward Tagart, R. B. Aspland, John Robberds, H. Green, John Wright, T. B. Poynting, John Colston, Joseph Ashton, R. Shaen, A. Worthington, &c., &c. The chair was taken by the President, who stated the circumstances which had led to the present meeting, and alluded to the fact that, at the meeting of the Special Committee in October last, on a division, the votes for removing to London in connection with University College were exactly balanced by those given in the negative. He, acting as Chairman at that time, did not feel that it would be right for him to take upon himself the responsibility of making the decision, and therefore had negatived the proposition, thinking it was only fit that such a change as that contemplated should be effected by a clear majority of Trustees. The minutes of the last special meeting of Trustees were read. One of the Secretaries read a letter from Samuel Sharpe, Esq., of London, expressing his wish that the College should continue as a theological institution only in Manchester, and that the students should receive their literary and scientific instruction in various institutions, according to the plan proposed by Mr. Yates. The following letter was also read, addressed to the Trustees of Manchester New College:

Singleton, Dec. 8, 1852.

Gentlemen,—I should not certainly have troubled you with any communication on the occasion of your present meeting, had I not been led to believe, rather indirectly than by direct communication to myself, that considerable misapprehension exists as to the grounds upon which my letter of Dec. 23, 1851, was written.

It has been said, I understand, that I had resolved to make use of legal difficulties for the purpose of enforcing my own views against the wishes of a majority.

Such, you will permit me to say, is by no means the fact.

It might be more pleasant and agreeable to myself—it might, under certain circumstances, be undoubtedly my duty, to concede my own wishes and my own opinions to the views of a majority. Such, I take leave to say, is a course which I have constantly pursued when in the position of Treasurer of the College, and which I believe that I have pursued on

every occasion when no question of high principle was involved.

But the case is different when I am asked to consent to an application of Trust property at variance with the terms of the foundation of the Trust. I am not at liberty to deal with such property according to any feelings of my own, whatever those feelings might happen to be. Entertaining the deliberate belief that the application of the property of Manchester College to London objects would be not merely a departure from the terms of the original foundation, but would endanger the objects for which that foundation was intended, and which I believe that it has long and well fulfilled, I have no power, consistently with the discharge of my duty, to assent to such an application. These were the grounds on which my letter of December 22nd was written, and no change has since taken place either in the opinions which I then expressed, or in my purpose of acting upon them.

Permit me to remark, however, that in writing that letter I had no idea that in the view which I took I should stand alone; nor did the view which I have taken originate with me. At the period of the removal of the College from York, it was frequently stated that the property of Manchester College belonged inalienably to the vicinage of Manchester, and that any Trustee of the College, or any inhabitant of Manchester wishing to have his son educated, had a vested interest in the application of the College property. And it may probably be in the recollection of others, as well as of myself, that these statements were accompanied by the intimation of a disposition to act upon the legal right to compel the return of the College from York, and prevent its removal to London.

Subsequent inquiry and reflection brought me to the conclusion, that these limitations as to the trust property of the College are correct. In the foundation of Manchester College, I find that it is a foundation for the "vicinage" of Manchester. In the memorial to the Queen presented in 1841, I find it stated, that from the Act of Toleration passed in the year 1688 to the present day, "the English Presbyterians have maintained within or near the county palatine of Lancaster a College in which University learning has been taught, and young men have been educated for professional or civil life, and especially for the Christian ministry, without subscription to human articles or confessions of faith."

To the continued maintenance of these institutions, though probably at all times

struggling with difficulties, and to the succession of able and learned men trained in them or connected with them, I believe that English Presbyterian Dissent owes in no small degree the position which it has hitherto held.

I am not the person wilfully to permit the alienation of the College property from objects to which I believe that it legally, historically and equitably belongs. The discharge of individual duty is not dependent upon general opinion; and I should indeed feel myself unworthy of the confidence which you have heretofore placed in me, I should forfeit my own self-respect and feel that I forfeited all claim to respect from you, did I not in this matter discharge what I deliberately believe to be my duty.

Permit me briefly to add that I have never doubted that your decision at your annual meeting with reference to myself was founded, on the part of the body of Trustees, whatever may have been the case with individuals, upon some misconception as to facts. However I may have regretted that decision with reference to the interests of the College, I beg to assure you that it never gave me a moment's concern with reference to myself.

I remain, Gentlemen, your obedient Servant,
WM. RAYNER WOOD.

Rev. JOSEPH HUTTON, LL.D., said he had great pleasure in moving, "That the best thanks of the Trustees be given to the Special Committee for the pains they had taken in drawing up the Report, and for the Report itself." The resolution was seconded by JOSEPH B. YATES, Esq., and unanimously adopted.

Rev. JOHN KENRICK proposed the first resolution in these words: "That, of the various plans for the future disposal of Manchester New College which have been submitted to the Trustees, it appears to this meeting that the one which is, under actual circumstances, the most desirable, and which is most likely to obtain the general approval and support of the friends of the College throughout the country, is the establishment of Manchester New College in London as a Theological Institution in connection, for Literary and Scientific purposes, with University College." Having read the resolution, Mr. Kenrick proceeded to say—I might almost excuse myself from making any speech on the subject, because, in fact, my speech is already before the public, and has probably been seen, in one shape or another, by every gentleman in the room. But I feel that some little explanation is necessary, in conse-

quence of my appearing now in a very different character from that which I have on former occasions sustained in respect to the question of the locality of Manchester College. I have no doubt many of my friends were greatly surprised on finding that I had so suddenly changed my opinion on this subject. I beg to say that, though the announcement might be sudden, the change in my own mind tending to that point was by no means so sudden, and if the declaration was at the last sudden, it was because the emergency was so, and the time for action was short. When we met in this room twelve months ago, it may be in the recollection of some gentlemen present that I suggested the expediency of passing resolutions to the effect (I am now reading from what I may call our *Hansard*, the excellent report given us by the editor of the *Christian Reformer*), "That this meeting, having heard the Report of the Committee on Owens College, are of opinion that the time is not come when the question of a union with that College can be satisfactorily decided. * * That the Committee on Owens College be continued, and that they be requested to report, from time to time, as fresh materials may arise." In the minutes of the meeting of December 17, 1851, which were just now read to us by the Secretary, there is no mention of my resolution, and the reason is, that it found no seconder. The motion to remove to London met with such general acceptance, as it appeared, that no one seconded my motion, and for it was substituted the resolution proposed by Mr. W. R. Wood for the appointment of a Special Committee to consider the whole subject. But, independently of this, it must be remembered what was the general tone of the meeting. Owens College seemed quite out of favour, though it was included amongst the institutions whose claims were to be taken into consideration. Nothing could be more discouraging for one who wished for a union with Owens College than the temper of that meeting. With respect to the proceedings of the Special Committee, I may observe, that I took no part in them. There was, in fact, nothing for me to do. I belonged to neither of the two Sub-committees to which the work was delegated. When the entire Special Committee was summoned in October to receive the Reports of the two Sub-committees, I came to the meeting under the

impression that there would be a majority in favour of the removal to London, and I came also with the intention, if there were a motion brought forward for a junction with Owens College, to support it. I had also determined, if a junction with University College, London, should be carried, that I would acquiesce in the decision. Very unexpectedly to me, instead of our having to decide about remaining in Manchester or removing to London in connection with University College, we had a proposition brought forward for an amalgamation with University Hall. This was, in fact, the great question of discussion. We had also a third proposition, of an entirely different kind, brought forward by Mr. Yates. The consequence was, that there was much cross voting, and each proposition, successively, was negatived by a majority of the Special Committee. In reflecting on what had taken place, I considered whether or not it was a matter of principle to continue to advocate a junction with Owens College. To the plan of an amalgamation with University Hall, I felt that I could never agree; but if the basis were narrowed, and a proposition was made simply for removal to London, without amalgamation with the Hall, I did feel that, on striking a balance of the advantages on either side, it would be for the interests of the College if I could bring parties to unite in that scheme. That is the history of what has seemed, to some persons, a very sudden conversion.

We have met to day to see if it is possible to bring this matter to a decision. Every one will admit the great importance of our coming to a final settlement of this long-vexed question. My friend Mr. Yates has reminded the Trustees in his printed statement that we have been fifteen years engaged in the discussion, and if the solution of the problem is to be postponed for another term of the same duration, neither he nor I may possibly have anything to do with its settlement. The public is becoming weary of a state of suspense, and of these periodical struggles about the locality. With regard to Owens College, I said the question was with me a balance of advantages, and I certainly do consider there would have been a considerable advantage if the state of opinion in the body of Trustees had made a junction with it practicable. Yet, if it be the opinion of a decided majority that we

ought to remove, I think that the circumstance of the general support of the Trustees will cause the plan of removal far to outweigh in advantage any other, whatever its merits may be, which will receive only partial support. It appears, on the face of the Report presented to us by the Lancashire Subcommittee, that Owens College has the recommendation of cheapness. It appears, also, that we have here the means of carrying on a theological institute, which you will have to provide if you remove to London. With respect to cheapness, it is made up of elements partly permanent, partly accidental. Regard being paid to the fees at Owens College and the expense of living in Manchester, a smaller exhibition will be sufficient. In London, looking to the fees and the expenses of living, a higher rate of exhibition will be necessary. That I consider the permanent element. The other—that here you can obtain the services of men so able as those you employ, and that these gentlemen happen to be connected with three of your principal congregations—is matter of accident, and must not be regarded as a permanent advantage. One of your present Professors is minister of the Brook-Street congregation, another of Cross-Street, and a third of the Hope-Street congregation in Liverpool. These you will agree with me are three of the first congregations in Lancashire. You will not suppose, however, that their pulpits are indissolubly connected with three of your Professorial chairs. They cannot be looked on in the light of the canonry of Christ Church, which, because the income of the Professor of Hebrew in the University of Oxford is small, is conferred on the person filling that chair. If a vacancy were to take place in Cross-Street chapel, the congregation would look out for the best man to supply their wants; they would not consult with you what would be the best appointment they could make for the interests of this College. I do not think, therefore, that this consideration ought to be taken into the account. The theological offices in our Colleges have hitherto depended too much on the additional support of a ministerial income, and I shall not think that you have placed them on a proper footing, till this connection is at least not necessary; for I do not deny that it may be beneficial.

But we have presented to our consideration just now not merely the two

schemes of a junction with University College and Owens College, but we have various other plans, beginning with that of which Mr. Yates has printed and circulated a statement. There are several modifications of that plan, as many as five, I think, all of them agreeing in this one feature, that they make an entire change in the present plan and constitution of the College as regards the granting of exhibitions. Now I put it to all the gentlemen interested in these plans, whether, considering the difficulty we have had in coming to a decision on the simple question whether we shall remain where we are or remove to London—seeing the time it has taken to form and gather opinion on this one question, it is expedient in them to press their several plans upon the immediate attention of the Trustees. No public opinion has yet been formed upon these projects. There must be letters to the *Inquirer*, and papers in the *Christian Reformer*, and motions made at meetings of Trustees, before any of these could become ripe for action. When this process has been gone through, if your plans are wise, they will in the end triumph. You may perhaps imagine that, by not pressing forward for an immediate decision, your plans are finally excluded from view, but that is not the intention of my resolution. Contemplating the removal of the Theological department to London, I felt it to be essential that we should provide some means of carrying on the Scientific and Literary instruction, and therefore specified University College; but I by no means wish the decision we may see reason now to come to, to preclude the consideration of other plans hereafter. I should have no objection to grant exhibitions to Owens College, should the institution as a whole be removed to London. If, as I desire, the management remains in Manchester, there would be this advantage in the granting of such exhibitions, that the conduct and progress of students receiving them would be under the personal inspection of the executive of the College. There is another point in Mr. Yates's plan of which I entirely approve; it is, that we should not content ourselves with testimonials, however respectable the parties by whom they are given, but that we should in every case require the student to undergo an actual examination as to his talents and acquirements, by persons appointed by

ourselves from a knowledge of their competency for the task. While, therefore, I shall be glad if the gentlemen who have plans to suggest will for the present defer them, I by no means wish to preclude the fair and full consideration of all of them at a proper time; but I do wish to bring the principal matter before us to-day to a distinct and tangible issue. With regard to London, there are some friends of mine who do not consider this to be a subject properly decided by a balance of advantages, so strong is their opinion that it is an unsuitable and even a dangerous place for the education of young men, and especially of our future ministers. I do not for a moment deny that the system under which the young men would be brought up, if a union with Owens College were effected, is good, but neither is there anything necessarily to prevent their being educated in virtuous habits and fitted in every important respect for the exercise of the Christian ministry in London. Even Mr. Kentish, in his speech in 1848, said, "I do not particularly object to a removal to the Metropolis as such," though he is known to entertain strong opinions in favour of the College remaining in Manchester. He did not therefore resist the removal to London on the ground of essential principle. Allow me to quote the authority of the late Mr. Belsham. His opinion is entitled to some weight, because he was the only example, as far as I recollect, of an Academical Tutor in the last century who had actual experience both of a provincial and a metropolitan College—the former at Daventry and the latter at Hackney, a name which may sound of evil omen to a Dissenting Academy. If gentlemen will look into Mr. Williams's *Life of Mr. Belsham*,* they will see that it

was his firm conviction that if from the first he had been entrusted with sufficient authority for the control of the students in the domestic establishment, instead of that authority being vested in the hands of the Committee, and if he had not come to the College at Hackney when financial imprudence had half ruined it, he could have carried it on successfully and with perfect satisfaction to himself; and he never swerved from that opinion. So strongly, indeed, was he impressed with the conviction that London was the proper place for a College, that when he preached a sermon on behalf of the Academy established under my father at Exeter, he somewhat inappropriately, as it appeared at the time, took the opportunity of dwelling on the great desirableness of a metropolitan institution. It appears to be thought that the style of life, the habits that generally prevail in London, are unfavourable to that sobriety which ought to characterize our ministers. That feeling is, I believe, strongest with those who have not had much personal knowledge of London,—who think, from their experience in short occasional visits, of its amusements and hospitality, that life there consists in a round of spectacles and dinner parties. But there are hundreds of thousands of persons living there, of intelligence and steady industry, who pursue their daily duties at an equal distance from the scenes of fashionable dissipation and the vice which disgusts us in police reports. When the question was first discussed in 1839, and ample reports were prepared, setting forth the comparative advantages of education in Manchester or in London, it was said there was a want of activity in religious matters in the London portion of our religious body; and, on the other hand, it was urged that there was a great advantage in this respect in Lancashire, where the spirit of Dissent was strong and vigorous, and institutions of many kinds existed in which educational and philanthropic zeal might be exerted and trained. Whatever were the case then, I think it cannot be said now with justice of our London friends that there is no religious

* *Williams's Life of Belsham*, p. 453. "The system of internal management and discipline first instituted was injudicious and impracticable; and when a better was adopted, the funds of the College were exhausted, and the event was melancholy and disastrous. An institution for the education of young men designed for the Christian ministry among the liberal Dissenters, under the superintendence of learned and efficient tutors, near the metropolis, is much wanted." In a letter dated Feb. 19th, 1796, Mr. Belsham says, "If my plan had been pursued, the institution could never have been reduced to the state in which

it is. A constant vigilant superintendence of the tutors such as I proposed, would have checked those irregularities which in the vicinity of London could not be checked by any other means."—P. 461.

zeal amongst them. They may be fairly put upon an equality now with other parts of the kingdom in that respect. There is no room for an Unitarian of the provinces saying to them, "Stand by, for I am holier than thou." I have no doubt that, with careful superintendence, such as will be in any case provided, any inconveniences from London society may be obviated. Nor do I fear, on the other hand, that our students will be left quite unnoticed. I do not doubt that many friends will be willing to take a kindly notice of them. I shall be glad if anything I have said on this subject of the influences of London society could remove doubts or hostile impressions from the minds of any of my friends. The question that has been raised about the legal right to remove from Manchester, I must confess does not appear to me entitled to much consideration, as I am convinced that we may remove to London without any violation of the spirit of our institution.

There is only one other remark which I am anxious to make. When we first determined to come here, there was a long and anxious discussion about the propriety of that step, and the result was brought about by a very small, and, as it was said, quite accidental majority. When, a few years afterwards, the question again was raised, votes of the Trustees were equally divided. The gentlemen who were then in favour of removing to London, though adhering to their opinions, did not create a schism amongst us; they did not withdraw their subscriptions; many of them increased them, for the purpose of fully carrying out the plan to which they had been opposed. Is it then too much to ask the gentlemen who may be in favour of remaining in Lancashire, if at the close of this discussion they should find themselves in a minority, that instead of breaking up the noble subscription list which it has taken so much fostering and anxious care and so many years of exertion to form (for when I first went to York it was with great difficulty that a salary of £80 per annum could be spared out of the College funds for me), they will rather forget all that is past, and unite with their opponents in a cheerful and harmonious effort to carry on the institution successfully, and secure in a new locality the one great object we all have in view. To whatever remarks I may be exposed for

having changed my opinions, I shall feel little regret, if I am enabled hereafter to think that anything I have written or said has had the effect of producing this happy result. (Mr. Kenrick sat down amidst general applause.)

Mr. MARK PHILIPS, in seconding the resolution just introduced to their acceptance, said it would be a vain thing for him to attempt to travel over the ground so ably occupied by Mr. Kenrick, with the idea that he could make the question more lucid by any explanations or arguments of his own. He stood in a peculiar position as a Trustee of the several institutions now before the meeting. He was not only a Trustee of Manchester New College, but he had been named by the late Mr. Owens one of the original Trustees for carrying into effect the provisions of his will, and he had also had the honour of laying the foundation-stone of University Hall. He valued them all; but his own Alma Mater, Manchester College, he placed first and foremost. Towards all, but especially towards this, he felt that it was a sacred duty to take no false step. He had weighed well the consequences of removing the institution. Some time since he came to the decision that they ought not to remain in Manchester; still, he had not refused to give his cordial assistance in the attempt to prolong the period of the trial of the College there. But he did consider that the period had come when some change must be made; and he believed that the change would be for the better if they determined to join a tried institution, in which, more than any other before them, there was what he confidently relied on both for excellence and stability—University College. They of course would not expect him to say anything against an institution which had such claims upon him as Owens College; but it was still in an infant state. He did not, moreover, hesitate to say that, owing to their connection with a commercial district, its students were in danger of being withdrawn from their Professors—a staff of men of first-rate talent—at too early an age to allow them to reap all the benefit they might otherwise derive from the institution. Why should the Trustees of Manchester New College propose to connect their institution—which was no infant, which was highly respected and cherished by them all—with a feeble and untried institution? Why should they make a move in a direc-

tion which gave them no prospect of permanent advantage? The students of Manchester New College required to travel through a range of instruction far higher and more extensive than was given in Owens College. He regarded it as essential that their students should have every possible advantage of competition and emulation with other young men of equal talent. They should meet competitors in goodly numbers, and not in classes of two or three. He could not too seriously impress upon the minds of gentlemen the importance to their students of entering into free competition. The circumstances of the age in which they lived would not allow young men being isolated without injury to themselves. They must be stimulated by early competition. He was also a great advocate for the non-separation of laymen and divinity students. He was certain that it was of the utmost importance that there should be a cordial good feeling between the two classes, and that early friendship should be added to the other ties that bind our ministers to their flocks. He had no desire that the institution should be removed from Manchester, if he believed that any tolerable amount of success could be achieved there. The trial had been fairly made, the failure had been fully proved, and the time had come for a change. He must say one word with respect to the anticipation of the result of removal to London. He believed that if a man were viciously disposed, it mattered little where he was placed: he would find opportunities of indulging in depraved tastes in Manchester, as well as in London or Paris. He anticipated no injury to the morals of their students by the proposed change of scene. The moral surveillance proposed to be exercised would be sufficient for every important object. In London, very important advantages would accrue to the young men, independently of and in addition to those connected with their direct studies. Was it nothing that every court of law was open to them, in which they could study forensic eloquence? Everything that was intellectual and improving was concentrated within their reach. They would be able to employ their leisure in visiting the Houses of Parliament, noble Galleries and Libraries, and that national institution, the British Museum. There were evident advantages in a metropolitan residence which the provinces could not give. Everybody now-

a-days went to London. He hoped and should like to see their College, in its proposed residence, a focus of attraction to Unitarians from all parts of the kingdom. Other religious communities had their meetings for a week and a month together in the metropolis. Why should not Unitarians benefit by something of the same centralization? These were his deliberate views. He had scrutinized the matter with great anxiety. He repeated that he held all the three institutions which had claims upon him in great esteem, but he gave the whole weight of his feeling to his beloved Alma Mater. He was anxious for her renewed prosperity. He wished to see her once more raise her head, and be, as she deserved, universally respected, and crowned with a degree of usefulness far exceeding that which she now possessed. He felt much greater confidence in the soundness of his views, and in the decision to which he had long ago arrived, now that he saw that his views were supported by the calm judgment and high authority of his reverend friend, whose motion he begged leave cordially to second. (Applause.)

Rev. EDWARD TAGART wished to mention one fact which had fallen under his own personal knowledge. There had been twelve young men educated in the General Baptist Academy of London, all of whom he had the pleasure of knowing. Of these, eleven had gone on to the completion of their studies, and there had not been any one instance in the Academy of wrong conduct. The ministers educated in that metropolitan establishment were many of them now filling useful and important stations. With such a fact before them, there need be no question respecting the unexceptionable character of London as a place of education.

JAMES YATES, Esq., rose for the purpose of bringing forward an amendment on the resolution just proposed and seconded. That motion had, in substance at least, been twice previously brought before a meeting of Trustees. In the first instance it had been met by a simple negative, and in the second by carrying the previous question. He wished that course could be adopted on the present occasion. The constitution of the College made it quite impossible that this resolution could be carried into effect. Gentlemen said, indeed, that this difficulty could be cured by an Act of Parliament.

He for one did not assent to that opinion. No Act of Parliament could make that right which was in itself wrong. In order to make this point clear, he begged leave to make some reference to the state of the Dissenters when Manchester College was originally founded. Most of the academies previously in existence had ceased. That at Daventry alone remained, supported by Coward's Fund. It then became a matter of grave and anxious consideration to the educated and wealthy Dissenters, how they should under these circumstances maintain their intellectual position in England, and procure an adequate supply of educated ministers for their pulpits. They determined to set on foot two institutions, one at Hackney and another at Manchester. That at Hackney had the precedence. He had before him the resolutions passed by the friends of the Hackney College, January 13, 1786. The second resolution stated "that it was of the greatest importance to the Protestant Dissenters, that proper seminaries should be established on liberal principles for the education of their ministers;" the third, "that the dissolution of the academies at Hoxton, Warrington and Exeter, renders the most serious and general attention to this important subject immediately necessary;" the fourth, "that they esteemed it their duty to attempt without delay the establishment of an academical institution *in or near the Metropolis*, for the education of ministers." And in a subsequent resolution the Chairman was desired to transmit a copy of these resolutions to the Trustees of the late *Warrington Academy*, and to request their concurrence in favour of the object of them. Notwithstanding their knowledge of the designs of the London gentlemen thus officially communicated to them, the founders of Manchester College determined to have an academy of their own. Accordingly, a very respectable meeting of gentlemen was held on the 22nd day of February, 1786 (the very year of the establishment of Hackney College), when it was unanimously agreed, after due deliberation, that an academy should be established in MANCHESTER, on a plan affording a full and systematic course of education for divines and preparatory instruction for the other learned professions, as well for civil and commercial life. In order to show the views which prevailed in their minds in establishing this new institution, he would refer to

the original resolutions, and to the admirable discourse delivered on September 14, 1786, at the public commencement of the College, by Dr. Barnes. The preliminary resolutions passed by the founders declare—"1. That no place of education for youth, on the liberal and extensive plan proposed, subsists within the distance of more than a hundred miles; that the great populousness of this vicinage, the opulence of its inhabitants, the number and respectability of the Dissenters, and the increasing taste for learning, insure both adequate support and a constant succession of pupils. 2. That the town is remarkable for a well-regulated police, and for a serious attention to the duties of public worship; and that the industry, ingenuity, and enterprising spirit which characterize the people, cannot fail to influence by example, and may catch the minds of youth by a secret and powerful sympathy; that Manchester contains one of the largest public libraries in the kingdom, to which access may be had at stated times; that the *Literary and Philosophical Society* have avowed a generous zeal 'to foster rising genius, to incite emulation, and to give energy to the powers of the human mind, by calling them forth into early exertion;' and that it may be presumed they will admit the senior academics to attend their more instructive discussions; that another institution established here (College of Arts and Sciences, instituted June 6, 1788) may furnish opportunities of acquiring both the practical and theoretic knowledge of Chemistry, Anatomy, Physiology, and other branches of science," &c., &c. In his inaugural address, Dr. Barnes said, in allusion to the establishment of the Hackney College and the existence of Coward's College, "It is of great importance to the cause we have in view, that several academies subsist together, in different parts of England. In every region where they are established, they bring liberal education within the reach of many. * * * The region which we inhabit is populous and wealthy. Our own town alone seemed likely to supply a considerable number of pupils. It is the centre of a large and opulent district, beyond which lie many large towns and even counties, to which it was presumed, the opportunity of enjoying the means of academical education would not be unwelcome." After referring to the dissolution of the Warrington Academy, Dr. Barnes pro-

needed: "*Shall we have no similar establishment in the northern parts of England? Shall we have no ministers educated amongst ourselves, of whose characters, abilities and sentiments, we can form the most certain knowledge?*" Dr. Barnes, too, dwells upon the advantages which Manchester offered in respect to masters in the principal and auxiliary departments of science, the good local government, the energy of the spirit of the inhabitants, and particularly on the recent establishment of the *College of Arts and Sciences* in Manchester. This point deserved the particular attention of the Trustees. Dr. Barnes said, "The friendly correspondence which subsists between the patrons of that institution and the supporters of our academy, is a circumstance mutually favourable to both establishments, and to that common cause which gave them birth. By this friendly co-operation, the circle of studies which young men may attend among us is agreeably enlarged, and opportunities afforded which could not have been equally enjoyed in a single institution, or in a more confined sphere." Mr. Yates then proceeded to argue that all the reasons adduced by Dr. Barnes and the founders for establishing a College in Manchester, applied now with increased force to the propriety of its continuance there. It was an essential part of the original plan that it should be an institution for the education of Dissenters in the north of England. The funds were raised here, the management was kept here, and he submitted that Trustees of the present day had no right whatever to remove it from this region. There had been a Committee, consisting of two legal gentlemen, appointed to examine the legal bearings of this question, and they came to a similar conclusion. To put the matter out of the pale of doubt, they agreed on a case, and submitted it to two eminent Chancery barristers, Mr. Bethell and Mr. Roundell Palmer, and their opinion was, that legally the College could not be diverted from Manchester. But there is talk of an Act of Parliament. Why is it to be brought before our consideration? Simply because the change proposed cannot with propriety or justice be effected. If it could, the original constitution might admit of it without an Act. But he did not believe that Parliament would consent to pass such an Act. He had listened with very deep interest to the letter addressed to them that day by

their late Treasurer,—a letter evidently written under the strongest sense of moral duty as a Trustee, and of filial reverence for an institution in the rearing of which his late excellent father had taken so conspicuous a part. It was by the watchful zeal and the financial talent of the late Mr. George William Wood, that about three-fourths of their invested property had been accumulated. It had been most carefully managed; no financial matters could have been more successfully conducted. When a noble institution like Manchester College has been reared and carried on by the late Mr. Wood (to whom in many ways that town was so largely indebted), it was natural, and in his view most commendable, that his son should feel it a moral duty to resist an attempt to divert the institution to a distant locality. He (Mr. Yates) regarded the question before them as absolutely concluded by the view he had been led to take. If the resolution proposed by Mr. Kenrick were carried, it would not be what its mover anxiously desired, putting an end to their difficulties; but it would be in reality the letting out the waters of strife. Much had been said on the comparative advantages of Manchester and London. He had no objection to young men being educated in London. He had always been a zealous supporter of every scheme of liberal education. With regard to University College, he had taken much interest in it; and he might say the same with regard to University Hall. He would add, that he took a warm interest in the success of Owens College. He did not see the balance of advantages in favour of London that had been alluded to. He thought the various institutions existing in Manchester were well calculated to promote the intellectual welfare of our students. The libraries, the chapels, their excellent preachers, and their extensive Sunday-schools, offered peculiar advantages. In all these points London must give way to Manchester. On the merits of Owens College he was able to speak from actual observation and knowledge. He had conversed with the Professors, he had attended some of their lectures, and observed their method of instruction. He considered that the Trustees of Owens College were entitled to great praise for the judicious appointments they had made and the admirable institution they had opened. He was most anxious

that a system of free and open competition for scholarships should be established in connection with their own College. On this subject he spoke with full confidence. The examination of students on a principle of free and open competition was a matter with which his mind had long been familiar. He had suggested such a plan fourteen years ago. He considered that it would be a strictly legal course for the Trustees now to resort to Owens College for instruction in literature and science. The founders in 1786 referred to the "College of Arts and Sciences" as a valuable auxiliary institution, of which they might avail themselves for the education of their own students. He argued that if in the original scheme of the founders provision was made for the students resorting in part to another College in Manchester, it fully justified the Trustees of the present day in doing the same thing. Owens College had now more than sixty students, whose ages began at fourteen and went on to thirty (a laugh). They were at least old enough for their purpose. The number was sufficient for all the purposes of competition. There were evident advantages in young men joining classes not too large. He submitted that on a great question like that before them, it was not proper to rest the decision on a mere majority of votes. The Trustees should consider that they have to carry out a foundation for most valuable purposes. Mr. Kenrick had referred to the duty of bowing to the will of the majority. Would the accident of a small majority justify them in applying to other purposes that property and those estates which had been gathered together for a College in this part of England? Mr. Kenrick had avowed his somewhat rapid change of opinion. Why, Mr. Kenrick might change his opinion as rapidly again. The constitution of the College had provided a mode for effecting the alienation of its property, if it were to be done at all. The original list of subscriptions is headed by this remarkable statement: "The annexed resolution specifies the conditions on which the benefactions are received: That if from unforeseen causes this institution shall, in the opinion of the Trustees present at two successive meetings, formally convened, with an interval of at least fourteen days, cease to answer the valuable purposes for which it has been established, the remaining property shall be divided amongst the

benefactors and their legal representatives, in proportion to their benefactions, provided the same be claimed within one year after such determination of the Trustees." He believed, however, that they had not reached this condition. The number of students was indeed small, but not smaller than it had been in previous times. He had drawn up an amendment upon the resolution of Mr. Kenrick, with moving which he should conclude; and in case it were carried, he trusted he should receive from the Trustees permission to develop some of his plans, which were in perfect accordance with it, and, as he conceived, with the original plan and intention of the College—"That it is expedient that the Literary and Scientific department, as recently conducted, be for the present discontinued; that the Committee be instructed to carry this resolution into effect as speedily as shall be compatible with the fulfilment of all existing engagements; and that Owens College in this town presents means of supplying the deficiency thus created, by affording the opportunities of Literary and Scientific instruction."

Rev. SAMUEL BAKER said he rose to second the amendment, and desired at the outset to exculpate himself from the possible charge of presumption in opposing himself to the opinions and judgment of those who were certainly entitled at all times to his most respectful attention. It seemed, however, utterly useless for the Special Committee to have devoted so much time and labour to the inquiries delegated to them by the Trustees, if those Trustees were not to endeavour to exercise an independent judgment on the several important matters contained in the Report. He was sure, however, that neither Mr. Kenrick nor Mr. Philips would personally accuse him of any impropriety in taking the course to which he was impelled by individual conviction and a sense of duty. He had read these Reports with great attention; and having read the Report of the Lancashire branch of the Sub-committee, and their lucid explanation of the great advantages that would accrue from resorting to Owens College, he must say he was amazed to find there was a difference of opinion on the subject. Looking at the question simply on its own merits, it did appear to him that no circumstances could be more favourable than those in which Manchester New College was now placed in regard

to Owens College. The report of the present condition and future prospects of that institution—attested to them by the authority of Mr. Tayler, Mr. Martineau and Mr. Gaskell—was far more favourable than, under all the circumstances of the case, he had ventured to anticipate. He listened without conviction to the plea for centralizing every interest in the metropolis. In time past many persons, and, as he thought, with reason, took the opposite ground of the importance of their having and fostering *provincial* institutions. He was an enemy to this new passion for centralization. He did not wish to see all interests and associations centred in London. He believed greater advantages would result from their being diffused throughout the country. If, for instance, it were true, as had been hinted, that the people of Manchester were not yet up to the mark, and did not yet fully appreciate the worth of institutions which sought to give the young of the middle classes the means of high intellectual culture, let them be brought up to the mark by the continuance amongst them, and the gradual but certain influence, of a noble institution like Manchester College. It would never do to have all that is educated and polished and refined crowded together in the metropolis, and to have only uneducated barbarism in the provinces. He was desirous of seeing the standard of education raised in every town in the kingdom; he was desirous of seeing it raised in Manchester. How was this to be effected? Certainly not by taking from amongst its people the most advanced educational establishment they had. It appeared from the Report that at present the number of students at Owens College had been kept down by the desire of the Principal and Professors to preserve the distinction between a College and a School education, and their determination to enforce from the candidates for admission to their College a stringent preliminary examination. Was not their desire to raise the standard of education and the tone of intellectual feeling in this great and populous district deserving of their respect and help? Were the Trustees of Manchester New College to withdraw their aid at a critical moment from those gentlemen in their most praiseworthy efforts? He could not too strongly express his conviction that the learned and able Principal and Professors of Owens College ought to be assisted by the

Trustees of Manchester College—ought to receive from the gentlemen around him the right hand of fellowship. How important was the principle involved in this great institution! Owens College was established by its enlightened and generous founder for the purpose of diffusing amidst the inhabitants of this important and densely-peopled district the benefits of University learning, without the snare of a religious test and the evil of sectarian intolerance. Was not this identically the object of the founders of Manchester New College? Was not this the great object which each generation of its Trustees had aimed to secure? Was it right or proper that such an institution should be deserted by those who approved of its principles and had the power of rendering it most material service? Putting aside for a moment the interests of Manchester College, and looking alone to the objects of Owens College, he could not bring himself to believe that any of the gentlemen before him who were Trustees of that College could lightly disregard their duty, and refuse to avail themselves of a great opportunity of assisting in giving effect to the wise and benevolent intent of its founder. Unless everything were to be taken to London, and absorbed in a metropolis already inconveniently large and unwieldy, it was of great importance—more so than at first sight might appear—that this College, at present free and unsectarian, should be supported by those who understood and valued its principle of respect for religious freedom. Was there no danger, if they withdrew their countenance and refused their aid, that the College would fall into dangerous hands? On the part of those to whom were committed the preservation of both trusts, it did appear to him that it would be little short of a desertion of duty if they should neglect the present remarkable opportunity of advancing the great objects of both by a union equally serviceable to each institution. If their own College were not already situated in Manchester—if, situated at a distance from both London and Manchester, the question now were, to which place the College should be removed, he admitted that the claims of Manchester would be less strong than they were. But there they were on the ground already. Would it be right or prudent to shut their eyes to all the advantages connected with the place

in which they actually were, and remove to a distant scene? If, indeed, the people of Manchester were to rise and say, We take no interest in you—nay, more, we are thoroughly wearied of you, and wish you gone—he should feel embarrassed; but he was not aware that this was the feeling of the Manchester Trustees. What he thought of great consequence was the fact, that the College had in every period of its history drawn the bulk of its means of support from this part of the kingdom. Here the Unitarians unquestionably possessed wealth, respectability and influence, far, far beyond what they did or could possess in London. If it were a mere sectarian influence possessed by our body here, if it were devoted to narrow or unworthy ends, he should be little disposed to dwell upon it with satisfaction; but he did value it because he saw it perpetually employed in furthering great and noble principles, beneficial not to a sect only, but to society at large. In this town our youth see practically illustrated the principles of freedom and habits of philanthropy, which we regard as forming the very essence of our religious system. In London they will see a very different state of things from that which exists here. They will be exposed to influences and the formation of tastes scarcely compatible with that isolated position to which, in his judgment, for a long time to come the friends of free inquiry in this country were doomed and must be content to remain. Much had been said of the legal impediments to a removal from Manchester. On that point he knew nothing, and therefore had nothing to say on the subject. They had heard much in the course of the discussion respecting the advantages of fixing the College in London. Granting that the circumstances were correctly stated, he should be little disposed to dwell upon them as advantageous to the students of a well-disciplined College. If a student were habitually attentive to his College duties, he knew from experience that he could have little time to devote to other pursuits. He would have little leisure for visiting courts of justice, the Houses of Parliament, picture galleries and works of art. He had endeavoured to consider and argue this subject solely on its merits. He repeated that it was through the influence produced on his mind by the Committee's Report that he now felt it his duty to second Mr. Yates's amend-

ment. Before he sat down, he wished to say a word or two in respect to the number of the students reported at Owens College, and the number in our own College. It appeared that there were more than fifty students in Owens College. He was prepared to a great extent to admit the benefits of competition and generous scholastic emulation; but he was satisfied that all the materials for it existed at Owens College. Fifty students would secure these advantages as completely as 500. On the other hand, it was well known to those practically versed in College routine, that classes might be inconveniently and dangerously large. A few students of brilliant talents might be surrounded with increased éclat, but the great mass of students would be neglected in the performance of class-work. Use had been made, in the discussion of this question, of the small number of students in Manchester College: it had been adduced as a proof that the locality was unfavourable. He wished on this subject to warn them against a great delusion. As far as divinity students were concerned, locality had nothing to do with it. The root of the evil was different and far more deeply seated. They who identified the limited number of divinity students with the position of the College at Manchester, took for granted what they would find it difficult to prove. This branch of the argument would open a subject of wide bearing, involving all the circumstances of the religious body, and the condition—in so many respects the deplorable and most undeserved condition—of our ministry. For his part, he was persuaded, that place the College where they would—surround it as they might with attractions and advantages—they would find no increase in the number of their students for the Christian ministry, until the congregations to whom those young men were afterwards to minister were roused from their most culpable lethargy, and reminded that they, as well as their ministers, had duties, and showed that they were ready to fulfil them. Allusion had been made to the probable result of the meeting. To him that result was unknown and uncertain. But he desired to express his hope that, whatever might be the decision come to, all the Trustees, both those present and those absent, would consent, forgetting individual differences of opinion, to persevere—as in time past, so in time to come

—in an united and strenuous effort to maintain the College in a manner worthy of the great principles of which they were the representatives and the guardians. (Considerable applause.)

JAMES HAYWOOD, Esq., M.P., wished to make a remark or two on the presumed objection to removing the College from Manchester on the ground of the founders' intent. Dr. Percival, his grandfather, was one of the most active of the founders of Manchester College in 1786. The establishment, it is well known, did not fulfil the sanguine hopes of its founders. Plans were taken into consideration for the removal of the College to another situation, and it is stated in the *Life of Dr. Percival*, written by his son Dr. Edward Percival, that he was rather desirous that the College should be removed to Glasgow and carried on in connection with the classes in the University there. He (Mr. James Heywood) believed that the main principle of the founders was the preservation of a perfectly free system of education. Dr. Percival was, in fact, alive at the time of the removal of the institution to York, and must be considered to have approved of that step. With regard to the return of the College to Manchester in 1840, he and most of its friends were very sanguine as to the result. Their expectations were disappointed. The experiment had been tried, and to his mind it had failed. The divinity students, he thought, ought to follow the lay students, and the latter were certainly found to resort chiefly to University College. The association of laymen and divines he thought to be most desirable. He did not see how in Owens College this could be obtained. The University of London was by degrees concentrating around it a considerable number of graduates, men of high education and attainments, whose society would be of the greatest advantage to the students of their College. Reference was made in the Report to the resorting of students of the Lancashire Independent College to Owens College; but a gentleman high in office* in the

Independent College had informed him that the adoption of Owens College was only a temporary expedient. The founders of the Independent College had, they knew, erected a handsome pile of buildings, and were chained by it to their present locality. It was a fortunate thing for the Trustees of Manchester New College that their goods and chattels were all of a moveable nature. With respect to the legal argument, he had no doubt it could be removed by the omnipotence of an Act of Parliament. With the example of the Dissenters' Chapels Act before them, they need not apprehend that Parliament would refuse its sanction to their removal. As modern Presbyterians had alleged in 1844, so Manchester Trustees might allege, the descendants of the founders had changed their minds. There were, besides, some London names in the original list of benefactions and subscriptions. If they went to Parliament for an Act, he should be happy to help them in the House of Commons. The question which the Trustees had to settle that day, however, was not a mere discussion of locality, but the broader and far more important question, how they could secure for the young men preparing for the ministry a liberal education in the best possible manner.

Rev. EDWARD HIGGINSON alluded to the various changes of opinion which had taken place, and his regret that the subject of a sole junction with Owens College was revived. He had hoped that, after Mr. Kenrick's letter, that scheme would not have reappeared. For himself, he was greatly impressed in favour of the plan explained by Mr. Yates in his circular letter to the Trustees. He wished to see the Theological establishment retained in Manchester, and scholarships granted to young men enabling them to obtain their preliminary scientific and literary education at other institutions in various parts of the kingdom. It was objected against this scheme that it finally kept the divinity students apart from the laymen. But he did not think there was much weight in this objection. The divinity students might still form friendships with their companions in study, whe-

Owens College is considerable, and an omnibus is daily engaged to convey the students between the two institutions. The entire expense of fees and daily conveyance only slightly exceeds £100 per annum.

* We do not think it right to print the name of Mr. Heywood's authority, as we have since the meeting been informed by a friend of the Lancashire College that the arrangement is believed to be quite satisfactory, and more likely to be carried out to a further extent than at present than to be discontinued. The distance between the Lancashire College and

ther at Owens, University College or elsewhere, during the first three years of their course; and he believed that practically it was only during that term that intimacy existed between the two classes. At the end of three years the laymen had finished their course, and it was seldom that confidential intercourse took place between the senior divines and the lay *freshmen*. It was a consideration in favour of Mr. Yates's plan, that it would meet the legal difficulty. Was it matter of necessity to seek the sanction of an Act of Parliament? They ought to be distinctly informed whether the decision to remove to London would necessarily be followed by an application for an Act of Parliament, and whether, if the opposition threatened there were attempted, it would be likely to succeed?

J. ASPINALL TURNER, Esq., said he had taken considerable share in the investigations carried on by the Subcommittee. The result was, that he joined heartily with those members of the Committee who advocated the propriety of seeking aid in the Literary and Scientific department from Owens College. He had in Committee moved a resolution to that effect: Mr. Kenrick seconded it. They did not succeed in carrying their resolution. It had been his intention not to take any active part in the day's discussion, but simply to vote according to his own sentiments. Several gentlemen had changed their opinions, and had explained that they did so for the sake of peace. He had not changed his opinions; but probably he should not have brought them forward had not a resolution been proposed by Mr. Yates with which he entirely concurred. But he (Mr. T.) rose more particularly to advert to another matter, brought before their notice in the letter of Mr. W. R. Wood, and alluded to by preceding speakers. It was said they might have some strife as the result of their probable decision that day. He hoped not. Therefore he now addressed them. He earnestly hoped that the decision would be in favour of Mr. Yates's amendment, and that that would be the means of terminating all disputes. But if it should prove the will of the majority that day, and of the Trustees at large, that it was better to give up their present plan, and to make a junction with University College, inasmuch as many gentlemen had afforded their aid to the College at Manchester against their own opinions and wishes, he should not be less ready to

make sacrifices of individual opinion, and acquiesce in the decision of the majority. He should always be ready to act with the body of Unitarian Dissenters, whose opinions he cordially embraced, and in whose communion he hoped to live and die.

Rev. JOSEPH HUTTON, LL.D., felt constrained to express his disagreement from the opinion of Mr. Higginson respecting the non-intercourse of divinity students and laymen. His own experience had been different; and he felt great value for friendships formed at College, under the circumstances alluded to, with young laymen. He had long regretted the isolation of the students in Manchester New College, and desired to see them placed in circumstances better calculated to give expansion to their views and feelings. He felt satisfied they must adopt one of the two plans now before them. They should consider which was the best for their denominational influence. They were not sufficiently strong to support more than one institution: which should they join? To him, it was clear that the best thing they could do was to connect themselves with University College—an institution of high merit, and which had always numbered amongst its alumni a considerable number of their young laymen.

A conversation here ensued, in which Mr. Yates, Mr. Higginson and others, took part. In the course of it, Mr. Mark Phillips said, if an Act of Parliament was necessary to justify the removal of the College to London, he hoped and believed there was sufficient spirit in the Unitarian body to obtain that Act without trespassing for a shilling on the ordinary funds of the College.

Rev. R. BROOK ASPLAND said, that as he had already had an opportunity, through that part of the Report in the hands of the Trustees which had been drawn up by the Lancashire portion of the Subcommittee, of expressing his views, there might seem little occasion for his trespassing on their attention at that time. He had during the last twelve months given the subject much anxious, and he believed impartial, attention; and the conclusion to which he had come, and from which he saw no reason to swerve, was, that it was desirable to join Manchester College to the Owens College. While, therefore, he was prepared to support the amendment moved by Mr. Yates,

he thought it better not to content himself with a silent vote, because he was unable to accord with all the arguments with which that gentleman had introduced his resolution. With the legal objection to a removal from Manchester he could not meddle. Whatever might be its weight in a court of law, he could not arrive at the conclusion that the essential principle involved in the foundation of the College was the establishment of an educational institution in the vicinage of Manchester. He rather believed that the great object of the founders of Manchester College was, to establish a place of education for both ministers and laymen, *free from religious tests*. That was, in his view, a principle worthy of the sacrifices and the zeal of the founders and their present representatives. It was because he believed that that principle would be scrupulously observed, and most successfully and enduringly carried out, by the retention of the College in the North of England, that he was a dissenter from Mr. Kenrick's resolution. He must look to the future; and, instructed by the past history of our academies, he could not with any confidence entrust the care of the College to the South of England. Mr. Kenrick had justly remarked that Hackney was a word of evil omen to Dissenting academies. Twice in the neighbourhood of the metropolis had the experiment been tried, under what were thought favourable but very various auspices, of establishing a College, and on each occasion it had signally failed. He was aware, indeed, that the circumstances under which those experiments were made, differed in one important respect from the present state of things. Then, there was no auxiliary like the noble institution of University College, for such (notwithstanding the perception of its defects) he was ready to concede that it was. But a supply of literary and scientific instruction was not the only difficulty to be encountered in removing to London. With respect to that, he must observe that, excellent as University College was in many respects—distinguished as some of its Professors were for their attainments—the curriculum of instruction had its weak points. Let them remove the College to London, and if they intended to give its students as good instruction as they had been accustomed to in Manchester, they must supply in two certainly, probably in three, important departments,

instruction in addition to that offered in University College. In this particular he was confident that Owens College was, on the whole, not inferior to University College. But how did the case of London stand in respect to the Theological Faculty? Could London supply such a staff of Professors as those who now adorned Manchester College by their learning and their devoted zeal to the institution? He believed not. It was, indeed, admitted on all hands that they must import from distant places their Theological Professors. He thought that it behoved those who counselled the Trustees to remove the College to London, to explain to them their scheme for re-establishing the Theological Faculty. No such explanation had been given them—not even the assurance that a feasible scheme existed. He had received vague hints of a scheme, but of its practicability he could form not the slightest idea. In deciding to break up the existing establishment, the Trustees must remember they would require a very large addition to their present means to re-establish it in London. It would be impossible to obtain these services such as they required for the small, the pitiful amount of remuneration with which several of the Professors in Manchester were contented. It would be an insult to such men to ask them to remove to London, unless they (the Trustees) were prepared to offer them salaries corresponding in amount to the requirements of London expenditure. Whence did they hope to obtain the required increase of funds? They were proposing to sever the tie which bound the people of the North of England to the College. From the North it had always derived the great bulk of its subscriptions and benefactions. His acquaintance now with the congregations and Unitarian institutions of the South of England was, perhaps, not great; but he certainly knew nothing to justify large expectations of pecuniary support to the College from that quarter. Such being the case, he put it to the Trustees whether they could reconcile it with common prudence to endanger the welfare, if not the very permanence of the College, by unnecessary removal from Manchester. Could they think it right to quit all the advantages which Manchester now offered for their acceptance? It would, in his view, be rash in the extreme to abandon the present establishment until at least

the experiment of a partial junction with Owens College had been tried. Possibly, that experiment might fail; possibly, a more intimate acquaintance with that institution might develop weaknesses not now known. But with regard to that, he must remind them that the inexpensiveness of the experiment would leave them a large balance of income, wherewith they could supply the instruction which experience might prove to be wanting. But if the experiment ultimately failed, they were in scarcely a worse condition than before. A little time would be lost, but that would be all: there would be no costly breaking up of the existing establishment—no election of new Professors—no legal strife—no necessity for the cost and hazard of an Act of Parliament. After a fair trial of Owens College, and when it was proved not to supply their wants, all parties would concur in an united effort to re-establish the College in London. He must not sit down without noticing the appeal which had been made to the generosity of feeling of the Lancashire party. He believed he should not be found really wanting in the feeling. He could promise them he would be no party to any factious opposition to the new plans. He should continue his support; and he should rejoice if experience proved that his fears were without foundation. If the resolution were carried, it would, however, be an act of necessity, of simple justice to the institution, for him to retire from the office which he had held for several years, and leave the Secretaryship to be filled by some one possessing that faith in the success and even safety of their plans which he wanted.

Rev. CHARLES WICKSTED stated that he was not going to argue the question generally, but simply to reply to one or two points in the speech just addressed to them. Mr. Aspland appeared to be oppressed by fear of the additional expense which the establishment of the College in London would occasion, and asked where the required funds were to be drawn from. He must have forgotten the Report which he himself had a hand in drawing up. In that Report, now in their hands, it was stated that the abandonment of the literary and scientific establishment would leave a balance of £630 in the hands of the Trustees.* Here, then, were the funds

for which anxious inquiry was made. But Mr. Aspland had no confidence in the zeal and energy of the South of England. He (Mr. W.) was astonished at the remarkable manner in which the exertions of their friends in London had been overlooked. Here was the striking fact, that during fifty or sixty years the Trustees of Manchester College had acquired a property estimated at £15,000, while in the course of one or two years their friends in London, aided by a few country subscriptions, had erected a magnificent Hall, which with its fittings-up was estimated to be worth at least £10,000 or £11,000. The zeal and generosity evinced by their friends in London entitled them to all the confidence that was now asked in their behalf.

THOMAS AINSWORTH, Esq., rose to reply to one or two statements which had been made, with which he could not agree. Mr. Aspland had argued that Manchester College had the confidence of the Unitarians of the North of England, and from them derived the bulk of its support. But how did the argument agree with the figures stated in the Table appended to the Report by their Treasurer? That Table shewed that in 1841 the subscriptions amounted to £1566, while in 1851 they had dwindled down to £740. He wished also to express his dissent from the opinion of Mr. Higginson respecting the intercourse that should, and he believed would, take place between the divinity and lay students, if they were educated at the same institution. He was disposed to attribute a very large and wholesome influence to the intercourse between the two classes of young men, and especially that which divinity students in the advanced years of their course would exercise over their young lay companions. What Dr. Hutton had stated as the result of his experience as a divine, he begged to confirm as the result of his as a layman. With respect to the question of removing the College, he entertained a strong opinion. He had counted the cost, and thought he was much more

which reference above is made: "This would give an average cost per session for each student of £16, 15s. 9d. If the average number of divinity students be estimated at ten, the cost to Trustees of Manchester New College will be £167. 17s. 6d. If the cost of the present Literary and Scientific department be £800, the new arrangement would leave a balance of £632 at the disposal of the Trustees."

* In the Report, at p. 9, "the cost of educating a student at Owens College" is set down in detailed figures, and the Report concludes with this passage, to

alive than some of the gentlemen who had preceded him to the probable consequences of the change. He was not unprepared for the retention in Manchester by force of law of the whole of their vested funds, which yielded an income of about £800. This he admitted they might lose; but the annual subscriptions, the congregational collections, and the grants from other educational funds, were all voluntary, and could not be coerced by law or Parliament. He did not suppose that any friends of the College would withdraw their subscriptions in the event of a change of locality. He confessed that he was not quite disinterested in his support of the resolution affirming the propriety of connecting their institution with University College. As a father, he looked forward to the time when his children, if their lives were spared and he possessed his present means, should enjoy the best advantages of a Collegiate education. As an Unitarian, he was most desirous that they should receive it in company with other Unitarians, and particularly of those in the course of education for the ministry. But strong as that wish was, if the College were retained in Manchester, he could not gratify it. As a parent, he could not send his sons to Manchester for their higher education. To London he should send them with perfect satisfaction.

Rev. JOHN WARENT wished, as one educated at Manchester, to express his opinion on the important question before them. He thought he was able to bear testimony of some value—testimony which no one could equally give who had not been brought up in the College since its return to Manchester. Judging from his own recollection, he should say that the influence exercised on and by Manchester in the formation of the ministerial character was invaluable. He believed that this was beyond all other considerations. He admitted the force of what had been urged in behalf of an union with Owens College; but after all he considered that the object of Manchester College, wherever it was placed, should be not so much to make accomplished scholars as to form useful and devoted ministers. If they are to be zealous and practical ministers, they must from an early period of life habitually mingle with the class of persons amongst whom they are to labour. Where you have one active Sunday-school teacher in London, you have ten in Manchester and its immediate neighbourhood. To the successful career of a divinity stu-

dent, it is necessary that he should have graduated opportunities, commencing very early, of acquiring practice as a preacher. He would ask, supposing the divinity school were in London, where the young men should make their first pulpit essays? Would they wish them to stand unpractised at once before a London congregation? If not, where had they, within a reasonable distance of the metropolis, congregations amongst whom the students could acquire the necessary confidence and skill? In this respect, as with respect to those philanthropic influences which it was so important for the mind of a young minister to imbibe, Manchester could not be surpassed. Not only did Manchester offer these advantages to the students, but it also gave facilities for finding suitable Professors. They had been reminded by Mr. Kenrick, indeed, that it was a mere accident that three of the Professors of the College were ministers to three of the principal congregations of Manchester and Liverpool. But they might be also reminded, that these three congregations were not the only ones in the district which furnished ministers of ability and position capable of undertaking the office of Professors. With regard to the argument brought against Manchester and urged by Mr. Ainsworth against Mr. Aspland's view of the subject, that the large subscription list of 1841 had greatly diminished, the fact was not only stated, but thus accounted for in the body of the Report: "This great falling off is accounted for by the fact that most of the advanced and large subscriptions of 1841 were given with the distinct understanding that they were temporary, and were to cease as soon as the experiment of the success of the College at Manchester should be fairly tried."

WILLIAM ENFIELD, Esq., expressed his intention to vote for the original resolution. Mr. Yates had expressed more than a doubt whether in accordance with strict legality it could be adopted; but the amendment seemed to him to involve as much difficulty as the original resolution. Objections had been unnecessarily made to a spirit of centralization. He did not see what that consideration had to do with the question before them.

Rev. JAMES MARTINEAU said objections had been made to the proposal to remove to London on the ground of imperfect discipline alleged to exist in some of the classes of University College. In the Committee, special allegations had

been made of deficiencies and want of control in particular classes. He had, since the meeting of the Special Committee, had the opportunity of inquiring into the present condition of the classes, and he found that there was nothing new or unusual in the manner of conducting the classes, and that the Professors were quite satisfied with the attention and docility of their students. As to the legal objection to their power to remove the College, it appeared to him to rest on no well-defined principle, but to be merely technical. He had listened to the argument of Mr. Yates, and particularly to the statement respecting the prescribed manner of breaking up the College. It appeared to him that those who took the legal objection were on one or other of the horns of a dilemma. The limitation of the foundation to the locality of Manchester was one of two things—either it was an essential principle, or it was a mere matter of regulation. If as a mere matter of regulation the Trustees in 1803 determined to remove it to York, then by the same process the Trustees of 1852 could remove it to London. If, however, the locality was an essential principle, then the College on the removal to York actually determined. The link which connected it with the foundation of 1786 was irretrievably broken. It was, in fact, a new institution. It must in that case be held that the Trustees, when they first closed the doors of the College at Manchester, exercised their power of declaring that the institution was a failure. According to this view, the existing College was taken entirely out of the range of the founders' intent. This view appeared to him entirely to blunt the edge of the weapon used by Mr. Yates. There could be no doubt that whatever the legal difficulty was, it could be entirely cured by an Act of Parliament. But, notwithstanding all they had heard, he had faith enough in the good sense and desire of unity which existed amongst the Trustees, to believe that better counsels would prevail than some which had been that day hinted at. With respect to the general question, he had certainly altered his opinion; but the change was the consequence of the different aspect in which it now presented itself to their view. When he advocated the continuance of the College in Manchester, it was an entire institution, offering instruction in the various branches of University learning, maintaining an attitude that comported with the dignity of their body. But now they

proposed to dismantle the institution of its literary and scientific department, to cut themselves down to a theological school. And they had no choice in the matter. An institution had been created in Manchester more perfect than their own. Practically there was no course for the Trustees but a junction with Owens or University College. Of the former, though its prospects might be bright and the talents of the Professors unexceptionable, it was confessedly an untried institution. Between an infant institution like that and University College, with its proved capabilities and its years of service, there could be no hesitation in making a choice. They had heard that day an animated appeal to them to support Owens College as the representative in that district of free education. But every argument adduced to prove their obligation to support a local institution, applied with still greater force to the older institution, which years ago began to offer education without religious tests. He hoped, whatever the decision might be, they were likely to attain to something like unity. It was time that these divisions should cease. They should prove to the world that they were, as a religious body, by their individual forbearance and their united action, capable of working out a large and noble institution. They must, in respect to theological instruction, look carefully ahead. The time was coming when the religious principles to which they were attached would have to pass through a very great conflict, and they could only stand the shock by strengthening themselves with an advanced intellectual culture and the highest attainments of philosophy and theology. He was not one to expect that the Unitarian denomination would ever acquire a strong hold or exercise a wide influence over the uneducated masses of English society; but he did anticipate that they might exercise a great, and, if they were faithful to their position, an increasing influence upon men of the largest culture and most in advance of the age. He thought it a far better policy to work that vein of society than to attempt to compete with the popular sects. He thought the position of the Unitarian body in England not very unlike that of the Episcopal Church in Scotland. That was a Church of a small minority, but it was a cultivated minority. He had been struck with the remark of Sir William Hamilton on the subject. He said that, looking to their position as the Church of a minority, they had always felt the nece-

nity of keeping up a high intellectual and literary standard amongst their clergy. The same policy became the Unitarians of this country. Small though their numbers were, they should prove themselves inferior to none in cultivation and true learning. No one, he thought, could correctly estimate their position without seeing that they would best vindicate their claim to respect, and fulfil the condition now stated, by joining an institution like University College.

J. B. EKLIN, Esq., said he was the son of one of the founders of Manchester College. This fact, and the circumstance that he was the only representative present of Trustees residing in the West of England, gave him perhaps some claim on their attention. He, too, desired to advert to Mr. Bache's remarks on the duty of supporting Owens College, because it was expressly founded to promote the higher education, untrammelled by religious tests. He admitted that might be deserving of their consideration; but he could hardly conceive that, under any circumstances, members of their religious body would fail in their duty to an institution founded on such principles. He did not hesitate to state that he was much more of a *sectarian* than some chose to be. He wished to see strictly Unitarian views and interests promoted. He saw at the present moment that a considerable increase was required to the number of Unitarian ministers. He did not know how they were to be supplied. It was evident that some alteration was required in their Collegiate plans. Whatever the decision of the meeting might be, the College might always feel assured of the continuance of his support. His opinions were strong—increasingly with his years—in favour of Unitarianism—of what was sometimes called old-fashioned Unitarianism, and he should be glad to see the College promoting that cause. If carried to London, he hoped it would do much to enlighten their body as to the religious wants of the age, and also prove a centre of attraction and well-earned influence. It was his intention to vote for the original resolution.

The discussion had now lasted between three and four hours, and, no one rising to prolong it, there were general cries for a vote. The President proceeded to put the question, and the numbers were declared by him to be—

For Mr. Yates's amendment... 17

Against it 33

Majority against the amendment—16

For Mr. Kenrick's resolution, 36.

There was a cry, "Let it be passed *nemine contradicente*;" but on the negative being put, three or four hands were held up against it. The announcement that the resolution was adopted was received in silence.

The second resolution was moved by THOMAS AINSWORTH, Esq., seconded by JAMES HAYWOOD, Esq., M.P., and adopted without a division—"That the following gentlemen, Rev. J. Kenrick, Visitor, the Treasurer, the Chairman of the Committee, the Secretaries, the Rev. J. H. Thom, the Rev. Charles Wicksteed, and J. Pemberton Heywood, Esq., constitute a Special Committee, to consider the most advantageous mode of establishing Manchester New College in London, with full powers to negotiate with the Council of University Hall, with the view more especially of providing for Lay and Divinity Students the means of a common religious and ethical culture; and that after completing such negotiations and constructing a scheme for the future working of the College, they be directed to report on the result to the Trustees at their next annual meeting, if possible,—and if not, at as early a period as they find to be practicable."

S. DUKINFIELD DARRISHIRE, Esq., the Treasurer, moved, and ROBERT WORTHINGTON, Esq., Secretary, seconded the next resolution—"That the General Committee, with a view to carry out the new arrangements in contemplation, be instructed to give formal notice to the Professors of the termination of their engagements with the College at the close of the present session."

Rev. R. BROOK ASPLAND said, before that resolution was put, he wished to say a word respecting the services of the gentlemen to whom it referred. They all knew the embarrassing and depressing circumstances under which for several years the College had laboured. Embarrassment and disappointment had been felt by all engaged in the conduct of the institution, whatever might be their department of duty, but on none was it calculated to press with a greater weight of anxiety than on the Professors, whose duty it was to give their valuable instructions to mere skeleton classes, instead of to the crowds whom their admirable lectures ought to have attracted. Depressing as the circumstances were, both within and without the College, from the limited number of pupils and the alienation of friends, the Professors had never for an instant given way to indifference—which might, under

circumstances of neglect so little deserved, have been almost pardonable. The periodical examinations and the honours from time to time achieved by their pupils in the University of London, proved beyond a doubt how faithfully the Professors had done their duty to the College. All of them were entitled to this expression of respect and gratitude. If he mentioned one name in particular, that of their Classical Professor (Eddowes Bowman, Esq.), it was because that gentleman had, when their students were numerically at the lowest point, increased instead of contracting the number of his classes, in order that he might suit his instructions to the attainments and wants of each pupil. He had, in fact, superadded the labours of a private tutor to those of a public lecturer. Such services entitled him and his colleagues to the respect and gratitude of the Trustees; and whatever differences prevailed amongst them on other subjects, he trusted on this there would be but one opinion. (Loud expressions of assent were given from every part of the room.)

Rev. JOHN KENNICK said he was enabled by his position, formerly as Principal and now as Visitor, to know minutely the circumstances of the instruction given in the College, and he could confirm from his own knowledge Mr. Aspland's statement respecting the zealous and very valuable services of the Professors. (It was agreed that the Committee should prepare a resolution on the subject and forward it to the Professors.) The resolution was carried.

The President having vacated the chair, it was taken by Rev. John Kennick; and on the motion of JAMES HAYWOOD, Esq., M.P., seconded by Rev. JOSEPH HUTTON, LL.D., a cordial vote of thanks to the Chairman was unanimously passed.

THE PAST YEAR.

Eighteen Hundred and Fifty-two is become matter of history. In the annals of England no year will record a greater amount of widely-diffused prosperity. The national income, notwithstanding diminished and remitted duties, exceeds its expenditure. The necessities of life have been plentiful, the demand for labour constant and increasing. The balance in the Bank of England has increased nearly a third. Tested by the working of the Poor-law, the comforts and independence of the poorer classes have been rising. In the year 1851, the decrease

of expenditure in 607 unions was more than £40,000, there being a decrease in England in 33 out of 42 shires or ridings. The report of 1852 may be anticipated as still more favourable. Political discontent has entirely ceased. Chartism is utterly dead, and trading agitators find their vocation gone. The triumphant result of the great experiment of Free Trade made by Sir Robert Peel and the Government which succeeded him, is now admitted even by its opponents. The prosperity, contentment and heartfelt loyalty of England, bear a proud testimony to the value of free institutions and liberal principles of government. As the result of our constitutional and representative government, there is a larger amount of personal liberty, a heartier patriotism, and a more enthusiastic attachment to the Monarch, than is to be found in any other portion of Europe or of the world. The prosperity that has shone on her people has, during the past twelve months, equally lighted up the palace of Queen Victoria. Her own and Prince Albert's career of patriotism and personal virtue, has won for them the respect and love of the people, who feel to a man that their welfare is bound up with the security of her throne. If we turn our eyes from England to France, the contrast deepens our gratitude for our national privileges. The Republic of that unhappy country virtually died with those victims of the craft and vengeance of Louis Napoleon, whose blood watered the streets of Paris in December, 1851. When, three months after (March 30), the Prince President declared to the Legislative Chambers that he had no purpose to restore the Empire, and added, "Let us keep the Republic—it menaces nobody, but reassures every one,"—not one intelligent person in all Europe was deceived by the declaration. The establishment of the Empire before the close of the year made little real alteration in the condition of France, for the government was previously absolutely despotic. On the future of the Empire, and of the bold, bad man who has usurped its throne, it is painful to speculate. Who does not fear national suffering, if not individual atonement? In Austria, despotism is working its iron and disastrous rule. The constitution is revoked, and trial by jury abolished.

To return to England—nothing is more remarkable during the year than the tide of emigration, occasioned by the gold discoveries, especially the more recent ones in Australia. In the summer quarter, there sailed from English ports no

less than 109,226 persons; and for the first time since our present registration system commenced, the returns indicate a population during the three months diminished by not less than 60,000 persons. Whatever other results, whether of good or evil, the extensive discoveries of gold may occasion to us, they have solved the long perplexing problems involved in a redundant population and the difficulties of emigration. Political economists had long looked at these questions in despair, and said that war, famine and pestilence were necessary, and were the only terrible remedy appointed by Providence to cure the evils of a population outgrowing the supply of food and employment. In its own way and time is God's providence vindicated. A new and unthought-of field of enterprise is suddenly opened to view, and individual energy, aided by the wonderfully developed resources of steam-ships, at once effects what the most powerful governments of Europe wished, but knew not how to accomplish. Our labour market is relieved, while that of our Australian colonies receives the long-needed supplies; and from the energy and intelligence of the hundreds and thousands of our citizens now become dwellers in the Southern hemisphere, long-enduring results, affecting the whole world for centuries to come, may ensue.

In the retrospect of the year, we must remember that we passed through the severe trial to national faith and virtue of a general election. There was more than enough on one side of duplicity and hardihood and organised bribery; on the other, of mutual division and general indifference. We trembled for a time for the result. It is strange that, when the question really at issue was, whether trade were to continue free or again to receive some of the fetters so recently struck off by the bold and patriotic hand of Sir Robert Peel, the answer given was not all but unanimous. It is little short of being disgraceful to the English consciences, that at a crisis so full of peril they returned a Parliament containing about two hundred Members who, if they could, would again tax the people's bread. But as the result of the elections was in favour of Free Trade—and that decision was confirmed by every fact bearing on the question—we are now relieved from one bad element of party strife, by the final surrender of the doctrine of Protection. This is so great a gain, and so expedites the future legislation of the country, that it is a sufficient reward for the cost and other in-

conveniences of a general election. Nor shall we repine if it turn out, as it probably will, that another general election must follow very soon. With much admiration of Lord Derby's skill as a rhetorician and a debater (*ecsis loquentia, perum sapientia*), and of Mr. D'Israeli's versatility of genius, we cannot but feel thankful that they have ceased to be Ministers of a great and free country like England. During the continuance of the elections, their course was one of equivocation; but when they saw that government on their own principles was impracticable, they hastened to assume those of their opponents, which they had for years denounced as fraught with ruin to the country. There was in this an amount of political profligacy which deserved (and we are thankful it has received) the censure of the Representatives of the People. If success had attended political dishonesty like this, consistency and honour might have ceased to be attributes of the British Statesman. The Government which is about to replace Lord Derby's Cabinet will have, owing to the lukewarmness evinced at the last election, great difficulties to encounter in the present Parliament; and without some forbearance on the part of the more earnest reformers of abuses, and considerable support from men of all parties who value moderation, they will scarcely be able to stem the tide of faction which threatens to oppose them.

The year has not been entirely unmarked by losses and calamities. Statesmen have in both the Old world and the New been removed. America has lost Henry Clay and Daniel Webster—both gifted with rare eloquence, and enjoying the confidence of large sections of the republic. England lost in the Duke of Wellington, who had, however, been spared to a great age, an upright patriot and one of the most honoured of her sons.—Amongst the calamities of the year must be mentioned the loss of the Amazon steam-rocket by fire, on her voyage to the West Indies, occasioning the sacrifice of ninety-six lives. Still greater was the loss of both life and property by the inundation of Holmfirth, in Yorkshire, through the bursting of an ill-constructed and ill-tended reservoir. Both events called into active exercise the compassionate liberality of the British public; and in the latter case, the amount subscribed proved to exceed by more than a third the amount of loss which charity could with propriety offer to compensate.

The religious retrospect of the year

1852, offers comparatively little for comment. The Church of Rome has shewn in every European country, and not least in Ireland, a passionate hatred of all free institutions, and a sympathy with despotism of the worst kind—as the dungeon of the Medici at Florence, and the sycophant homage of Louis Napoleon by all orders of the Church in France, attest.

The Church of England has been disturbed by the unwise agitation respecting the Convocation, for the restoration of which the clergy raise a clamour, but which all her prudent friends believe would, if conceded, tend only to foster internal dissension and weakness. The clergy do not improve in tolerant and Christian feelings towards those who decline conformity to the established worship. Symptoms not few have been observed of the superiority of the laity of the Church in this respect to their spiritual guides.

The Methodist body is rent asunder by divisions, the consequences of priestly domination and intolerant exclusion. But for the occasional manifestation of

the latter spirit, the Independents claim to be mentioned with respect and honour for their zeal, public spirit, and we believe we may truly add, the increasing liberality of the more educated portion of their body.

Of our own body we might say much, dwelling on many defects, and commending much excellence; but we forbear. If the number of professed adherents be the test of the strength of a body, we are still weak indeed. But if the acceptance and increasing prevalence of their essential principles amongst thoughtful persons of all classes and opinions, give a religious denomination a title to respect from others and confidence and congratulation amongst themselves, the Unitarians of England need not

“abate

A jot of heart or hope.”

This is the way in which minorities, possessing truth and the right, influence the world. They themselves are neglected, or even reviled, but their principles are adopted and honoured.

OBITUARY.

Dec. 4, at Chichester, aged 72, Mrs. FULLAGAR, wife of the Rev. John Fullagar, for more than thirty years pastor of the Unitarian chapel in that city. Mrs. F. was the youngest daughter of the late Edward Scates, of Stoke Newington, Esq. Fond of reading, her mind was well stored with subjects of general conversation; while the Scriptures furnished her with a perennial source of delight, and from their perusal her religious views were decidedly Unitarian. She interfered not with the opinions of others, though with her the mysteries of the Trinity and the reveries of Swedenborg were of nearly equal importance. A cheerful, fervent, devotional spirit actuated her whole conduct, displaying itself in homage to her Maker by a regular attendance in the house of her God; none of the weak excuses for absence, so well stated by the late Rev. S. Wood in one of his sermons, were suffered to interrupt this regularity: while the same spirit was displayed towards her fellow-creatures, not merely by general courtesy of manners, but by the warmest friendship and the most unselfish and tender concern for all around her. For more than the last eight years of her life she suffered intensely from an incessant neuralgic affection in the arm,

which baffled all medical skill, and to the cause of which no clue was furnished by a *post-mortem* examination. In this trying providence, her Heavenly Father seemed to be illustrating the remark of his well-beloved Son, “Every branch that BEARETH FRUIT, he *pruneth*, that it may *bring forth more fruit*,” for the holy fruit of cheerful resignation, unfolding itself more and more day by day, could not but be observed by the slightest acquaintance, and long will this exalted piety endear her memory to those who from their intimacy with her had an opportunity of duly appreciating it, with the other varied virtues that composed her character. The Rev. H. Hawkes, of Portsmouth, officiated at her grave, and preached her funeral sermon, appropriately choosing the 13th and following verses of the fourth chapter of the First Epistle to the Thessalonians as the basis of his discourse; for her dismissal from life was so easy, it was gone before those around her bed were aware that the eye had gently closed on earth for ever. She truly fell asleep in Jesus; and blessed is the Christian survivor to know that those who thus fall asleep, will God “bring with him.”

THE CHRISTIAN REFORMER.

No. XCVIII.]

FEBRUARY, 1853.

[Vol. IX.

BUNSEN'S HIPPOLYTUS — ANCIENT AND MODERN CHRISTIANITY.*

WE have already mentioned among the subjects treated of in this work, the Liturgies of the ancient Christian Church. The fourth volume contains a very curious analysis and parallel of the different liturgical forms which were in use in different ages and churches. This comparative view shews how rapid was the departure from the simplicity of the primitive standard, especially in the office for the Communion. By extensive research, joined to much critical sagacity, M. Bunsen has been able to trace the progress by which the Mass grew out of the simple form which was in use in the second century.

“The genuine Liturgies of the ancient Church which have come down to us, exhibit the order and mode in which that mystery of the Christian faith, the Eucharist, was celebrated. They are not speculative inventions, but the sacred voices of the Christian people spread over the globe, who are using them still, although in a corrupted state, in their worship. The most ancient and the most numerous of them belong to the Churches of Syria and of Egypt, and are the organs of the majority of all Christians throughout the world. They are the sacred books of noble tribes and nations, whose Biblical knowledge and Christian wisdom are mostly concentrated in what those rites concentrate, whose only remaining sanctuary is the Lord's table, and whose only fellowship left on earth, beyond their domestic ties, is the communion which unites them round that altar. These Liturgies, for upwards of seventeen hundred years, have proclaimed, in the most solemn manner, an uninterrupted faith in the holiest truths of mankind, from the once blessed shores of the Mediterranean to the coasts of India, and from the hills of Palestine and the plains of Syria to the mountains of Assyria and of Abyssinia. They are the heirloom of the sixty millions of that Slavonic race to whom the future of the world must sooner or later come in Asia and Europe, whenever the Germanic nations shall cease to hold there the balance. Their origin is a deep mystery to the people who use them, and even to their priesthood; for in spite of numberless additions and considerable changes, none of their theological systems exactly correspond with these sacred words and rites. They are held sacred as the inspiration of holy men, who received them from the lips of Christ's disciples themselves,

* Concluded from the last No.

and who developed them under the guidance of the Spirit of God, which is given to the Church."—IV. 138, 139.

The most ancient of all these forms—for no doubt, at first, all beyond the words of our Saviour in the institution of the last Supper was extemporaneous,* and the introduction of a form marks the second stage of the Church—is that of the Ethiopic Liturgy, published by Ludolf. Bunsen observes of it (Vol. IV. p. 224), that "it presents a character of great simplicity; that its groundwork is Evangelical, its framework Apostolical, its language Biblical, and replete with allusions to the Prophets and the Psalms; the style of the greatest simplicity, with a nascent attempt at giving the sentences a Hellenic turn." It is a translation probably from a Greek original, used in the age of Hippolytus by the Church of Alexandria. It is so curious, and at the same time valuable, a relic of Christian antiquity, that we are tempted to present it entire to our readers.

"THE EUCHARIST, OR THANKSGIVING.

The Lord be with you all;

And with thy spirit.

Lift up your hearts:

We have lifted them up unto the Lord.

Let us give thanks to the Lord:

It is right and meet.

"We give Thee thanks, O Lord, through thy beloved Son Jesus Christ, whom in the last days Thou hast sent to us, a Saviour and Redeemer, the angel of Thy counsel, the Word which is of Thee, through which Thou hast made all things by Thy will. And Thou hast sent him from heaven into the womb of the Virgin. He was made flesh and was borne in her womb. And he was manifested Thy Son by the Holy Ghost, that he might fulfill Thy will; and that he might gather Thee a people by expanding his hands. He suffered that he might liberate the sufferers who confide in Thee. He was by his will given over to suffer death, that he might dissolve death and break the bonds of Satan, and that he might tread Hell under his feet, and bring out the Saints and make ordinances, and bring to light resurrection.

"He, therefore, took the bread, and gave thanks and said: Take, eat, this is my body, which is broken for you. And likewise the cup, and said: This is my blood, which is shed for you; do this, as oft as ye shall do it, in remembrance of me.

"(Oblation and Consecration of People and Elements.)

"Recollecting, therefore, his death and his resurrection, we offer to Thee this bread and this cup, giving thanks to Thee that Thou hast made us worthy to stand before Thee, and perform the office of priests to Thee: and we supplicate and pray Thee, that Thou mayest send Thy Holy Spirit upon the offerings of this Church, and likewise that Thou

* Justin Martyr (Apol. Maj., ch. 67), describing the celebration of the Eucharist, says, "the president offers prayers and thanksgivings in the best way he can," ὁ προεστὼς εὐχὰς καὶ εὐχαριστίας δὲ δύναμις αὐτῷ ἀνατίπτει.—P. 98, ed. Colon.

mayest give holiness to all those who partake of them; that they may be filled with the Holy Ghost, that their faith may be confirmed in truth, that they may praise and magnify Thee in Thy Son Jesus Christ, in whom be to Thee praise and power in the Holy Church, now and ever, and in ages of ages. *Amen.*

"The People: As it was, is, and shall be in generations of generations, and in ages of ages. *Amen.*

"The Deacon: You who stand, bow down your heads.

"(Special Consecration of the kneeling People.)"

"Eternal Lord, who knowest what is hidden: Thy people have bowed down to Thee their heads, and have laid down before Thee the hardness of heart and flesh. Look down upon them from Thy established habitation, and bless these men and these women. Strengthen them by the virtue of Thy right hand, and protect them from all evil suffering. Be Thou their guardian, as well of their bodies as of their souls. Increase to them and to us faith and fear through Thy only Son, in whom be to Thee, with Him and with the Holy Spirit, praise and power, for ever, and in ages of ages. *Amen.*

"The Deacon: Let us look up.

"The Bishop: The Holy to those who are holy.

"The People: One alone is Holy, the Father:

One alone is Holy, the Son:

One alone is Holy, the Spirit.

"The Bishop: The Lord be with you all.

"The People: And with thy Spirit.

"(Hymn of Thanksgiving.)"

"[The People draw near and partake of the Communion.]

"(Prayer after the Communion of the People.)"

"Lord, Ruler of all, Father of our Lord and Saviour Jesus Christ: We render Thee thanks, that Thou hast vouchsafed to us to partake of Thy holy mystery; may it not be to us to judgment nor to condemnation, but to the renewing of the soul, of the body, and of the mind: through Thy only Son, in whom, &c.

"The People: Amen.

"The Presbyter: The Lord be with you all.

"[The Imposition of Hands after the Communion.]

"(Final Consecration, or Sealing of the People.)"

"Eternal Lord, who governest all things: Father of our Lord and Saviour Jesus Christ: Bless these Thy servants, and these Thy hand-maidens. Protect and help and serve them by the power of Thy angels. Keep and strengthen them in Thy fear through Thy Majesty; enlighten them that they may think of what is of Thee; and grant to them that they may believe what is of Thee. Give to them concord without sin and wrath: through Thy only Son, in whom, &c.

"The People: Amen.

"The Bishop: The Lord be with you all.

"The People: And with Thy Spirit.

"The Deacon: Go home in peace.

"[This is the end of the Thanksgiving.]"—IV. 161—164.

This is certainly in many respects a very remarkable composition, and we fully agree with our author in his commendation of its simplicity and scriptural character. But it has other characteristics which deserve notice. In regard to the person of Christ, it exhibits that stage of doctrine which resulted from the combination of St. John's language respecting the Word with the history of the miraculous conception, as related in the introductory chapters of Matthew and Luke. But how different from the phraseology of the Nicene, to say nothing of the Athanasian Creed! In his pre-existent state, Christ is only the Word, through whom God made all things according to His will. He is manifested as the Son of God by the Holy Spirit,—not made so by eternal generation. No mention is made of the atoning virtue of Christ's blood; he is given over by the will of God to suffer death, that he may dissolve death and bring to light resurrection. There is not a trace of prayer addressed to Christ; no "O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us! Thou that takest away the sins of the world, receive our prayer!" The Son and the Spirit are joined with the Father, but only in an ascription of praise and power: we find no such language as "the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you." And we may remark that the rite is simply commemorative, and exhibits as little trace of Bunsen's self-sacrifice of the communicant, as of the sacrifice of the Mass. The phraseology is not everywhere such as an Unitarian would select, to express his own ideas; but we should think him unnecessarily critical if he found it established by the usage of the Church, and declined to join in it. This may give a seasonable lesson to those who would exclude from their communion all who cannot make a confession of faith, couched in theological phrases unheard of when this primitive creed was framed. Can a man not claim to be a Christian, unless, in addition to the acknowledgment of the heavenly origin and beneficial work of Christ, which satisfied the Church of the second century, he is prepared to profess his faith in him as "begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father"? We have before observed that the doctrine of Hippolytus respecting the person of Christ falls far short of Athanasian or even Nicene orthodoxy; but the language of this primitive Liturgy is much less orthodox than that of Hippolytus; and as its composition preceded his time by many years (Bunsen refers it to the middle of the second century), we have here a fresh proof that the further we go back in Christian antiquity, the nearer we come to a purely Unitarian doctrine.

Besides the primary design of reclaiming for Hippolytus a work unjustly given to another, and exhibiting a picture of the

Christian Church in the age of Commodus and Alexander Severus, our author has evidently published these volumes in order to have an opportunity of delivering his sentiments on some subjects of great present interest. He deeply feels the injury which has been done to his countrymen by the prejudiced and ignorant outcry which has been raised in England against German theology. There is a general disposition, it must be acknowledged, among us, to sneer at and depreciate whatever is un-English. "French mathematics" was once a term of derogation at our Universities; German metaphysics, German philology, German literature, have all had to struggle against the prepossession which a patriotic Englishman entertains for the productions of his native soil. But German theology has been specially vilified. When we had been compelled to admit their vast superiority in philology and history, it might have seemed a necessary inference that they might know a little more than ourselves in theology, which so far as it is not psychological, must be historical and philological. Yet how is a progressive science to be brought into harmony with a stationary creed? The theological system of the middle ages had been formed when the true principles of scriptural interpretation were as little known as the true system of the universe; that of the Protestant Churches, in the infancy of biblical criticism and exegesis. Their further cultivation having shewn that much spurious evidence had been admitted as sound, much false interpretation as true, the course to be pursued would have been obvious in anything but theology—to reform the doctrine, that it might conform to the state of knowledge. But had established Churches the power—which in general they have not—of changing their creeds as theological science makes progress, there are many reasons why they would not avail themselves of it. The proposal of a change is the confession of an error; and where is the Protestant Church which does not envy the Church of Rome the power of saying that she has never changed, because she has never been in error? Those who are incompetent to meet criticism with criticism and argument with argument, can, however, raise a cry which, if it proceeds from men high in station, is sure to be echoed by an unthinking multitude. On this subject M. Bunsen speaks with manly feeling:

"I frankly own, that I have considered it my duty to avail myself of a subject entirely new and fresh, and belonging to the neutral domain of ancient ecclesiastical history, and of a problem which is placed at the same time before all Christian nations, in order to test the real result and worth of what each of them has hitherto done in that field of thought and research. The proofs which I have given of what has been achieved already, in this respect, by the critical and historical school of Germany, will, I trust, at all events rescue, in the eyes of intelligent and fair judges, from unqualified and unworthy insinuations

and suspicions, a nation and a Church from which not only the Fathers of the English Church received the Reformation, but which in the last hundred years have shewn a self-sacrificing zeal for Christian truth and doctrine, and fought (alas! only too long) single-handed the good fight for intellectual and spiritual Christianity, against the overwhelming indifference of this sceptic and materialistic age. Thus much everybody may easily know, and ought to have learned, if he pronounce upon German theology; that so arduous a task has not been undertaken by the noblest and purest minds of a great, although religiously divided and politically torn nation, out of levity, or for the purpose of showing ingenuity and learning, much less out of hatred against Christianity; and that it has not been supported, and in its principle accepted, by the people at large, out of infidelity and irreligion. The revilers of German divinity might also know, and ought to appreciate, the fact, that the defects and dangers of German Church life are chiefly attributable to the political misfortunes and sufferings of Germany, not to the individual or national want of religious spirit. The history of nearly a century proves that this attempt to place Christianity upon a more solid and a really tenable basis, has been undertaken out of courageous love of truth, and that it has been carried out with sacrifices greater than any class of individuals or any nation ever made to that holy belief; that there must be truth in history as well as in reason and conscience, and that this truth exists in Christ and Christianity. And this faith is so general, and has ever been so powerful in my Fatherland, that I boldly appeal to the impartial judgment of the world and to the infallible verdict of history in speaking out my conviction, that there exists at present in no country so much inward, true, sincere religious feeling and faith in Christ and Christianity, and so much hope for a better future as to religion, as in Germany, and in Protestant Germany in particular. Liberty is inseparable from abuse, and therefore from scandal: the political history of the politically freest nation in the world is the best proof of that. But men and Christians ought not to be frightened, by such abuse and such scandal, into a betrayal of the sacred cause of liberty or of truth."—Pref., pp. xvii—xix.

Our author justly observes that this cry has been chiefly raised by two parties; one, an extreme fraction of the Evangelical class in the Church of England and some Dissenting bodies; the other, a party which, if consistent, ought to join the Church of Rome. It must not, however, be forgotten, that German theology has had its *escapades*, and that the names of Paulus and Strauss are familiar to many who know nothing of Schleiermacher and Neander.

M. Bunsen has adopted a rather singular fiction, as the means of bringing his own views on ancient and modern Christianity before the reader. We have already observed that the mythic name of Hippolytus gave rise to the story of his having been torn to pieces by wild horses. Our author follows up the myth, and supposes him

ad sidera rursus
Ætheria et superas cœli venisse sub auras.

We hope no such fate awaits him for bringing the dead to life, as that with which Jupiter visited Æsculapius for this very unprofessional stroke of medical practice.

Tum pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina surgere vitæ,
Ipse repertorem medicinæ talis et artis
Fulmine Phœbigenam Stygias detrussit in undas.

VIRG. *Æn.* vii. 767.

Happily, the court newsman tranquillizes our fears, and allows us to look forward to the publication of various learned works on Christian and profane antiquity, which his *scrinia* still contain.

Hippolytus is feigned to present himself in London, before a company of friends, on the Ides of August, 1851, being the anniversary of the deposition of his remains in the catacombs of Rome. The motive of his revisiting the glimpses of the moon is partly to put in his claim to the authorship of the book which had been given to Origen, partly to vindicate his own character, and deliver his opinion upon the state in which he finds the Christian world after his sleep of 1616 years. We cannot say that the fiction is very skilfully conceived or carried through, but it affords the author an opportunity of making remarks on the state of England, which will be read with the more interest as coming from a foreigner. Hippolytus greatly admires the magnitude of London, the shipping in the Thames, the Crystal Palace, our railroads and our steamboats; still more our mixed monarchy, uniting what Tacitus had pronounced irreconcilable—liberty and government. “Notwithstanding, he has a few things against us.” One of his first complaints is, that he finds in use among us a received text of the New Testament, so different from that with which he was familiar, sixteen centuries nearer to the time when it was written.

“But I come now to my difficulty respecting the original text of the New Testament. How is it that you do not read the same text which we had in our time? Ours was one delivered to us from the elders, and as we thought from the blessed apostles, and from the apostolic writers; and I never heard of any considerable difference among the Churches of the East and West on this point. But, as I was going the other day through my doctrinal works with one of your countrymen, he being a learned and still more a sincere man, took me to task for some of my quotations. He said that they were not correct, and that with reference to the text of the first verses of St. John’s Gospel, I did not understand the commonest rules of punctuation.* This very naturally made a deep impression on my mind. ‘You are a wise man indeed,’ I said to him; ‘and you will help me out of a great difficulty, if you will tell me whence

* All ancient authorities, says M. Bunsen, prove that the third and fourth verses of the prologue to St. John’s Gospel were written thus: “All things were made by him, and without him was not anything made. What was made is life in him, and the life was the light of men.”

you got your text, of which you speak with so much confidence. I have told you what our sources and authorities were; and it is difficult for me to understand how later changes can have improved an old text, or of what great importance it can be to know the different ways in which subsequent copyists disfigured and interpolated the texts read by the Fathers, when the old texts agree so well among themselves.' So I thought; but how was I humbled (and, I confess, puzzled too) when my learned friend told me that two booksellers, the one a Gaul and the other a Batavian, had manufactured that text for you from avowedly late and discordant manuscripts; and that, this text having been received by the people who bought those copies, and made them and their reprints general school books, it was thought neither reverent nor profitable to discuss that question in this country. Be this as it may, he concluded by saying, 'What is printed, is printed; and you, as a foreigner, must accept the text as we offer it to you.'

"Now my first thought was something like this: 'What perplexing people these islanders are! They have undoubtedly an esoteric and reserved doctrine, as well as an exoteric and popular one, although they do not avow it. For they themselves possess a most beautiful MS. of high antiquity, and while reading it the other day, I found exactly all my texts, as I knew them from Irenæus, and from the library belonging to our presbytery in the Jews' quarter, near the place where St. Peter suffered martyrdom. There can be no doubt those learned men knew full well that this text, which is the same as the ancient Church read, is the right text. But such is their self-denial, and their respect for what they have received from two foreign booksellers, that they conceal from the less knowing that they know better. Whatever be their reason for this mysterious reserve, I cannot but admire the self-denial of which such a reserve must be a proof and an example.'"—IV. 131—133.

This satire is fair enough, as levelled against those who treat the text of Stephens and Elzevir as if it were the very word of God; but Hippolytus seems to imply that we should do well to adopt the Alexandrian MS. as our standard. Had he pushed his researches into English matters so far as to become acquainted with the state of Shakspeare's text, he would have seen what corruption can do in the course of two centuries, and might have doubted whether the readings with which he and his contemporaries were familiar must necessarily be the genuine words of the evangelists and apostles.

Hippolytus the Martyr having written on Daniel and the Apocalypse, Hippolytus *redivivus* discovers by his return to this upper world, that the predictions respecting it which he ventured to make, in reliance on his own interpretations, have all proved fallacious, and is curious to know what the present generation of expositors make of them. He is furnished with some of their commentaries, with the assurance that they are the best, most pious and learned books ever written on the subject,—in fact, the very books of the age. He finds them still engaged in the same fruitless labour as himself, confessing that all the attempts of their predecessors had been vain, yet full of confidence in

their respective systems, and predicting the history of the coming age, the arrival of the millennium and the end of the world; and he gives them a warning, which they certainly will not take, that their systems will speedily be refuted by events, and share the fate of all that have gone before. Though zealous against the corruptions of the Church of Rome, he will not allow that Christian Rome is designated in the Apocalypse; and in regard to the book of Daniel, he is inclined to believe that it was written in the time of Antiochus Epiphanes, and thus assigns his reasons for acquiescing at least in this, now the very general judgment of German critics.

"What reason have you to suppose that, if the book is found to have been written under Antiochus, it was ever meant by the author as an exposition, and not as a poetical form, imperiously prescribed by the dreadful circumstances of the time, and rightly understood by the faithful, for whom it was written out of the purest motives? You must be aware that your supposition is quite a gratuitous one. On the contrary, if you look to the state of things, and if you consider the place which the book of Daniel occupies in the Hebrew canon, at the very end of which it is placed, separated from all the old prophetic works, you cannot be surprised that I declare myself not at all to be startled by that hypothesis, which appears to me even now all but proved, in spite of my feeble knowledge of the Hebrew and the Chaldee. On the contrary, I feel now much more strongly the truly sacred and prophetic character of the book, when I take all the account of the histories of the Ptolemies and the Seleucides before Antiochus Epiphanes to be a historical introduction under the form of a vision, as the character assumed demanded it. I then am struck more than ever by the strength of faith in the pious mind of the author, to behold the light of salvation, when the clouds were blacker than ever, and when nothing but extermination or apostacy seemed to remain to God's chosen people. As I find this belief in the political salvation of his people the more sublime and holy, because it is in his mind identified with his faith in God's eternal kingdom of truth and justice on earth, this fact gives me strength to believe that the prophecy respecting the end of human destinies will at last prove substantially true. So much now of Daniel."—IV. 41, 42.

The subject of Inspiration is another respecting which the *revenant* finds very different ideas prevailing in the Church of these days and of his own, and he boldly charges his English orthodox collocutors with being heretical. "We thought the holy men were inspired; you seem to think the sacred books are inspired. This is a heresy, and one which I had often to combat when arguing with the Jews." And he thus explains his own idea more at large.

"You will now not misunderstand me, if I say that the inspired man will speak or write according to his human capacities, and not according to those of another individual; in his own language, and not in a tongue he has never learned; on a subject he lives in, not on things unintelligible and foreign to him. You will not take it ill, if I say, that the contrary view is a degrading one, and that in truth unbelief

lurks at the bottom of it. For, as soon as you allow any such degradation of the working of the Spirit, you deny that Spirit is Reason, and consequently, that Inspiration is Truth. Now, as to real inspiration, it cannot be considered separately from its subject. As, therefore, the measure of the inspiration must not only be in proportion to the truth in the man, but also commensurate with the greatness of the object, we call inspired writers properly those who have delivered to us the mysteries of God. There are necessarily also among them differences of degree, and the highest degree will have to be reserved as to what is delivered to us of Christ's words and life, and, above all, of what he said of himself, and of his relation to the Father and to mankind. The first place of all, consequently, will belong to what we read on this central subject of Christian faith in St. John's Gospel. Most of the rest in the Apostolical writings is occasional, in part even relating to transitory and external circumstances. Still in all there is one and the same Spirit, and that forms the unity of the canonical works. And this Spirit is eminently that of Truth. But there could not have been truth in them, if they had been machines, automata; if, on subjects foreign to their inner life (as astronomy, or any part of science, or historical learning), they had talked or written anything but what they knew and believed, as good honest Jews or Christians, and as children of their parents and their country. And this is the real mischief which lies at the bottom of that view: it is as demoralizing to the mind as degrading to the intellect."—IV. 74, 75.

The relation of philosophy to theology is a matter on which it will be very difficult for Englishmen and Germans to agree, till either England becomes more metaphysical or Germany more practical. Our author, through the mouth of Hippolytus, complains of the proneness of those who call themselves orthodox amongst us, to condemn all philosophical questions respecting revealed things, and to require them to be believed without being examined into, whenever they are unintelligible. He introduces one of this school as saying, "Look how shortly we treat all these mysteries, how reverently we abstain from prying curiously into them! Enough has been said of them in the creeds and the formularies of the later councils, who have so well settled all these matters for us and the whole Christian world, that we do not think about them any more." He alleges that the doctrinal books in which such men express what they understand by Christianity, are dry, empty and shallow, materialistic and sensual, treating Creation as a process of manufacture, and the Father, Son and Holy Spirit as three historical personages. They may do well enough for children, but as to explaining the formularies of belief, or leading to an insight into the great questions that arise in the mind intent upon divine things and the relation of the immortal soul to God and to the universe, they do not even attempt it. And he is at much pains to shew how his own views of God and Christ and the Spirit harmonize with a sound philosophy. We cannot venture to offer an abstract of his phi-

losophical opinions, because we are by no means sure that we understand them; but one remark occurs to us in regard to all such attempts. In what do they differ from the attempts which have been made to establish a similar harmony between the language of the Bible and the truths of physical science, and which have resulted in obstructions to the progress of physical discovery, and perversion of the principles of interpretation? The psychology and ontology of the nineteenth century can no more be squared to the language of Scripture, than its astronomy or its geology; the popular and the scientific aspect of truth proceed from points, if not opposite, yet so diverse, that they can never be identical. If this inherent difference is less palpable in the case of metaphysical than physical truth, it is because the former is less precise in its enunciations. M. Bunsen has mentioned only the school of English theologians which would banish philosophy from the domain of theology. There is another, which must be well known to him, not numerous, but highly respectable for knowledge and zeal, which aims at reconciling Church formularies, even the Athanasian Creed, with the most recent philosophy. Would such a hopeless task ever have been undertaken, but for the impossibility of getting rid of the Creed?

In his own system of Christian doctrine and church government, built upon the past, but enlarging itself to meet the requirements of the future, harmonizing reason with faith, and philosophy with Scripture, substituting the joint action of laity and clergy in the Church, for the exclusive domination of the priesthood, our author sees the only hope of checking the progress of Romanism and reviving vital religion in Europe. He sees a second Reformation approaching, anticipated and hailed by the universal yearning of nations after Christ and evangelical truth and liberty, destined to conquer neither by flattering the public mind, nor by exciting wars and fomenting revolutions, but by peaceful means and spiritual weapons. This may perhaps be a dream; but such dreams visit only benevolent and pious minds. We shall conclude our extracts with an eloquent passage from Hippolytus' "parting prophetic word," addressed to the Children of Light.

"Fear not any of these obstacles. The history of the world advances under laws as eternal, positive and unchangeable as those by which the heavenly bodies move, but more sublime and divine; because they are the direct and conscious expression of that Mind which is eternal reason and love. Neither fear ye the apostles of irreligion and anti-christianism, who go about preaching to the nations the emancipation of animal life as the liberty and happiness of man and of woman, and mad pantheism as the religion of the future. They are already sinking under the weight of their own wickedness and folly, and beneath the indignation and contempt of all nations. Shew yourselves faithful, by believing that there is no wisdom but in Christ, and that no one has the Spirit of God and its power, except him who, calling Jesus Lord and

Master, is an humble follower of His holy life. Those who deify sinful humanity are the worst of idolaters, because they not only blaspheme the name of God, but prophane besides the image of the Most Holy on earth: they will have the fate of all idolaters; doomed by their own consciences, they will perish in madness or idiocy.

"But ye, the children of light, go fearlessly onward. To imagine a return of mankind to that infantine state, in which tradition and revelation are received as things external to man, is like seeking in the wilderness for Christ, who is near you and in you. Such a return is neither desirable nor possible. You have not to choose between faith and reason, nor between superstition and irreligion. But you have to make your choice between light and darkness. On that side are indifference, scepticism, servitude, and all the other attending nightmares of humanity; on this side, self-responsibility, faithful inquiry, liberty, all the attending genii of light.

"The first natural day of Reformed theology and Protestant Church government is gone. Children of light! sit not in darkness, and sleep not the sleep of death. Light your torches at that intellectual sunbeam in Scripture and within yourselves, which both nature and universal history majestically reflect, and awaken the dawn of the young day of the earth by intellectual hymns of praise, responded to by a life of self-sacrificing love for the growth and advancement of truth and justice among mankind, the only, but the indestructible, foundation of social union, of political freedom, and of all earthly happiness."—IV. 115—117.

K.

CONFLICT OF PERSONAL CONVICTIONS WITH CLERICAL OBLIGATIONS.*

WE have been so much accustomed, of late years, to hear of clerical secessions from the Established Church of this country, for the purpose of joining the Roman Catholic communion, that we have now ceased to wonder when it is announced that some "Anglican" divine has consistently imitated the example of Dr. Newman, once the great leader of the Tractarian school of theology. The principles of that school, he has recently shewn with his usual ability, and with a logical power which seems to us irresistible, if carried out to their legitimate consequences, must lead to Rome. Whether the thousands amongst the clergy and the laity, including some of the best and holiest of the sons and daughters of the Church of England, who confess their attachment to Tractarian doctrines, will be prepared to follow them to their ultimate issue, it is of course impossible for us to determine. But certain it is, that if Romanism is really again to have any extensive influence over the minds of the people of this land, it will be mainly through the agency of those who, Popish in

* Conflict of Personal Convictions with Clerical Obligations. A Discourse, by Robert Gibson, B.A., formerly a Curate in the Diocese of London. E. T. Whitfield, Strand. 1852.

spirit, whilst Protestant in name, are doing all they can to prepare the way for a return to Papal tyranny and corruption.

It is not perhaps surprising, when all the circumstances connected with the education and position of an English clergyman are fairly considered, that so few, comparatively, should have united themselves with any even of the most popular and orthodox bodies of Protestant Dissenters. With all our attachment to our own religious convictions, we can readily understand that there must be much to overcome before one who has been trained at Oxford or Cambridge, and who has afterwards ministered at the altar of the Church of England, can be induced to desert her service for the more humble cause of Nonconformity. The devotion to duty, the love of truth, must be strong indeed in the man who will thus act, regardless of everything but what is required of him by the voice of conscience and the law of God. Such rectitude and fidelity are worthy of honour and veneration. They exhibit the very spirit of freedom and independence which the gospel should impart,—a spirit which asserts its Christian liberty in defiance of opposition and persecution, assured that though it may not obtain the praise of men, it shall receive the favour and protection of God. And, happily, there have been many noble instances of its manifestation, which it would not be difficult nor inappropriate, in these pages, to bring before our view. The records of our denominational history shew that for Protestantism and Unitarianism, as well as for Rome, there have been clergymen of the Church of England who have been willing to make sacrifices and endure trials. Our pulpits, from the time of the venerable Lindsey, have never been without ministers of this class. They have left home and friends, and relinquished worldly prospects, in order to preserve integrity of mind and character, and cheerfully devoted their energies and attainments to the furtherance of the faith which we believe to have been once delivered to the saints,—the earliest and purest form of Christianity.

Amongst these excellent men must be placed the respected author of the discourse now before us, formerly a Curate, as he tells us on the title-page, in the diocese of London. The Rev. Robert Gibson is, however, no new convert. He has been for some years, as many of our readers are aware, connected with the Unitarians of the West of England, first as pastor of one of our congregations, and, since his retirement from stated pulpit duty, as an active and valued member of more than one of our religious societies. He has never until now, we believe, publicly explained the motives which led him to disengage himself from the obligations which once bound him as a clergyman of the Church of England. And we are rejoiced that he has at length been prevailed on to write and speak on the subject. Singularly enough, we are in some degree indebted for this discourse to the

Bishop of Exeter, a Prelate who would not intentionally help forward the cause of Dissent, especially of Unitarian Dissent. We remember one of his Lordship's Charges, in which he warmly congratulates his clergy on the "very small number of meeting-houses" belonging to Unitarians in the remote agricultural districts over which his spiritual authority extends. And were his *power* equal to his *will*, we cannot doubt what would speedily be the fate of these places of prayer, and of those who worship in them. But it has often been the lot of this Prelate to aid by his conduct the progress of the principles which he has most violently opposed. It may be so now. During the excitement which was occasioned by his recent proceedings at Plymouth, with reference to the practice of Confession* by one of the clergymen of that town, it was deemed desirable by the friends of liberal Christianity that a series of lectures should be delivered there on some of the topics relating to Church authority and doctrine with which the public mind was so much engaged. Mr. Gibson was prevailed on to take part in this movement, and his admirable discourse has just issued from the press. We know of no one better qualified, from education, from experience, from his tone of mind and habits of thought, to deal fairly and faithfully with the work he undertook. There are few persons who have given so careful, so anxious, and so thorough, a consideration to the discussion which is going on amongst the contending parties in the Church of England, or who are capable of pronouncing upon it a more calm, comprehensive and intelligent judgment.

The discourse, we understand, was heard by a numerous audience, composed of persons of various degrees of knowledge and of different religious sentiments. It is designedly popular in its style and character, and well calculated to produce conviction and to leave an abiding impression. The author's object is to point out the conflict which must frequently arise between the personal convictions of a thoughtful and conscientious minister of the Church of England, and the teachings he has vowed that

* Mr. Gibson, referring to this subject, remarks, that "though it be true that the Church of England does not expressly encourage her members to use private confession as a habit, but rather suggests and counsels it only on certain emergencies; yet, by presenting so plainly, in her services, the idea of a priesthood possessing the awful power of declaring individuals pardoned and accepted by God, or the reverse, she does, in fact, uphold and encourage confession, because it is a necessary preliminary to the obtainment of that absolution, which those who understand her system and are imbued with her spirit cannot fail to prize most highly. As long as the Church of England exhibits to mankind such a view of the authority of the clergy, so long must she be justly chargeable with countenancing the confessional. Wherefore, those members of the English Church who, instead of seeking, energetically and unitedly, such an alteration of the services as shall cause this principle to disappear from them, spend their strength in violent attacks on those clergymen who put the theory into practice, appear to me to be acting a part inconsistent and unmanly. If the Evangelical members of the Church cannot endure the realization of this priestly authority, let them exert themselves to eradicate the principle on which it rests."

he will enforce, and the duties which he must necessarily discharge. And this he does, by shewing what took place in his own history, and the result to which it led. For ourselves, we confess that all such writings and utterances have a deep and affecting interest. They reveal to us something of the conflict of the inner and unseen life, and the process by which those strong personal convictions are attained which are as much a *reality* to men's minds as their own existence. We can only wish that Mr. Gibson's *discourse* had been a *volume*; for sure we are that it would have been an important contribution to the cause of pure Christianity, and of great benefit to many doubting and harassed souls, who, in the present state of the religious world, are perplexed by the contention and unrest which prevail, and longing to find the repose and peace of a settled faith. There is a peculiar charm to us about the earnestness, freshness and candour, of this discourse. One feels in perusing it, that it is the production of a man of generous culture and of an expanded charity. He speaks plainly and strongly, as he is entitled to do, in assigning his reasons for breaking asunder the shackles of the clerical office. But he pronounces no harsh condemnation, employs no severe censure, on those who continue to submit to them. It is too commonly the habit of persons who separate themselves from a religious body, to impute unworthy motives to those who are not prepared to follow their example. Mr. Gibson is especially desirous of being properly understood as to the bearing of his remarks towards the members of the profession from which he has withdrawn. How just and well worthy of study are the following observations!

"In explaining and justifying my own retirement from the clerical office, I may, perchance, seem to be casting condemnatory reflections on some, at least, of those who remained in it. But, in truth, to condemn, or to censure, or even to form and express a very decided opinion on the conduct of men placed in circumstances so difficult and perplexing, is entirely foreign to my nature; and much more is it against my disposition to attribute to others unworthy motives for pursuing a course of action diverse from that into which I have found myself impelled. Not only is it plainly contrary to a generous and candid temper, but also a mark of a narrow judgment, to decide on the moral state, the merits and demerits, of others, by absolute reference to one's own ideal of the right and the good, and to determine that they are guilty in the sight of God, if their line of conduct be different from that which we ourselves, under like circumstances, might feel urged to adopt. To decide thus on human character is egregiously unjust and unfair. Two individuals seeing the same object from, as nearly as possible, the same stand-point, may yet, by reason of their different physical and spiritual constitutions, and of the difference between their respective trainings and cultivations, be diversely impressed. This principle is quite as applicable to spiritual matters as to others, and should always control and regulate our judgment of men's characters. Moreover, even the same individual mind

views things in very different lights in different stages of its progress; so that what seemed to it, at one time, even imperatively demanded by duty, seems to it, at a subsequent time, directly opposed to the right. The Apostle Paul, before 'God had shined into his heart, to give the knowledge of the glory of Christ,' felt irresistibly impelled, by zeal for God, to struggle hard to annihilate the Christian Church. For, as there are different periods of life at which persons wake up to the glories of the natural world, and some seem even to fulfil their earthly course without becoming at all aware of them, so is it with respect to the things of the spirit; men's moral susceptibilities are awakened, and the religious principle is developed, at times and under circumstances infinitely various. This consideration prevents a thoughtful and candid man from classing among the guilty all who act in a manner which to him, from his standpoint, appears condemnable, and, still more, from despising all who do not come up to his ideal. The essentials of a righteousness acceptable to God, are sincerity and heartiness, dutiful affection, an earnest striving after conformity to the Divine law written in the soul, and a constant aspiring after perfection; while, on the other hand, that which unmistakably constitutes a man a sinner, is transgression of a known and acknowledged law.....

"But, while we guard against making unkind and uncandid reflections on the conduct of really good men, who in many points, and those by no means unimportant, pursue a course very different from our own, let us not, on the other hand, be so moved by their example as to doubt the rectitude of that line of conduct which we ourselves have adopted, after inquiry and deliberation, careful, faithful and religious."—Pp. 4, 5.

Archdeacon Hare has remarked,* that, to him, one of the most deplorable symptoms in the present aspect of the Church with which he is connected, is the fact that there should have been persons who could dare to speak, or even to think, of leaving her as a thing possible. He alludes, of course, to deserting her for Rome; but he would probably be of the same opinion if it had reference to any sect of Dissenters. Mr. Gibson gives us to see how natural, and almost inevitable, is this feeling to one in the Archdeacon's position, and what resolution and courage are required to enable a clergyman to relinquish his ministry and place himself in the ranks of the Nonconformists:

"A thoughtful man may indeed, at first, be staggered by the fact, that many of the very best spirits minister in the Church of England, and continue throughout life scarcely suspecting, if suspecting at all, errors and inconsistencies in her articles, creeds and formularies, which to himself, and to many others whom he knows to be men of spiritual understanding and discernment, are manifest. But further observation and thought will undoubtedly mitigate, if not entirely subdue, his astonishment. For, to pass over considerations which belong to this world, such as the strong reluctance men feel to depart from the track in which they have been trained to go; fear of trying new and doubtful courses; dread lest means of living should fail; alarm at the idea of losing caste; a natural and most amiable unwillingness to wound the hearts of loved

* Contest with Rome, p. 10.

relatives and friends;—to pass over these considerations and the like, which, though they be of the earth, must prevail much even with the heavenly-minded,—there are, distinct from these, many very strong motives of a truly spiritual character, which operate to restrain men, more especially men of the best sort, from quitting the Church with which they have, from their youth up, been connected, even though they may happen to make the heart-sickening discovery, that much in her constitution, doctrines and formularies, militates against their reason, knowledge and moral sense, and which make them resolve rather ‘to bear the ills they have, than rush to others that they know not of.’ On some minds, reverence for past ages and for ancient councils has marvellous influence, so that to call in question their decisions, and much more to deny and oppose them, seems a profane and horrid pride of intellect. Others there are who regard dissent from the Established Church as disaffection to the State, a violation of law and order, a highly criminal infringement of the duties of a citizen. Earnestly religious minds, whose most elevating sentiments have, from their earliest years, been associated with, and, as it seems to themselves, actually derived from, the doctrines of Church theology, and have been cherished and strengthened by the rites and services of the Church, cannot endure even the thought of inquiring about those doctrines, and are filled with horror at the very idea of becoming severed from those sacred institutions and from that sanctifying worship. By such persons, any suggestion tending to weaken their attachment to the Church is regarded as a formidable temptation, as if meant to draw them forth into the cheerless, dangerous regions of infidelity and irreligion; and accordingly they resist it with all their energies. Among the ministers of the Church of England, many of whom feel parts of the formularies oppressively at variance with their own convictions, there exists and operates a persuasion that if, in order to release their consciences, they should withdraw from their office, they would be forsaking the posts in which their Lord himself had placed them, wilfully depriving themselves of opportunities of service, and wickedly giving occasion to his adversaries to triumph; and therefore, by various expedients, they suppress their doubts and scruples. Some strive to pacify remonstrating conscience by more and more zeal and activity in outward duties. . . . Others, of a more investigating and philosophical turn, imagine that, by German aid, they have discovered ‘the sublime secret of believing by the reason what the understanding had been obliged to fling out as incredible, and can still,’ in spite of all objections of heretic and infidel, ‘profess themselves orthodox Christians, and say and print to the Church of England, with its singular old rubrics’ and antiquated ceremonies, ‘Be thou perpetual.’* On many minds the hope of alterations in the Church services has effect, causing them to continue within her walls, exerting themselves, meanwhile, to obtain this much-desired reform. To those, indeed, who are not immediately interested in the result, this hope appears altogether delusive, not only on account of discouragement by the authorities of the Church, the mutual estrangement and hostility of the two leading parties of the clergy, and the comparative weakness of the reform section; but also and chiefly, because the fundamental principles of those who are seeking this change,

* “See Carlyle’s ‘Life of Sterling,’ Chap. viii. p. 69.

are quite inconsistent with certain fundamental Church doctrines, and the very principles on which the Church services are constructed. Yet it is well known that the hope of such relief, though deferred till the heart sickens, restrains many an earnest man from disengaging himself from the bondage under which he groans.

"If, therefore, you take these and similar causes into consideration, you will not suffer yourselves to be influenced in your judgment concerning Church affairs, by the fact that admirable spirits have in past ages beautified and blessed her, and do still resolutely adhere to her communion and minister at her altars."—Pp. 6—8.

Mr. Gibson's "youthful religion, in regard both to its tone and its opinions, was chiefly derived" from the influences of the party called *Evangelical* in the Church of England,—a party which, with all its narrowness of mind and exclusiveness of feeling, cannot be denied the possession of much earnest piety and great zeal. But we have always felt that many of their views of Christian doctrine are inconsistent with the liturgical services of the Church of England, and with the formularies which its clergy have constantly to administer. In all their controversies with the Anglo-Catholic school, it is quite evident to us that the weight of argument has been with the High-Churchman, supposing the Book of Common Prayer, with its creeds and forms, to be received as a true representation of Christian faith and practice. Whatever apparent support the Evangelical system may derive from the Articles, it cannot, with any show of fairness, be denied, that the idea of sacramental efficacy, that the notion of the necessity of the mediation of the Church in her services to human salvation, is a fundamental principle of the Church of England; and that this view is entirely opposed to the tenor of Evangelical instruction, must be evident to every well-informed theologian. This Mr. Gibson soon discovered. And *his* was not a mind to rest satisfied with an indefensible position. Were our pages likely to pass into the hands of Evangelical clergymen, we would strongly recommend all that Mr. Gibson says on the contrariety which there seems to him to exist "between Evangelical and Church views, as to the manner in which, and the means by which, the soul becomes and continues united with Christ and God, and a partaker of spiritual life." He is very anxious that this contrast should be fully perceived, and the explanation he gives of it is clear and satisfactory. "The Church system maintains that God operates effectually on men to their salvation, by Church ordinances, ministering pardon, peace, life and sanctity; while the Evangelical system refers these effects principally, if not exclusively, to the teaching and preaching of doctrine, 'the ever-living Word of God.'"

Our readers, we think, can hardly fail to be interested in the description which Mr. Gibson gives of the state of his mind during several years, while this truth was being gradually forced upon him.

"Early in life, I became acquainted with several of the best works of the Puritanical and Evangelical church writers of the seventeenth century, and with those of the leading modern Divines of the same school, such as the two Milners, Thomas Scott, Henry Venn, and Daniel Wilson. These chiefly quickened my devotional feelings, and contributed to form my opinions. It was, therefore, by no means to be wondered at, that when I came to prepare for taking orders, and in that preparation, to examine carefully the contents of the Book of Common Prayer, my mind revolted from those parts of the services which, taken in a natural sense, assert that Church ordinances effectually convey pardon and grace. The Church doctrine of the Sacraments, and especially the light in which baptism is exhibited, caused great difficulty to me, when I was seeking Ordination. For, the Bishop having discovered my tendency to heterodoxy on this point, kept me some time in suspense, as to whether he would admit me, or not, among the candidates for Ordination, and put me on a course of reading, which resulted in my adoption of a view of baptismal regeneration satisfactory to his Lordship; and accordingly, I was ordained a Deacon. No sooner was I settled, however, in my curacy, than my former difficulties returned. I resumed my inquiries into the doctrine of baptism, and pursued them further, and found myself not only forced to resume all my former objections to the Church view, but made to feel far more strongly its irrational and unspiritual character. In my perplexity, I obtained temporary relief, by adopting one of several schemes of interpretation, devised and proposed by Evangelical Divines, with the design of reconciling the statements of the baptismal service with their own doctrines. With this explanation I was for a time satisfied; and, though my return to heterodoxy in regard to baptism, when I offered myself as a candidate for the Priesthood, was more than suspected by my Diocesan, he admitted me to that order. Not long, however, could my mind rest content with that interpretation of the formularies which it had, somewhat hastily, adopted, as a way of escape from pressing difficulty. I soon began to suspect its soundness; I reflected; I weighed more thoroughly the expressions used in the services of the Church; I made myself better acquainted with the history of those services, and with the writings of the principal English Reformers; and I found that the Evangelical Clergy had put upon the language of the ritual, a forced and most unnatural construction, a construction sought out to screen themselves from the charge of being inconsistent Churchmen."—P. 14.

We can hardly imagine any situation more painful than that of a faithful Christian pastor in the Church of England, who, having promised at his ordination to minister its doctrines and sacraments as prescribed and set forth in the Articles, Creeds and Liturgy, finds, on more deliberate inquiry, that the Articles and Formularies are at variance, and that both are opposed to the plainest declarations of Holy Writ. It is in vain he reads that he is required to teach nothing that may not be proved by the Scriptures. His study of the Bible, he sees, must be in subordination to an interpretation already put on it by other men. And if his conclusions are not in accordance with that interpretation, he is told that he will not only be disqualified for preaching the

gospel, but will also be excluded himself "from the assembly of the faithful and the number of the saved." Christian liberty *must* be restrained by a vassalage like this. And marvellous it is that so many continue to submit to its influence. The office of a minister of the gospel is indeed a high and noble one, when he who bears it has full freedom of thought and speech, so that he can fearlessly search out and declare the truth, as he sees and feels it, in all its power and beauty. But it ceases to be either honourable or useful when its functions cannot be discharged with the full sanction of the heart and the understanding. We do not know whether there are many clergymen who, under the plea that they cannot *afford* to keep a conscience, suffer themselves to appear from week to week before their fellow-men, performing rites and using religious services which they are not able thoroughly to approve. But our warmest approbation is accorded to him who had the manliness to free himself from the bondage which he has so strikingly described. At the period alluded to in the following passage, Mr. Gibson was a preacher of Evangelical sentiments, according to the popular acceptance.

"With great clearness, but at the same time with the utmost discomfort, I perceived, that my real, inward sentiments were at strife with my outward Church connection and clerical engagements, and that the tenor of my teaching in the pulpit, and in my private exhortations, was irreconcilable with the statements which I had to make on various occasions, as the representative and officer of the Church. Uttering my individual convictions, I was, Sunday after Sunday, and whenever besides opportunities presented themselves, impressing upon the people, that religion was a personal affair; that no outward Church connection would at all avail them, but 'faith which worketh by love;' that they must 'search their hearts and try their ways,' and ascertain whether Christ's spirit dwelt in them and led them, by examining the state of their affections and the course of their conduct, if they would know whether they were really to good purpose united to him, and so were children of God and heirs of immortal life. But, on the other hand, as a minister of that form of Christianity which had been adopted by the Church of England, and in accordance with my ordination vows, I was bound to refer to baptism as the beginning of the spiritual life, to the imposition of the hands of the Bishop as its strengthening, and to the Sacrament of the Lord's Supper as the divinely-appointed means of its continuance and renewal. According to the Church's representation, baptism is the transition from a merely natural to a spiritual state; and I, as her minister, was plainly under obligation to teach this, her view: yet, doing so, I should belie my inward conviction,—I should be thinking one thing and telling a contrary thing; since on my own mind it was distinctly and ineffaceably impressed, that the spiritual life can then only be justly said to have commenced, when the soul becomes conscious of God and its relation to Him; when it recognizes its subjection to His law and its responsibility; when it feels itself impelled to struggle after conformity to His will, 'delighting in it as holy, just and good;' when it becomes sensible of its moral defects

and obliquities, feels real sorrow on account of these; casts itself unreservedly on God's mercy, seeks earnestly forgiveness and the principle of a new life, finds peace through a loving trust, and, animated by a filial spirit, ardently aspires and strenuously strives to accomplish an entire obedience. Only after the experience of such a tendency and disposition of soul, ought a man to regard himself as having become alive unto God.

"I taught, also, that the continuance and growth of this spiritual life must be supported and advanced by communion with Him who gave it; that, by faith and love, the soul must remain united to Christ and God, and that these affections must be cherished by prayer and thanksgiving, watchful self-control, resolved abstinence from evil, unwearied continuance in well-doing, association with genuine disciples, and unceasing effort to imitate the Divine Master. Such were the means of growth in grace to which I directed those who looked to me for counsel; and though I encouraged all the sincere to commemorate the sacrifice of their Lord by that rite, which seemed admirably suited to reanimate love, hope and affiance; yet I could never bring myself to hold it forth as an instrument divinely designed and adapted, beyond all others, to renovate and confirm the spiritual life. Thus the tenor and plain affirmations of the instruction and advice given by me, as by a fellow-disciple and a helper of others' faith and virtue, contradicted the doctrines which, as a minister of the Church, I was obliged solemnly and emphatically to declare."—Pp. 15, 16.

To a man who must be sincere and truthful, or he cannot live in the enjoyment of self-respect and peace, this state of mind was not long to be endured. And accordingly Mr. Gibson, finding that his views would not probably so change as to become accordant with the doctrines of the Church, says,—

"I felt imposed on me this alternative, to relinquish my office, and with it the standing it gave me in the world, or to renounce freedom and truthfulness, and all that ennobles and blesses the life of man. Loss of caste, obscuration of worldly prospects, altered looks and bitter lamentations of relatives and friends, dismal forebodings of Christian brethren, who pronounced the step I was taking to be the beginning of an evil and disastrous course, the abandonment of a deeply-loved profession, and perhaps, most of all, the necessity of separating myself from the people to whom I had ministered,—these were troubles and anxieties severe, but endurable, and such as time would control and subdue, if not destroy: but to live at variance with myself, to contradict my inward thoughts and feelings by my words and deeds, to exhibit myself one man in my individual, and another in my official character; in short, to think one thing and tell another, this would have inflicted torture which time could mitigate only by deadening my moral sense and stupifying my spirit. The choice, therefore, which I then made, I can never regret; the resolution I then formed and executed, I can never wish rescinded, till I come to doubt that 'tis liberty alone that gives the lustre and perfume to life;' till I come to believe, that outward and material good excels inward and spiritual; till I come to be persuaded, that it is right and wise for a man to gain the world by the hazard of his soul, or that by artifice, disguise and hypocrisy, salvation

can be promoted and secured. Freed from the trammels of the clerical office, and disburthened of its harassing anxieties, I devoted myself, according to the powers and opportunities I possessed, with fresh ardour and increased diligence, to theological inquiry, striving earnestly and ceaselessly to ascertain the mind and spirit of Christ as expressed and manifested by himself and by his earliest disciples."—Pp. 20, 21.

We have brought this vigorous discourse thus fully under the notice of our readers, because the subject to which it relates is one of great importance, and because it confirms us in a long-cherished persuasion that our free churches, and the form of Christianity taught in them, are adapted to minds that cannot endure the yoke of popular creeds, and long for a religious home in which they can find true brotherly sympathy, a simple and spiritual worship, and a faith which will approve itself to their reason and satisfy their affections. We believe that there are vast numbers of such minds, both in the Church of England and in other communions, which only require to be properly informed as to our views and objects, in order to be brought to unite and work with us for the promotion of truth, freedom and benevolence. It is our hope that this discourse may, in some measure, be instrumental in bringing about this end. We would strongly recommend it for circulation amongst inquiring persons, and especially those who are interested in studies connected with Tractarian and Evangelical Church questions. And we shall be glad to hear that it has been widely and extensively useful.

Mr. Gibson exhorts the Unitarian denomination to keep clear for the future, as they have in the past, of the "disgraceful inconsistency which all other Protestant sects have exhibited, who, *theoretically* disclaiming infallibility, yet in *practice* deem themselves and their party infallible." And we trust that this will still be our distinction and our glory.

"Let us not be terrified from claiming and using this entire freedom for ourselves and others, by the cry which people raise, that the Free Churches and their pastors are passing into scepticism and infidelity. This is, in fact, a gross misrepresentation of our condition and progress; but if it were otherwise, if this report of us were fair and true, yet we should not be justified in attempting to ward off or defer the calamity by abandoning our own right of thought, and aiming to restrain the exercise of that right in others. The very inclination to impose such a restraint originates in an ignoble cowardice. The genuinely free soul instinctively repels any suggestion of measures likely to have such a tendency; for it is to him a necessity of his very nature to detest, avoid, and to the uttermost oppose, hypocrisy and falsehood, and whatever tends to promote their dominion. Such a man would choose rather not to be saved at all, than, if that were possible, to be saved by either closing the eyes of his soul against the light, striving to obtain an entrance, or by pretending not to see what he could not prevent the light from discovering. But our indestructible faith in the wisdom and goodness of man's Creator forbids us to entertain, for a moment, the

suspicion that a diligent and thorough search for truth, and an unwavering resolve to act and speak so as not to belie inward conviction, can ultimately injure a man in his spiritual interests."—P. 23.

In conclusion, we would thank Mr. Gibson for his discourse, and assure him that it will afford us pleasure to know that he has been again induced to employ his pen and tongue in the advocacy of those great and enlightened principles which he is so well able to assert, and prepared to recommend to others.

LIFE OF DR. J. W. PETERSEN.*

THE warnings of History, ever trite and ever solemn,—the old moral, "*Sic transit gloria mundi*,"—from which we turn impatiently as the last refuge of commonplace in sermon or essay, yet whose unfailing truth we are sure at some time or other to be in the humour to acknowledge,—are never so ready to the lip and pen as when we leave the beaten track, the great thoroughfares of political and religious impulse, and turn into the rarely trodden byway. It is curious to remark the disproportion of a life, if viewed from within and from without, contemporaneously and after the lapse of one hundred and fifty years; to see how the controversy which shook the faith of a county appeared to the controversialists in the light of a second and a mightier Reformation, while, it might be, events were passing by them unheeded which were to change the face of Europe; to note how the same frailties and excellences of humanity play their part in effecting small revolutions as great ones; to trace with philosophic eye the same spiritual phenomena in manifestations externally most opposite. The quaint little octavo bearing the cumbersome title which we have transferred to the foot of this article, is, of all books which have lately fallen in our way, most provocative of these moral commonplaces. Its author, Dr. Petersen himself, was in his day the cause and the object of no little clamour. The pulpits of Northern Germany resounded for many a year with his damnable heresy. The petty princes who divided among themselves that region of sand and pinewoods, some pensioned and some persecuted him. His providential deliverance and his no less providential discoveries in theology, were such as to justify the autobiography before us; to which, in the following year, his worthy spouse added her deliverances and her reve-

* The Life of Johann Wilhelm Petersen, D.D., some time Professor in the University of Rostock; afterwards Pastor of the Church of St. Egidius, in Hanover; then Superintendent and Court Chaplain to the Bishop of Lübeck; and lastly, Superintendent in Lüneburg, &c., &c. Printed, at the end of the year 1717, at the expense of kind Friends. (*Das Leben Jo. Wil. Petersen, &c., &c.*)

lations, in the shape of a modest pamphlet. Their honest Teutonic countenances stare upon us from the frontispiece; and the vein of quiet self-esteem, so common in autobiographies, does not fail to appear in their pages. The worthy Dr. and Professor was a voluminous author too. He enumerates *fifty-four* separate works, chiefly theological, which in 1717 had already issued from the press under his name; and adds to this a supplementary catalogue of no fewer than *one hundred and six*, which were ready for the printer, but not yet delivered into his hands. Does the reader feel any curiosity to make a short tour with us through the pages of Dr. Petersen's autobiography? We cannot promise to bring him into contact with any celebrities, or add anything to his stores of useful knowledge, or supply him with any exciting "stories of real life." It is true that we have ourselves derived no little information as to the religious life of North Germany between the years 1680—1710, but our brief extracts will not suffice to transfer even this to our readers. Still, if any one be interested in tracing the sameness of human nature under varying circumstances, and not averse to a picture of life which, however uneventful, is real, we will draw the curtain, reveal the stage, and call the puppets from their dusty concealment. The scene is laid in Holstein and Hanover and Brandenburg, divided between a score of small potentates, all Protestant after a fashion, yet not altogether emancipated from Catholic feelings and usages, —some holding with the Lutheran, others with the Reformed Church, and all as profoundly impressed with their own majesty and importance as if the civilization of Europe had been confined within their own sands and marshes.

Johann Wilhelm Petersen was born in the Hanoverian city of Osnabrück, on the 1st June, 1649, of a respectable, though not noble, family of Holstein. His father, George Petersen, had been sent to the above-mentioned city on business connected with the negotiations for the peace of Westphalia, a circumstance which procured for the infant controversialist the honour of a blessing from a prospective Pope. For the Legate a latere Chisius, afterwards Pope under the name of Alexander VII., having met the baptismal train on its way to the church, blessed the lad and added the words, "*Tu eris filius pacis*"—a prediction, the imperfect fulfilment of which would not add much to the credit of Papal infallibility. Dr. Petersen gives us few particulars of his childhood, except that his parents removed to Lübeck when he was very young, in which city he fell out of a second story window into the street, and was taken up unhurt. His first education was at the Latin school of Lübeck, an institution which he enthusiastically praises. That he did not neglect his opportunities, and that he early exhibited the piety and love of learning then characteristic of the German Protestant clergy, the following very curious anecdote, to which

it would not now be difficult to find a parallel, abundantly testifies:

"Especial reliance, however, as I saw to be the case with my mother, did I place upon prayer, after I had heard from her that by prayer man might obtain everything from God: for which reason, I always invoked the blessing of God before I sat down to my studies. And when on one occasion I wanted a book, but had no money wherewith to buy it, I went into the church of St. Mary, and placed myself on the long benches which are behind the altar, and prayed to God that He might give me so much as would suffice to buy the book I longed for. And when I had bent my knee and prayed my prayer, lo! there lay a little heap of money on the bench before which I had knelt, which much strengthened me, in that God had heard my childlike request. But when I would have made a custom of it, and tried a second time to obtain some money by prayer, I found nothing, according to the wise providence of God, who hears us only when we appear before him simply, like children, and without an improper motive. And when it came to pass that I was to be punished for any offence, I have turned to God in prayer, and escaped thereby many a penalty: in which manner our gracious God fortifies his children's faith, lest they should cast away their trust in Him, which hath a great reward."—P. 7.

In 1669, our author proceeded to the University of Giessen, and thence, after a short stay, to that of Rostock. From Rostock he appears to have returned to Giessen, spending, as is now not uncommon with German students, a few weeks at Wittenberg, Leipzig and Jena, to make personal acquaintance with the Professors of most note in each of those Academies. And at Giessen, after having obtained the usual degree, he passed some time as a sort of unpaid Lecturer or Professor, till an event occurred, about the year 1677, which had a great influence in changing the current of his life.

This was a personal acquaintance with the celebrated Dr. Spener, then resident in Frankfort,—a man who, in his influence upon German theologians, resembled both John Wesley and Charles Simeon; the former, in being the first to introduce the Evangelical element into the National Church; the latter, as the head, not of a sect, but a party, and in exercising his personal influence chiefly on the educated classes, and especially on the clergy. In the contempt, however, and opposition which he drew down on himself and his followers, Dr. Spener may be most fitly compared with Wesley. A reformer of the spiritual life of a church excites as much public ill-will as an innovator in doctrine, and in addition incurs the private rancour of those whose supineness is rebuked by his zeal. The case of Dr. Spener formed no exception to the general rule. He was the first of the Pietists—a name, originally derisive, applied to the theological party in our country designated Evangelical. And as this school of divines, although rendering good service to the cause of practical religion, have never been remarkable for their intellectual or political influ-

ence, the term Pietist, as used in Germany at the present day, is not altogether without a sting.

However, in his early intercourse with Spener, our worthy Doctor may have given signs of that love of theological novelty which distinguished him in after life, we cannot deny that he had chosen to drink at the only spring of earnest devotional feeling then to be found in Germany. But this did not satisfy him. He studied the works of Jacob Böhm. Certain Quakers from England (or, as he calls them, *Tremuli*) came to Lübeck, with whom he would gladly have conversed, had they possessed a common language. He enumerates the names of several now forgotten heresiarchs, with whom he talked and undertook to dispute. His love of controversy, too, had led him into a sharp exchange of pamphlets as to the morals of the Catholic clergy at Lübeck, when an opportune vacancy in the Professorship of Poetry at Rostock drew off his restless energies in another direction. The Professorship was obtained; but Petersen had hardly settled himself to the correction of Latin verses, and the task of persuading his colleagues and pupils that "*Hermann Hugonis Pia Desideria*" was as good poetry and as pure Latinity as Ovid's *Metamorphoses*, besides being much more pious, when he was invited to become the pastor of the Church of St. Egidius in Hanover. He consulted Professor Becker, a man of notorious piety, as to the propriety of accepting the invitation. The worthy Professor enlarged upon the importance of a preacher's duties, and advised his young friend to send his patrons at Hanover a decided negative; adding, that if, after such discouragement, they persisted in renewing the invitation, it would be a clear proof that the call was from God. A juster inference, one would think, might be Petersen's refutation, or the scarcity of pastors in the electorate of Hanover; but, in any case, the call was renewed, and Petersen removed to his new duties about the year 1678.

After a year's stay in Hanover, a fresh invitation was received; in accordance with the tactics learned at Rostock, declined, renewed, and finally accepted. This was to the combined offices of Superintendent—answering, perhaps, to that of an Archdeacon in the English Church—in the bishopric of Lübeck, and Court Chaplain. The latter place was one which our zealous, restless, somewhat conceited and not very politic friend, was anything but fitted to fill. The occasion, however, seems to have developed his better qualities. The following extract describes emergencies which demanded no little moral courage. We are reminded, too, by the first part of it, of a somewhat similar affair transacted in Holland about the same time, in which Dr. Burnet played an honourable part.

"The courtiers, however, who most of them held with the Court Marshal, a native of Mecklenburg, attempted to form a cabal against me. The Marshal also raked up all sorts of stories against the Duchess

and the Maid of Honour, Fr. Nauendorff, and persuaded the Duke that whatever she advised the Duchess and the Bishop's wife to do, was done. On which account the Duke experienced an alienation of feeling from the Duchess; and meanwhile there was good fishing in the troubled waters. And because I did not belong to any of their factions, the Court Marshal publicly asked me one day in the hall, 'with which party I held—with the great or the small?'—meaning by the great party himself and his friends. I answered, that 'I was on the side of God and justice.' Whereupon he said, 'That it might be possible to shorten my coat for me.' But when I noticed that the Duke's dislike of the Duchess increased in strength, I went to him and told him very earnestly, 'that he ought not to allow himself to be estranged from his wife; that those who brought it about were seeking their own objects; and that he ought to cleave to his wife; for that God had joined them together, whom no man ought to sunder.' Upon this the Duke went with me to the Duchess, and was reconciled to her in my presence; so that I immediately married them anew, which however the Bishop said I ought to keep secret. From that time forth he himself noticed the intrigues of the Court Marshal, and on the very day when the Privy Counsellor Trebsche died, dismissed him from his service. About this time also occurred a quarrel between a nobleman of the Court of Plön and one of our Court, which resulted in a challenge. As soon as I was informed of it, I went to my penitent, and represented to him what an unchristian action it was thus to fight a duel, against the commands of Christ, who had bidden us to love our enemies and to forgive them. He ought also to reflect into what terror his dearest wife, then far advanced in pregnancy, would be thrown, when she heard that he was risking his life in so shameful and dangerous a combat; that as it could not be concealed from her, she would probably miscarry, and that he would thus be guilty of the murder of his own child. When, however, he told me, that he would see that the affair was made up, I felt so far reassured. But it happened the next morning that before daylight I heard the trampling of horses passing my house; so that I straightway perceived that the Devil was for playing his game out with my penitent, and got up and woke my servant. And as, by reason of haste, I could get no vehicle, I ran with my servant after them. When I had gone a mile, I heard some distant shots, which was the appointed signal that both parties had arrived at the place agreed upon; but I imagined that they were already exchanging bullets. I fell on my knees, therefore, and begged God to preserve each of them from being the murderer of the other. Then I ran on, being guided by the hoof-marks, which were very visible, as a great number of the Holstein gallants had accompanied my penitent. And as I arrived at the place before the duel began, I went to my penitent, and implored him to make up the quarrel: upon which the opposite party thought that he had secretly employed me so to do, which I denied in the strongest terms, and earnestly entreated him also who was of the Court of Plön that he should suffer himself to be reconciled. But neither of them was willing. Whereupon I said, 'Now because ye are not willing, may God manifest his justice, and in sight of all the world receive you both, and all who are come hither to abet you, into his wrath'—although at the same time I wished in my heart that they might both be safe.

But God caused the seconds on either side to advise a reconciliation, and they were reconciled, and got a coach, and insisted upon my riding home with them. And who was more joyful than I, when I had snatched a prey out of the hands of the Devil?"—Pp. 44—46.

The next extract which we shall make from this part of Dr. Petersen's autobiography, is that for the sake of which we became acquainted with his book, and which places his character and conduct in an exceedingly honourable light. We are not aware that the name of Peter Günther has ever before been enrolled in the catalogue of Unitarian martyrs. We conceive, however, that he is worthy of a not undistinguished position on that venerated list. That he was a conscientious believer in the sole Deity of the Father, and that he suffered death in consequence, is plain from the terms of Dr. Petersen's narrative; and if his belief was to some extent an ignorant one, or not founded on a broad basis of theological knowledge, it is all the more to the honour of the poor blacksmith that he withstood the threats and solicitations of his educated persecutors.

"A remarkable occurrence also took place in the neighbourhood of Lübeck in respect of a journeyman locksmith, named Peter Günther, a native of Prussia, whom I would gladly have rescued from imprisonment and death, had it been in my power. At first, this man, like most of his class, had been very rude, and had borne a part in all the excesses of his fellows. But he afterwards changed, and would no longer associate in their vice and unruly living, and travelled to Dantzic, and obtained work in a Jesuit monastery, where they persuaded him that they were called Jesuits because they were a Society in Jesus. But because he saw evil doings among them, he gets some scruples about Jesus, and goes away from thence, and falls into the company of a Socinian locksmith, who tells him how the Jesuits had made Christ into a God, which he by no means was, a doctrine which he assented to,—and at last went so far as to begin to doubt if ever there had been a Christ at all. Upon this he travels to Wismar, and thence to Lübeck, where in his workshop in which he laboured at his trade he sees one clear noon a pillar of fire in the air, and above the same a beautiful bright star, from which he concludes that there was but one God, whom he had actually before his eyes, and no more; from which time forth also he refused to go drinking with his club. His fellow-workmen dispute with him respecting Christ, to whom he answers, 'that it was the rascally Jesuits who had made him into a God.' They lodge a complaint against him with the authorities, and rouse up the clergy. He was put into prison, and the opinion of the Universities was asked as to his condemnation and sentence. The University of Kiel answered, that according to the word of God a blasphemer was to suffer death; but that whether this man had blasphemed God or no, remained to be investigated. But Wittenberg replied that he was a blasphemer, because he had been baptized, and had blasphemed Christ in whose name he had been baptized. According to this sentence, he was executed by order of the city of Lübeck. But before this came to pass, I travelled with my dearest wife to Lübeck, and with her visited this poor man in

prison, and would willingly have brought him back to the knowledge of Christ, and thought he might possibly have imagined, in his former faith, that there were three Gods, which indeed he, as we thought, had expressed in presence of the Actuarius and another person, and said to us, 'When I believed in three Gods, then was I godless; but since I have believed in only one God, I have feared him.' I said to him, that there was but one God, and that Father, Son and Holy Ghost were the only God, and that the beautiful bright star which in his workshop he had seen above the burning pillar, was the Son of God, whom God had been pleased thus to reveal to him. He should read, too, while in captivity Johann Arnd's 'Garden of Paradise,' wherein divers prayers are addressed to Christ. Whereupon he was silent, and at last said, 'Ah! there is nevertheless none but the only God: he is the One and the All.' When the Actuarius heard these words, particularly when he said that if Christ were God, he did pray to him,—he said, that if the man had thus explained himself before, he had never been cast into prison. I went to the Burgomaster Kerchring, and related all this to him; and he ordered him a better cell and clean linen. I was rejoicing in the hope of effecting the poor man's release, and he himself offered to remove to a distance from Lübeck; but the clergy had so preached against him from the pulpits, and so stirred up the civil authorities, that he was thereupon executed, which greatly troubled me and my dearest wife, as we did not look upon him as a blasphemer, because he had never aforetime rightly recognized Christ as his God, but had believed in three Gods. A blasphemer, i. e. one who blasphemes the God whom he recognizes as his God, the Old Testament commands us to slay; but not such an one, as above mentioned, who had gone astray in regard to Christ, and might of a certainty have been brought back by us to the truth, since his heart yearned to us, and he heard willingly what we told him of Christ, the God-man. Nevertheless, now that they have violently cut off his days, we leave him to the mercy of God, who will have mercy upon him! This happened in 1687, some time about the month of October. I have also written a letter to Herr D. Pomeresch, then Syndic of the city of Lübeck, which may be seen in Gottfried Arnold's *History of the Church and Heretics*, Vol. II. pp. 484, 485, wherein, among other circumstances, it is shewn how maliciously his drunken companions, in their ignorance, bore witness against the aforesaid Peter Günther, who as he knelt down to receive his death exclaimed, 'Oh, thou eternal and true Light, have mercy upon me!'"*—Pp. 66—70.

It is impossible to read this simple story without loving the goodness of heart which so elevated Dr. Petersen above the persecutors of Lübeck, or admiring the steadfastness of Günther in preferring death to recantation. We may put down to the harmless self-esteem of our author the declaration, that a little further

* We need hardly say that our knowledge of Peter Günther is confined within the limits of the foregoing extract. We have in vain endeavoured to find the work to which Dr. Petersen refers, in such theological libraries as are within our reach; and the kindness of a friend in searching the City Library of Hamburg, was also fruitlessly exercised. If any reader of the *Christian Reformer* should possess the work or be able to obtain access to it, he would confer a great favour on the writer by communicating with the Editor.

argument might have brought the unhappy martyr to a sense of his error; for it is by no means borne out by his dying declaration. The charge of blasphemy, too, was manifestly untrue. In the parallel case of Servetus it had an apparent foundation. But the lapse of a hundred years is often enough to change blasphemy into the milder offence of heresy; and another century sometimes transmutes the heresy into orthodoxy. We know nothing of the present state of Protestantism in Lübeck; but if that city have not stood aloof from the general march of theological opinion in Germany, it is possible enough that the very pulpits from which poor Günther was calumniated to death, may be occupied by men who hold the doctrine for which he died. Let not his name lack henceforth its due share of honour!

A decent regard for our readers, who may not feel the same interest with ourselves in uneventful biography simply because it is real, impels us to abridge our account of Dr. Petersen's subsequent career. While at Lübeck, he married the Fraülein von Merlau, a damsel whose sixteen quarterings were in the eyes of her friends somewhat tarnished by an alliance with plebeian divinity, but whose "decided piety" and theological acquirements unfitted her for marriage with soldiers and court functionaries of her own rank. The union was blessed by the birth of a son, not unaccompanied by prophecies and portents, into which we cannot enter. In the mean time, one Herr Sandhagen, if we are to credit our author, a very naughty Churchman, who was Superintendent at Lüneburg, in the little ducal territory of Zell, was invited to occupy the higher position of General Superintendent of Pomerania. The vacant place was offered to Petersen, and, after much anxious consideration and consultation with his Bishop, accepted by him. He packed up his books, took leave of his friends, and journeyed with his family to Lüneburg,—when, behold! Sandhagen appears in possession of the official residence, and, moreover, refuses to give it up. He has been into Pomerania—finds it not such a land of promise as he had hoped—and, relying on some back-stairs' influence at Zell, hastens back to Lüneburg, and resolves to keep it against all comers. Then what appeals, and interviews, and recriminations! What negotiations between the Town Council of Lüneburg, who invited Petersen, and the Ducal Ministry, who held to Sandhagen! What propositions of a compromise, insidiously put forth on one side, indignantly rejected on the other! Till at last it is resolved, after the exhibition of much ill-will, that Petersen's claim to the office is not to be put aside; Sandhagen is sent to vanish into obscurity in Pomerania or elsewhere, and our author established on the vacant throne, to enjoy a too brief reign. The smallness of the interests involved, and the earnestness with which the contest is narrated, would of themselves provoke a smile. The question, Petersen or Sandhagen for Lüneburg Superintendent, appears to involve

the existence of German Protestantism. Yet all this is transacted in the winter of 1688-9, and we do not hear a murmur of events which, in English apprehension, affected the Protestantism of the world.

But a storm was preparing which was to drive Dr. Petersen from his throne of ecclesiastical dignity, and to place him in a somewhat similar position to the poor Günther, whom he had commiserated at Lübeck. Up to the year 1685, he had very sensibly abstained from the study of the Apocalypse, as a book not to be understood by common apprehensions. But at that time he and his Johanna were made the subjects of separate revelations, which, however, were found on comparison to agree wonderfully. They were, moreover, in accordance with some other revelations, made to one Fraülein Rosomunda Juliana von der Asseburg, a young lady of noble family, whose pretensions to supernatural gifts were the theme of common dispute and conversation. The result was, according to Dr. Petersen, a new and true,—according to his accusers, a Chiliastic interpretation of the xxth chap. of the Revelation. The ill-will created by the Sandhagen affair was only waiting for an occasion to break forth. He was accused of heresy before the Upper Ecclesiastical Court of Zell. The process was long; the “odium theologicum” virulent; the heresy, if not very important, sufficiently manifest; and our author at last ejected from his preferment and thrown upon the world. We will not weary our readers with the details of the controversy; but the following passage may provoke the sad smile of the student of humanity. Its spirit, no less than its singular application of prophecy, have nothing in them peculiar to the days of Dr. Petersen.

“God, however, proved in very deed that what they had done unto me, and that with so bitter a spirit they had accused, maligned and condemned me, neither then, nor ever had, pleased him. For, shortly after my departure, died the three youngest parsons in Lüneburg, especially the younger Herr Sandhagen, who had been the principal setter forth of rumours, and had made so great a clamour against me; which three, indeed, died in the compass of a single month. And at the same time two other preachers were mightily rebuked of God, insomuch that one became blind of the right eye, and another was disabled in the right arm, so that with that arm he could no longer administer the holy ordinance of the Lord’s Supper. This news was sent to me from Lüneburg by a distinguished member of the Council; and that place in the Prophet Zachariah commended to my notice, when he saith (xi. 8), ‘Three shepherds also I cut off in one month, and my soul loathed them, and their soul also abhorred me;’ and in the 17th verse, ‘Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm and upon his right eye: his arm shall be clean dried up, and his eye shall be utterly darkened.’ This was so visible a judgment of God as to be plain in the eyes of all: on which account a master mariner, who was sailing to Hamburg, called out in a loud voice upon the ship, ‘Whoever

doth not now see that the priests have acted unjustly towards the Superintendent, the same must be stone blind.' Another very remarkable occurrence happened about the same time. The three Superintendents, namely, Dr. Pfeiffer at Lübeck, Dr. Weiss at Lüneburg, my successor, and Dr. Schlüter at Saxe Lauenburg, had agreed to come to the latter place, and there to hold a Convivium Charitativum, and to converse of Church matters, in the course of which they formed a special alliance against me, that they would not cease to write against me, and that whichever of them outlived the other two, should be chargeable with the support of the widows. But what happened? God the Lord, immediately after this treaty, took them all away by death, so that the widows had no protector, and none to whom to turn for help. And in addition to this, Dr. Pfeiffer's son, of whom his father had exacted a promise that he would not be a Pietist, slew a citizen's son of Hamburg, and became a fugitive and a vagabond, and thus sufficiently gave the world to know that he was no Pietist."—Pp. 230—232.

We are conscious that the interest of this autobiography is too evanescent to be conveyed to the English reader by our imperfect abstract; and our story is nearly at an end. It were easy, but hardly worth the while, to tell how Dr. Peterson bought a small estate at Nieder Döderleben, in Brunswick: how he lent a willing ear to all marvellous stories of intercourse with the other world: how he travelled up and down Germany to preach his new doctrine, railed at by the clergy, but often hospitably entertained by their flocks: how he became by degrees a great heresiarch, so that even the pastor of his village preached at him: how he had revealed to him the mystery of the Trinity and the doctrine of the final restoration of all things: and how in his retirement he wrote the above-mentioned one hundred and sixty separate works in defence of his heresies, and held a theological tournament against all comers. We know no more of him after 1717, the date of his biography; not even when or where he died. He vanishes into the obscurity whence he came, and, as far as we are aware, carries with him to that limbo his controversial folios. Let the good, learned, credulous, pious man leave us in his own way, with his song of triumph on his lips. We lose sight of him in the conviction that we have added one more to our list of faithful lives.

"How shall I repay the Lord for all his love and faithfulness, which he hath manifested on me his servant, in that from the time of my expulsion he hath magnified and blessed me! Not in goods only, but also in that I have been called a grandfather by four grandchildren, whom the Lord hath divided with me, having taken to himself a son and a daughter, Henry Ignatius and Wilhelmina Henrietta Ernestina; and left us in this life a son and a daughter also, Ernest Augustus and Frederica Maria Johanna; and moreover, greatest of all, that he hath preserved to me my dear Johanna, my true helpmeet, who hath passed with me through all joy and sorrow—and, if good works and faithful service can deserve it, hath deserved a heaven at my hands. The Lord ever bless her for it! as I bless her, and my son, and my son's wife,

and their children and children's children, with a sincere if ineffectual blessing. And as the Lord hath hitherto helped us, I know that this true Shepherd and Saviour will accompany me through trouble and death, and will never permit the lamb that hath verily trusted in him to be torn out of his and his Father's hand, nor my name to be blotted out of the book of life. *That* I believe, and I know in whom I believe. For while I lived was I his; and in the hour of death can belong to no other. Hallelujah! Meanwhile my sigh goeth up before Him, that He may speedily appear in his kingdom, wherein we shall all be gathered together, and follow the Lamb whithersoever he goeth!"—
Pp. 394, 395.

C.

THE STUDY OF THE CLASSICS.*

THIS lecture is marked by the freshness and vigour which characterize all the published works of Professor Blackie, and seems to promise well for the progress of Greek studies in the metropolitan University of Scotland. Labouring, as they undoubtedly do, under disadvantages inseparable from the social and ecclesiastical institutions of the Scotch themselves, these studies have not, in Edinburgh at least, been aided by any pre-eminent talent or scholarlike enthusiasm in the Professor whose duty it has been to advance them. It must be admitted that the conditions under which any Greek Professor must necessarily work, were not encouraging. It was not to be expected that profound Hellenists would be trained up in classes which meet for barely six months in the year, and are composed for the most part of youths prepared in country schools, and who come to college frequently unacquainted with even the rudiments of Greek. A class has usually in Scotch Colleges been formed consisting of these "tirones;" and the whole course of Greek instruction has necessarily been lowered to meet the standard they have established. A movement was made a few years ago to lessen this evil by introducing an entrance examination both in the Latin and Greek classes, but the pecuniary interest of the Professors, who receive the fees directly from the students, was so intimately bound up with the number of entrants, that a measure calculated to cut off a large portion of their class revenues was, not unnaturally, rejected. Nothing remained but for each Professor to act independently in the matter; and we are glad to observe that Professor Blackie, with the full concurrence of the Town Council of Edinburgh, the patrons of the University, promises to abolish entirely this elementary class, and admit no

* Classical Literature in its relation to the Nineteenth Century and Scottish University Education. An Inaugural Lecture, delivered in the University of Edinburgh, Nov. 2, 1862. By J. S. Blackie.

students who are not able to take part in the work of more advanced classes. We hope he may be able to keep this resolution ; at any rate, we are sure he has not made it without full knowledge of the difficulties and sacrifices it involves.

Though professing to treat of Classical literature generally in its relation to the nineteenth century, this inaugural lecture is mainly occupied with the recommendation of the study of Greek, of which its author is the newly-elected Professor. His object is to shew its practical utility to professional men, and he gives, we think, very satisfactory reasons why the student of theology, of medicine and of law, should not neglect it. As may be supposed, it is to the theologian that he considers it most important, and indeed indispensable ; to the medical and legal professions it is highly desirable indeed, but still not essential. The following are his remarks with respect to the theologian :

“ Allow me now to pass from these general remarks, and consider the special relation of the Greek language and literature to the students of those learned professions, for the practice of which our University course supplies the preparatory training ; and first of all, as of supreme importance, let me address a few words to young theologians. To them, as to a cognate band of special and constant adherents, every Greek Professor is in the first place entitled to look : for, though the cast of thought, and, to a certain extent also, the style of expression in the New Testament, is Hebrew, not Greek, it is equally true that the Gospel was originally addressed, through the medium of the Greek language, to men who were Greeks either by nature or by a long course of naturalization, and in times and places where Greek feeling and Greek ideas had long asserted a fashionable predominance. It was at Antioch, a famous Greek city, not at Jerusalem, that the followers of Jesus of Nazareth were first called Christians. No doubt, as I commenced with stating, the Scottish Presbyterian Church has for ages maintained a high character among the churches of Christendom, with very little assistance from Greek—a character for earnest assiduity in the cure of souls, and an energetic power in the weekly demonstrations of pulpit eloquence, which more erudite churches may with good reason envy. For, though knowledge be a power, and a great power in the religious world, it is not the only power, nor the greatest power ; and the Seraphim that love, according to the sound old angelography, encircle the throne of the Supreme in a nearer ring than the Cherubim that know. Nevertheless, in this complex whole, of which we are a part, God has not willed that any one power, even the strongest, should be able to stand alone, without the co-operation of other powers, even the weakest ; and thus knowledge also is necessary for the healthy existence of a Christian Church, of which the deeper soul is love ; and in the present age of subtle speculation and curious critical inquiry, the Christian theologian cannot expect to acquit himself creditably without a good stock of that particular kind of knowledge which is commonly called LEARNING. Now, learning is not the highest thing in the intellectual world, perhaps it is one of the lowest ; but if it stands to other sorts of knowledge only as the stones of the quarryman before they are organ-

ized by the idea of the architect, and compacted by the hand of the mason, it will be not the less necessary to the completeness, nay, to the very existence of an intellectual edifice, based not upon the airy imaginations of an individual, but upon the stable facts of historical tradition. Such an intellectual edifice is Christian theology. To the construction of that edifice, next to profound personal piety and sound common sense, (an element in this matter too often lost sight of,) is necessary, above all things, a genuine sympathy with the spirit of ancient literature, and a practical acquaintance with those canons of interpretation which are deduced from an accurate philology, a judicious criticism, and a large human philosophy. I need offend no one when I speak the plain truth, that such a theology, though imperatively demanded by the present age, has not hitherto been very common in Scotland; and this, among other reasons, I believe, in a great measure, from the want of Greek. This want necessitates, in the first place, a very imperfect acquaintance with the original Scriptures, fosters a very superficial habit of dealing with difficult and disputed texts, and throws a sort of local and modern hue over our whole theology, which a large-minded and well-read Christian will at once detect as something foreign. What should we think of a geologist, who, instead of going himself into the quarries and mines, and railroad sections, of which he talks, should content himself with a fleeting glance at some woodcuts in 'Lyell's Elements,' or a hasty peep through some glass case at small labelled fragments in a museum? And what sort of a botanist shall we account him, who, when the green fields and the flushing crags lie open to his view and obedient to his grasp, sits down to scan the wonders of the vegetable creation, over the paled and blackened specimens of a *Hortus siccus*? And yet little less foolish is the conduct of a Christian theologian, who, in search of an intellectual scheme of gospel truth that shall satisfy the demands of an enlightened Protestantism in the present age, goes anywhere else than to the Greek Testament. Let that book be read through by a well-trained Greek scholar, regularly and continuously, once, and twice, and thrice, or as often as may be necessary to enable him to translate back into the original any passage of our English version on presentation; let this be done in a habitual attitude of dependence on divine assistance, and with a constant habit of reflection and application, and with as much common sense as a man has; after that, let commentators—a wordy race!—and systematic expounders be consulted, if need be; before that, they are an irksome incumbrance, confounding in many cases where they are expected to enlighten, and laming those legs which ought to be learning to walk. A man, in fact, must learn to see with his own eyes before he knows how to make use of the results of the vision of others. And this leads me to say, in the second place, with reference to the order of theological study, that, after a thorough and critical reading of the New Testament, (based of course on an intimate acquaintance with the Septuagint,) the young Christian divine must buckle himself to a somewhat more arduous and less fruitful work, the study of the early growth and progress of Christianity in the writings of the Greek and Latin fathers. For much as may be done by the private independent study of the Greek Testament, the result of such study is, after all, not the perfect intellectual scheme of the Gospel, but only an intellectual conception of that scheme

from our point of view; a conception which must be supplemented by adding to it, and where possible harmonizing with it, the conceptions of other men similarly obtained from their point of view. As an artist with a real eye for the beautiful in nature, and not a mere mechanical draughtsman, does not content himself, when making a sketch, with any actual point of view which the ground supplies, but, after measuring the objects to be pictured under every attainable aspect, chooses at length an ideal station, which includes everything that belongs to the perfect congruous beauty of the scene, and excludes everything incongruous; so a student of theology, smitten with the beauty of the Gospel scheme, as it appears to him at this time and this place, will, if not spoiled by some local conceit or selfish vanity, naturally be anxious to survey the same glorious object through the eyes of other true thinkers at other places and in times far remote; and by an impartial and loving comparison of their aspect of Christian truth with his own, form for himself a larger conception, embracing all the truth that is common to both, and eliminating, so far as human weakness allows, all the error. Now, I need hardly say that a comprehensive and truly catholic theology of this kind is not to be obtained by equipping the brain with all sorts of church-historical results from Mosheim or Neander, or any other history of ecclesiastical changes, which a man may 'get up,' (as the phrase is,) for the purposes of a presbyterial examination; but only by such an intimate and familiar acquaintance with the writings of the early Greek fathers, as enables us to live over again, to a certain extent, their spiritual life, and to see the Gospel from their point of view, for a season, not from ours. The advantages of such a course of study to Christian theology—combined, as in our country it must be, with the national aptitude for philosophical speculation—would be immense. Local conceits and ephemeral crotchets would no longer presume to walk abroad, affecting the air and assuming the significance of catholic truths; our furious zeal for small points of merely sectarian distinction would be sobered down into something of a decent propriety; we should not then mistake the little green knoll on which our parish church stands for the whole mountain of God; and, beginning no longer by loving our own sect better than Christianity, we should not be in danger of ending, as in the reverse case, Coleridge says, we must end, by loving ourselves better than both."—Pp. 10—15.

There is admirable force and truth also in the following; and it applies not only to the students of other professions, but to every man who aims at more than an ordinary business education:

"It is the tendency of every exclusive study, while it sharpens the glance of the artist, to narrow the view of the man; and this tendency, so powerful in itself, becomes irresistible, when, without any general survey of the large field of human knowledge, the professional student plunges at once into his own special nooks and corners, following out strange observations there with his private rushlight, where the broad sun that lightens all men can do him no good. Now, medical students are peculiarly liable to commit this mistake. No authority forces them to go through a complete course of liberal study before they enter on the academic preparation for their professional career. Young men are gene-

rally eager and short-sighted, and fathers are often impatient; the consequence is, that young gentlemen daily enter the medical profession,—studded with academical degrees, too, it may be,—who are practically ignorant of the fact that man is a compound being, having a soul as well as a body; and who, having their brain-chambers garnished with the mere technicalities of the laboratory and the dissecting-room, are utterly incapable of determining any of those great questions daily occurring in the practice of the physician, the solution of which lies not in dead bodies, but in living men. I desire to repeat this truth seriously, not to medical students merely, but to all students, that no merely professional study can enable a man to read the deepest mysteries of any profession; for these mysteries belong to humanity, and with humanity in its broad aspects, the mere physician, the mere lawyer, the mere churchman, as such, have nothing to do.”—Pp. 16, 17.

Professor Blackie in this lecture limits his advocacy to the advantages derived from the knowledge of Greek as Greek, and says little or nothing of its advantages as a mental discipline. He asserts its value as an end and object of attainment; to us it appears more valuable as a means and instrument. And while we would not for a moment dispute the position, that “to every man with large sympathies, and who delights himself in a loving and comprehensive survey of humanity, Greek is absolutely indispensable,” we would lay still greater stress on the habits of close observation, of nice discrimination, of accurate expression, and of penetrating comprehension, to which a man is trained by a thorough course of classical study.

Putting aside for the moment those powers which education cannot profess to give, such as invention, memory, eloquence and genius of every kind, it is on skill in interpretation and skill in expression that success in the most honourable and influential professions depends: to interpret well and to express well are practically the business of the lawyer, the advocate, the senator, the divine. It is on questions of interpretation that many of the most important decisions in our Courts of Justice depend,—decisions by which the possession of property, the guilt or innocence and the life or death of individuals, are determined. The function of the highest legal authority, the Judge, is mainly the interpretation of the Laws; that of the most sacred of professions, the Christian Ministry, is interpretation of the Scriptures. Indeed, there is scarcely an important difference or dispute arising between men, that does not turn upon or in some way involve a question of interpretation.

Now the practice of translating from the classical languages is the best, if not the only effective training in this important power of rapid and correct interpretation. It calls out and constantly exercises the acumen, the observation, the cautious judgment, the general knowledge of humanity, which are necessary to determine what, in any given sentence, was the full meaning of its author; and it exercises these on sentences of every degree of

difficulty, and therefore calculated to cultivate and strengthen the various faculties engaged in the operation to any degree, and in every stage of the student's progress.

Then, again, as to expression, we doubt if any study is so well adapted to give a student both knowledge of the structure of language generally and facility in using his own language, as the practice of translation. Most mistakenly, as it appears to us, are classical studies too often spoken of as useless for an English youth, because, as is alleged, in pursuing them he must be neglecting his own language. As though the constant business of the classical student did not consist in expressing in his own language the ideas of the author he is reading, and thus perpetually exercising himself in acquiring a copious store of English, and using it with propriety and elegance. Even were English composition the sole object of a college education, we doubt whether it would not be better attained by the help of classical pursuits, than by exclusive attention to the mother tongue. The reading of native writers alone would not present the student with difficulties sufficient to call forth and strengthen the interpretative faculties, nor would power even of expression be best gained by confining the student to these alone; for the average of youths would, in attempting to attain the excellences of a model author, only imitate his accidental peculiarities, or ape his style, or copy his very words and phrases. But in translating from an ancient author, a double problem is presented, affording opportunity for training both the interpretative and the expressive faculty. The judgment, the observation, the memory, are first called into activity to discover the meaning hidden in the original; and then, in rendering this meaning into English, call is made for a copious stock of words, for taste in the selection of the most appropriate, and for perspicuity and elegance in their arrangement, so as to convey the author's idea fully to the reader. Every sentence thus becomes an exercise not only of Latin or Greek interpretation, but of English composition, and is, in so far, more useful than the writing of themes or essays, as it can be employed at an age when original composition, in any worthy sense, must be out of the question. It cannot be expected from youths that they should write essays on historical or moral subjects, except at intervals so long as must make the exercise a very occasional one; for they have not attainments, or ideas, or experience of their own, to treat on such topics without special preparation. Whereas in translation, the materials are furnished to them at the time, and they can direct their whole attention to the real exercise before them—that of expressing them in clear and idiomatic English.

Without, then, undervaluing those advantages which have been claimed for classical studies in this lecture, and claimed especially for Greek, as a noble and elevating accomplishment, and a key to

the grandest literature the world has yet seen, we believe that its chief value is as a school of language and an instrument of mental culture, and as such we venture to predict that it will maintain its place, even in this increasingly practical age, in every scheme of professional or liberal education.

B.

AN UNEDITED PARABLE OF MRS. BARBAULD.

IN the year 1773, the application to Parliament for the relief of Protestant Dissenting Ministers and Schoolmasters in the matter of Subscription was renewed. A very remarkable paper was on that occasion printed and circulated amongst the members of Parliament by thirteen Dissenting ministers. They alleged their disapprobation of the desired relaxation of the law, on the ground that subscription was a barrier against that heterodoxy which, more truly than prudently, they represented as the necessary consequence of free inquiry. The names of these traitors to religious liberty were—1, *David Muir*; 2, *John Rogers*, probably the minister, for forty-five years, of the Independent congregation meeting in Collier's Rents, Southwark; 3, *Thomas Towle*, pastor of the Independent church of Aldermanbury Postern from 1748 to 1806; 4, *Samuel Brewer*; 5, *Edward Hitchin*, pastor of the Independent church at White Row, Spitalfields; 6, *Thomas Oswald*, many years minister of the Scots Presbyterian church at Crown Court; 7, *John Potts*, minister for a short time of the Scotch seceders at Oxendon chapel; 8, *Dr. John Trotter*, minister of the Scotch Presbyterian church at Swallow Street; 9, *John Macgowan*, minister of the Baptist congregation at Devonshire Square, and the author of several controversial works, conceived and executed in a spirit of intolerant fanaticism: amongst them may be mentioned, "Familiar Epistles to Rev. Dr. Priestley;" "Socinianism brought to the Test, or Christ proved to be the adorable God or a notorious Impostor;" "The Arians' and Socinians' Monitor: being a Vision that a young Socinian Teacher lately had, in which he saw, in the most exquisite torment, his Tutor" (Dr. John Taylor), "and had from his own Mouth the fearful Relation of what befel him after his Death;" 10, *George Stephens*, a Scotchman, minister of the Presbyterian congregation at Little St. Helen's. Mr. Walter Wilson describes him as a person of indifferent character (*Hist. and Antiq., &c.* I. 386); 11, *Joseph Popplewell*; 12, *Dr. Henry Hunter*, minister of the Scotch Presbyterian church, London Wall; 13, *John Kello*, minister of the Independent congregation at Bethnal Green for fifty-six years. Mr. Walter Wilson remarks that seven of these thirteen ministers were Scotchmen, who from their educational prejudices might be favourable to Church Establishments, and not opposed to penal laws, which are the usual bulwarks of Church Establishments. But this plea will scarcely absolve those of them who were Independents. It is due to the latter body to state that one of their ministers, Dr. Samuel Wilton, stepped forward to vindicate religious liberty and rebuke these apologists for persecution. His pamphlet was entitled, "An Apology for the Renewal of an Application to Parliament by the Protestant Dissenting Ministers. Addressed to the Thirteen Ministers who protested against

it, &c." It is said that most of the ministers whose names we have given above were heartily ashamed of their conduct, but it does not appear that they made a public disavowal of their intolerance. With the exception of Dr. Hunter, all of them may be described as obscure, and some of them as illiterate men. On behalf of Dr. Hunter it may be observed, that the transaction took place very soon after his settlement in England, and before he had rubbed off the coarse bigotry of his Scottish education.

The incident now related gave occasion to the composition, by Anna Lætitia Aikin (who became in the year following Mrs. Barbauld), of a very felicitous Parable, in which the thirteen ministers are sarcastically introduced under the character of the Little Sister who loved not the Light. It is to be regretted that Miss Aikin did not admit this composition into the collected works of her aunt. It would have formed a suitable companion to her eloquently indignant "Address to the Opposers of the Repeal of the Corporation and Test Acts," published in 1790. We have reasons for believing that it is known to very few persons. We reprint it from the "Christian Miscellany," a periodical which enjoyed a brief existence in 1792. It is there entitled, "A Chapter of Modern Apocrypha." We reprint it with the notes, which were probably added by the Editor.

THE VISION OF ANNA, THE DAUGHTER OF HAIKIN.

1. Now it came to pass in the month Nisan, that I was weary with much watching, and I fell into a deep sleep;

2. And I saw in the visions of the night which came unto me upon my bed, I looked, and behold, a woman clothed in fine linen and gold and purple and silver; and she stood by the king of the isles of the west, near unto him, even at his right hand;

3. And her countenance shined with the oil of gladness; the husbandman brought her of the fruits of the earth; and corn and wine and oil were poured out before her; the nobles bowed themselves in her presence, and her sons sat upon thrones among the princes of the land.

4. Then I lifted up mine eyes, and behold, another woman sitting in the wilderness; her loins were girded with sackcloth, and there was dust upon her head; she did eat of the wild fruits of the forest, and was wet with the dews of heaven; and the rich ones and the great ones of the earth laughed her to scorn, and moved the finger at her;* yea, she was an outcast among her own people.

5. Yet for all these things was she not ashamed, neither was her countenance cast down. So she prophesied in the wilderness.

6. Now I saw, as she prophesied, that she was in bonds, and

* "Like new settlers, he finds it necessary to clear the ground before him, and is even obliged to root up a prejudice before he can plant affection. All that distinguishes him from other men to common observation, operates in his disfavour. His very advocates, while they plead his cause, are ready to blush for their client, and, in justice to their own characters, think it necessary to dim all knowledge of his obscure tenets."—Mrs. Barbauld's Address, p. 7.

the bondage was very grievous upon her; it entered into her flesh and into her soul, and she was vexed.

7. So she cried and said unto the woman that was clothed in fine linen and purple, Behold now, I pray thee, loose these bonds, for they are too heavy upon me, even as a yoke of iron; and there is no cause why I should be holden of them.*

8. Nevertheless, the woman would not; but she set her foot upon her neck; and there was a sword in her hand, and she held it over her neck, as though she would slay her.

9. Then the woman that was girded with sackcloth said unto her, What meaneth this sword? Hast thou indeed set thy face against me to slay me, seeing the Lord made us both?

10. And she said, That be far from me that I should lift up my hand against thee to do thee any harm. I am meek and delight in peace, and have not dipped my hands in blood; the Lord judge between me and thee, if I do aught against thee; therefore, fear not, but trust in me. Howbeit, she removed not the sword.

11. Then the other said, Nay, but I will trust in the Lord my God.

12. And she cried again yet more earnestly, saying,

13. Hast thou forgotten the days of thine adversity and of thy tribulation, when thou wast held in captivity by the harlot

* 1. If the Dissenting teachers have not subscribed the 35 Articles and a half, or, by the Act 1779, made the declaration therein prescribed (to which Dissenters in general equally object, and, therefore, very few of them have made; not because it contains anything in their opinion false, but because they conceive that the subscribing to any religious test at all, is acknowledging the right of the civil magistrate to prescribe to and control the peaceable member of society in matters of conscience and religion), he continues liable to all the old laws against Nonconformists; particularly, he must not come within five miles of a corporate town, or of any town or place where he has ever preached, under the penalty of 40*l.*; he shall be incapable of teaching a school; and shall be liable to a penalty of 100*l.* for not using the Common Prayer-book according to the Act of Uniformity. 2. If any person shall deny any of the three Persons in the Trinity to be separately and distinctly God, or shall say that there are more Gods than one, he shall be incapable of holding any office, or of being a trustee, guardian, executor, legatee, or purchaser of land, and shall suffer three years' imprisonment. 3. If any person shall speak in derogation of the Book of Common Prayer, he shall forfeit, for the first offence, one hundred marks; for the second, four hundred; and for the third, shall forfeit all his goods and chattels, and be imprisoned for life. Such is the sword that still remains in the hand of the woman clothed in fine linen. And her sister in the wilderness must continue to trust to the spirit of the times alone for the woman's hand being holden that she should not slay her. Lastly, if any man, not having taken the sacrament at church, be elected into any corporate office, his election is void; and if he accept of any office or place of trust, he forfeits 500*l.*, and incurs all the disabilities mentioned at No. 2. To this condition the Dissenters object, not merely because they scruple to pay divine honours to bread and wine, or to countenance the worship of Jesus Christ as a being equal to God, even the Father, but because they abhor the idea of debasing the memorials of their absent Lord into a qualification for a petty office; and for this, at least, unblameable scrupulosity, they suffer the abridgment of their civil rights. Such is the complete toleration they enjoy, and such the most "tolerant and enlightened Church in Christendom."

that sitteth upon seven hills, when she broke down the gates of thy temples, and burned thy sons and thy daughters with fire within thy borders, and bruised thy soul?

14. Then thou criest unto the Lord in thy affliction, and he broke the bonds of thy captivity, and set thy feet in a large place, and now thou livest delicately.

15. Now, therefore, keep that thou hast; delight thyself in the bravery of thy ornaments which are upon thee, thy fine linen, and change of raiment, and bells which make a tinkling as thou goest, and instruments of music within thy courts.

16. I will not eat of thy bread, nor drink of thy cup; I desire not the flesh of thy fatlings, nor any of thy pleasant things,* only loose my bonds that my soul may live.

17. Now there was with her in the wilderness a Little Sister, tender-eyed; she loved not the light, and she was also under the yoke; and she lift up her voice and cried, saying, It is good for us to be in bondage, my sister; they are bracelets upon thine arm, and the cords are cords of silk; they are not a yoke of iron, and my soul delighteth in them.

18. And the other said unto her, My sister, if thou wilt be bound, be bound for thyself, and if thy chains are chains of silver, keep them on still; but as for me and my children, hinder not that we be set free.

19. And I saw many of the elders, and of the wise men, and of the chief rulers, not a few that hearkened unto the woman, and spake boldly for her; howbeit, the voice of her that lived delicately prevailed.

20. So the bonds were not stricken off, and the sword was upon her neck; only the woman's hands were holden that she should not slay her. And she turned, and looked unto the Lord, and cried and said, Lord, how long?

* The author seems not to have forgotten this passage when writing her Address to the Opposers of the Repeal of the Corporation and Test Acts. See p. 8. "After all, what is it we have asked? To share in the rich benefices of the Church? No; let her keep her golden prebends, her scarfs, her lawns and her mitres. Let her dignitaries be still associated to the honours of legislation; and in our courts of executive justice, let her inquisitorial tribunals continue to thwart the spirit of a free constitution. Let her still gather into barns, though she neither sows nor reaps. We desire not to share in her good things. We know it is the children's bread, which must not be given to dogs. But having these good things, we could have wished to hear her say with Esau, 'I have enough, my brother.' We could wish to be considered as children of the State, though we are not so of the Church. We claim no share in the dowry of her who is not our mother; but we think it hard to be deprived of the inheritance of our father."

CORRESPONDENCE.

ON THE AUTHENTICITY OF THE SCRIPTURES.

SIR,

ALTHOUGH it is not in my power, with my advantages and at my advanced age, to enter into a defence of "that class of books of which Bishop Newton on the Prophecies" is characterized by Dr. Palfrey as "an example," and which he asserts "are the scandal of sacred literature," yet there is one consideration at least which, it appears to me, should command the attention of all persons. I think I am correct in stating, that the whole collection of books forming the Old and the New Testaments, appertain throughout to the worship and service of Jehovah, the one living and true God, the Creator and Possessor of heaven and earth; while, on the other hand, I believe I am equally warranted in the assertion, that there are no books of the Gentiles or the other nations of the earth, Jews and Christians excepted, having relation to religion, whether in doctrine or practice, which do not more or less, directly or indirectly, inculcate or give countenance to the worship of something else—stocks and stones, or gold and silver, the work of art and man's device, or the mere creatures of his fancy. Now, Sir, I am unable to account for this clear and uniform contrast between these two opposite classes of books, without admitting a divine superintendence, sufficient for the end in view, extending over the whole of the former class of books; while no such superintendence has been applied to the latter.

AN OLD CORRESPONDENT OF THE CHRISTIAN REFORMER.

Ashford Road, Maidstone, Dec. 12, 1852.

MANCHESTER NEW COLLEGE AND UNIVERSITY HALL.

SIR,

It is not my intention to make any comments upon the proceedings of the late meeting of College Trustees, but there are one or two points as to matters of fact which it is desirable to notice.

The first is the statement of Mr. Yates, that by the watchful zeal and the financial talents of the late Mr. G. W. Wood, about three-fourths of the invested property of the College had been accumulated. This is not quite accurate. It is probably true that during Mr. Wood's tenure of office, the property of the College was increased fourfold in value; and it is perhaps owing to him or to his father, the Rev. William Wood, of Leeds, whose interference in 1803 saved the College from being broken up and its property sold, that the College has now any property in existence. But though there is no doubt that the College property was increased by the late Mr. G. W. Wood, his attention was less strongly directed to this object than to the maintenance of the College in its usefulness and efficiency; and it will, I believe, be found that more than half the fixed income of the College, and upon a valuation probably about half its invested capital, consist in the Manchester estates, arising directly from the proceedings of the meeting of February 22nd, 1786,

for the establishment of a College in the vicinage of Manchester. This property has for many years been gradually rising in value, and the proceeds of a part of it, sold about 1826 to the Manchester Mechanics' Institution, form, I believe, a portion of the present investment in the Oxclose and Lingmoor estates.

The other is a misstatement of a different kind. It is stated, p. 66 of your valuable report, that, "in one or two years, our friends in London, aided by a few country subscriptions, had erected a magnificent Hall, estimated to be worth at least £10,000 or £11,000. The zeal and generosity evinced by their friends in London entitled them to all the confidence that was now asked in their behalf."

It will, I believe, be found, that, in a published subscription list for the erection of University Hall, amounting to nearly £10,000, *about one-half that amount came from Lancashire and Cheshire; about one-fourth from the remaining provincial districts of England, including Yorkshire; and about one-fourth from London and the neighbourhood.* But further: what may be the present value of University Hall, I do not know; but I know, and it must also be known to the gentleman whose words I have quoted, that it is burdened with a chief rent of £200 a-year, equivalent to a debt of £5000, besides a further debt of £1000.

A TRUSTEE OF MANCHESTER COLLEGE.

January 10, 1853.

HYMN-BOOK FOR THE HOLBECK MISSION.

SIR,

I beg to acknowledge, on behalf of the Committee of the Domestic Mission in this place, the courtesy of your notice of the Hymn-book which has recently been printed for the use of the Mission, and at the same time to express our entire acquiescence in the justice of your strictures on its title. In explanation, if not in extenuation, of the impropriety of adopting the beautiful and appropriate title of Mr. Martineau's Hymn-book ("Hymns for the Christian Church and Home") without his knowledge, I beg to state the following circumstances. The Hymn-book was drawn up originally for the use of the Zion School, a very large Sunday and day school in Holbeck, not in connection, but in full harmony with our Mission. Two thousand copies were printed, and the Committee of that institution considerably offered to our Committee the privilege of having a few hundred copies struck off at the same time for the use of the Mission Chapel and Schools, with our own title. The original title of the book is this—"A Selection of Hymns for the use of the Zion Sunday-School," &c.; and instead of the title-page for *our* portion of the copies being in a similar way, "A Selection of Hymns for the use of the Congregation and Schools of the Domestic Mission," in the absence of myself and other officers of the Committee from Leeds at the time, the title of Mr. Martineau's Hymn-book was hastily, but with no unbecoming intention, adopted by the printer and original compiler.

JOSEPH LUPTON,

Treasurer to the Domestic Mission Society.

P.S. I may just add that this Hymn-book has not been published.

CRITICAL NOTICES.

CHEAP PERIODICAL LITERATURE.

It is gratifying to those who take an interest in popular improvement, that in the literature intended for the working classes there are manifest indications of progress. This is abundantly clear from the evidence collected together in the Report of the Select Committee on Newspaper Stamps. The testimony given by Mr. Whitty, of Liverpool; Mr. A. Heywood, of Manchester; Mr. Cassell, of London, and others connected with the publication and sale of cheap periodicals and serials, is decidedly to the effect that low and immoral papers are rapidly being superseded by those of a better class. "The fat-fleshed and well-favoured kine"—if a scripture metaphor may be borrowed for illustration—are now in the act of eating up, or, at all events, of starving, "the poor and very ill-favoured and lean-fleshed," remarkable only for their badness. The fact that there is such a process of improvement in operation is doubly welcome. It indicates not only an increase of salutary influences, but, what is more encouraging still, a growing taste and disposition to receive them.

Of the penny periodicals, the *Family Herald* and the *London Journal* have by far the largest circulation, the weekly sale of each being, according to the evidence of Mr. A. Heywood, about 200,000 copies. They are both publications of some merit, and not unworthy of their great success. The Herald maintains an independent and, for the most part, a very excellent moral tone in its varied pages, and a vein of good, sterling common sense very often runs through what may be termed its leading articles. The London Journal is not quite so commendable for its literary and moral qualities, but has the attraction of spirited wood engravings, and is not without considerable merits. A liberal proportion of both these periodicals is devoted to tales and *facetiae*, and not a few of their jokes are somewhat "lean and flashy." These little works are more frequently than any others to be met with in the "cottage homes of England," and do much to cheer the lot of their toil-worn and struggling inmates, but their circulation is by no means confined to the abodes of humble life.

Inferior to both of these in character and circulation, but popular enough to command a sale of some 70,000 copies, is *Reynolds' Miscellany*. It is rather a favourite in the manufacturing district—a distinction for which it is more indebted to its wood-cuts and exciting tales than to any moral purpose or principle in its management. Not justifying much confidence in this respect, it is, however, free from the grosser faults of the editor's "Mysteries;" but a parent would not be well advised who placed it in the hands or within the reach of his children, good as some of its articles undoubtedly are. Amongst the best of its varied contents, Uncle Tom's Cabin figures in successive numbers, as it does also in several other cheap periodicals, accompanied in this and one or two more cases with pictorial embellishments. "In season and out of season," the press is thus *instant* in sowing the good seed of Negro emancipation.

Next in order to these in point of popular acceptance, and much

before the Miscellany in moral aims, are the publications of Mr. Cassell. Of these, the *Working Man's Friend* is one of the most genial and useful. When the Report on Newspaper Stamps was published, it had attained a weekly sale of 50,000 copies. It is gratifying to find so excellent a periodical often lying on the tables of very humble cottages. You feel that in this case no confiding heart will be betrayed, and no moral poison insinuated through the attractive vehicle of literature. The useful element here predominates over the entertaining, and excludes the frivolous and evil. Not so interesting, but of a more systematic and ambitious character, is the same publisher's *Popular Educator*. This little journal aspires to teach everything, from the magnificent order of nature down to the pothooks of penmanship, and more languages than were ever spoken at Babel. It begins at the beginning of a vast course of sciences, arts and languages, leaving small hope to its best-instructed readers that either it or they will ever see the completion of the circle. It is, however, notwithstanding this unavailing endeavour to compress the infinitude of knowledge and art into a nutshell, a meritorious and useful publication. The young will seldom consult its pages without finding a solution of some of their difficulties and an aid to their progress, nor need their seniors blush to own that they have profited by its lessons. As an auxiliary to the public teacher, it is welcome. Leaving the penny journals for a moment, a remark or two must be made on Mr. Cassell's *Illustrated Exhibitor*, which is a very excellent and attractive work. This contains a profusion of pictorial illustrations of considerable merit, accompanied by a miscellany of art-literature descriptive of the characters, scenes and objects, presented to notice in the engravings. It is sold at twopence a week, and only reaches the more cultivated members of the classes employed in manual labour. For these and other contributions to popular improvement, Mr. Cassell deserves a generous appreciation and a liberal support.

Returning now to the penny journals, the *Home Companion* claims a brief notice. In general character it resembles the London Journal, but scarcely equals that publication in interest, and is probably very much lower in point of circulation. The moral tone which it assumes is not pitched very high, and yet is much superior to some low-priced literature. It is in the fiction of this class of publications that the peril lurks, against which parents and the public should be on their guard. The *Home Companion* does not pander wilfully to bad passions, but seems to derive its interest a little too much from exciting scenes, as is the case too with some of its rivals, particularly the Miscellany of Reynolds. It contains much that is both useful and entertaining, and is rather characterized by a want of high aims than by anything positively bad.

The *True Briton*, a little conservative in its spirit and purpose, is decidedly a good publication of its class. You instinctively feel that it is a work of principle, and is conducted with a view to promote the well-being of its readers. There is, at the same time, more of taste and variety in its pages than in those of many of its contemporaries. Its selections of prose and poetry are superior to the common run of such works, and merit commendation. The republication of Mrs. Stowe's popular novel of Negro life in its successive numbers was perhaps, considering the many cheap editions in which it has appeared, uncalled for; but any extension of such a work's influence can hardly be regretted. The *True*

Britain does not appear to meet with the encouragement it deserves, particularly among the working classes.

The *Leisure Hour*, a publication of the Religious Tract Society, is very attractive in appearance and orthodox in sentiment. It is not, however, so rigid in its theology as some of that Society's works. The bulk of its contents consists of tales and sketches, in some of which it is pleasing to find a liberal and genial spirit. Such, for instance, is a lady's account of the Monastery at the Simplon Pass. It probably has a large circulation, and is quite free from any moral stain or taint of impurity, on which account no one need hesitate to place it in the hands of the young.

A cheaper and still better little periodical is the *Home Friend*, a publication of the Christian Knowledge Society. This is well printed, well illustrated and well edited. Its little stories, indeed, are not rich in incident or warm with imaginative glow, but they have a moral purpose to recommend them to the heart. The rest of the matter, with few exceptions, is decidedly good,—the chief drawback being, that much of it is culled from the other works of the Society. This, however, is no objection to the class of readers for whom the *Home Friend* is intended, who rarely see the originals. It may be strongly recommended to our youth and the families of the poor.

The journals which have hitherto been mentioned are all published weekly, and, with the single exception of the *Illustrated Exhibitor*, sold at a penny per number; but there are others deserving of notice—of much more notice, indeed, than can be given to them here. There is the *Cheerful Visitor*, which every week supplies eight closely-printed 4to pages of tolerable matter for one halfpenny. Taking a higher rank and mission, there is a little monthly periodical called the *Family Economist*, which is unrivalled for its domestic worth and usefulness. It contains nothing but what is wholesome, and proceeds on its way of practical good with a quiet and subdued earnestness which is admirable. From the same publishers (Groombridge and Sons) we have two meritorious series of tales for children,—*Stories for Summer Days and Winter Nights*, at 3d. each; and for a younger set of readers, *Buds and Blossoms*, at 1d. each. The *Sunday-School Penny Magazine* claims and deserves a friendly greeting. It continues, under its new editor, to pursue, with unabated spirit and success, the great objects of educating the higher faculties of its readers. The members of our Sunday-schools will not do justice to themselves and their cause, except they give it their cordial support.

It is a curious fact that a publication, whether weekly or monthly, whatever may be its merits, never obtains a permanent footing among our hard-handed population, if charged above a penny a number. An additional halfpenny is prohibitory. None of the twopenny or even three-halfpenny journals have any considerable circulation in the workshops and cottages of humble life. Chambers' Journal and Eliza Cook's, Hogg's Instructor and Dickens' Household Words, are seldom met with in these spheres. The standard of price and, in some cases, of literary merit is too high, and it is only the *élite* of their order who buy them. A single halfpenny represents the difference. Chambers' Papers for the People would not sell among them at three-halfpences; their Miscellany and Repository of Tracts—the latter just commenced, and containing some very interesting numbers—succeed better at a penny. Popular

literature, being subject to this condition, must be cheap and attractive.

After these remarks, it may seem absurd in a notice of cheap periodicals to name the *Biographical Magazine*, which is published monthly in sixpenny numbers. But its subject and design are so undeniably excellent, that a few remarks on the performance may be permitted. It is to be regretted that history and biography, which teach so many useful lessons, and teach them in so interesting a manner, are not more studied. Every publication, therefore, which endeavours, whether successfully or not, to direct attention to these fertile topics, is worthy of our respectful examination. The design of this Magazine will be found better than the execution. The editor appears, indeed, to have entered on his duties with a becoming sense of their importance, but whether with competent resources for the undertaking may be questioned. Judging from a somewhat cursory inspection, the articles, though interesting, are sometimes hastily written, and might with advantage be compressed. It is, however, a meritorious work, and contains interesting sketches both of living celebrities and departed greatness. When it is known that amongst distinguished authors are to be found the names of Richter, Shelley, Niebuhr, Wordsworth, Neander, Spinoza and Schleiermacher, and of Kossuth, O'Connell, Mirabeau and Wellington, amongst other eminent leaders of society, many will need no further inducement to do what the case requires—to procure the back numbers and judge for themselves. *Tolle et lege*—take and read—is the best concluding advice to every one who takes an interest—and who does not?—in the lives of eminent persons of all nations. Well has Longfellow said,

"Lives of great men all remind us
We may make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

Half Hours of English History, selected and illustrated by Charles Knight.
2 vols. 8vo. London—C. Knight.

THE idea of this work is felicitous, and in the execution of it, as far as he has proceeded, Mr. Knight has left little to be desired. For the young, this book is full of attractions. To them, history is fascinating as a perpetual mine of interesting stories, more or less complete in themselves. Here is given "a succession of the more graphic parts of English history chronologically arranged," taken from historians, poets and dramatists. What a treasure would this book have proved to us in youth! We had no skilful miner like Mr. Knight to work for us, but had ourselves to explore and dig in the dreary pages of Hume and Smollet; and for poetical illustrations of parts of English history, had to be content with the extracts in Enfield's "Speaker." Amongst the poetical and dramatic extracts given by Mr. Knight, are a short series composed expressly for the work by Rev. J. White, which are executed with skill and poetical feeling. As a specimen, we may give a passage from the scene between Earl Godwin and Edward Atheling, after the former has resolved to marry his daughter Edith to the weak monarch, and support him on the throne:

"Attendant. Edward, the son of Ethelred, makes request
— see Earl Godwin.

Godwin. Comes he mounted? Armed?
Attended? Followed?

Attendant. Singly on foot he comes,
With but one holy priest to be his guard.

Thurkell. 'Gainst witchcraft and the evil eye, and the spit
Of toads; and to exorce him of the fiend,
An excellent body-guard, a holy priest!

Godwin. Hush, Thurkell, there's a corner of your heart
Where Thor still swings his hammer. Leave me, friends;
I'd see this youth alone. [*Exeunt adherents.*] Bid him approach,
And leave that holy priest outside the gate.
His reverence has a trick to raise the devil,
As well as lay him.

Enter Edward.

Edward. You will save my life,
Godwin, I know you will; for tho' your eye
Glows sometimes with hot fire, it soon subsides
Into the gentle warmth of kindliness.

Godwin. Who threatens your life, Prince Edward?

Edward. Oh! not so;
Call me not prince, 'tis that which brings the peril.
It is no fault of mine I'm Ethelred's son,
And on my knee I pray you to your guard
Take me, Earl Godwin. Godwin, like the cry
Of sentinels on a beleaguer'd wall,
Is on all tongues; so let me lead the life
I've led so long, ere Hardicanute died.

Godwin. What life was that? I thought that royal blood
Gave mounting thoughts.

Edward. I led a peaceful life;
I pray'd in cells whene'er the abbot gave leave;
And dressed me in the robes of holy church;
And counted beads; and knelt at every shrine;
And hoped one day, if I were worthy found,
To rise to be a monk.

Godwin. And knew the while,
That o'er your head hung by the golden chain
Of right and law this glorious English crown?

Edward. Aye; but no right nor law, the Abbot said,
Could make it mine, for that all earthly crowns
Lay on St. Peter's holy shrine at Rome,
To be thence lifted on the anointed brows
Of such as Peter loved.

Godwin (apart). A crowned monk
Would poorly fill the Bretwald's rocky throne,
Or hold King Offa's sword in priestly hand.
Have you seen Mercian Leofric?

Edward. No, my lord;
He flew his hawks last year on sackcloth-day,
And grudges ransom to the Abbey at York.
I shun him till he soothes our angry mother.

Godwin (apart). Why, though he carried in effeminate hand
The sceptre, and on feeble brow the crown,
He might be like the image, gilt and jewell'd,
That decks the vessel's prow, looking in pride
On its reflected form when waves are smooth,
But following lightest touch of steerman's hand
When tempest breaks its mirror.

Edward. If aught else
 You'd have me do, say but the word, I'll do it;
 Name what you'd have me be, I'll be it.
Godwin (suddenly taking his resolution). King!
 You shall be King!"—I. 97, 98.

The first of the two volumes includes the period between the Roman invasion and the reign of Edward IV.; the second extends to the close of the reign of Elizabeth; and here, to our regret, the editor has determined to close the series, deterred, as he himself states, by the difficulties of selection as he advanced into the wide field of Modern History. Here we have an illustration of the baneful party spirit that reigns in England, preventing a well-read and impartial scholar from illustrating even by extracts any portion of English history subsequent to the accession of the Stuarts. We wish Mr. Knight had tried, and we believe he might have overcome the difficulties, though they are confessedly great.

A Sermon, preached in Hyde Chapel, Gee Cross, January 2nd, 1853, by James Brooks, being the Forty-seventh Anniversary of his Ministry at that Place.

THIS sermon, printed at the request and expense of a member of the Hyde congregation, is *not* published, and may therefore be regarded as not amenable to public criticism. We desire, however, to express our admiration of its Christian earnestness and apostolical simplicity, and trust that we shall not pain the modesty of its venerable author by introducing some parts of the discourse to the notice of the public.

Indisposed as English Unitarian ministers and congregations are to frequent changes, the circumstance of a pastor exercising his office amongst the same people for seven-and-forty years, is sufficiently rare to attract attention even from those not personally interested in the fact. To the congregation who have for so long a period enjoyed the friendship and the instruction of a wise and amiable minister, few occasions can be more impressive and solemn than the celebration of an anniversary like this. Addressing the aged, with whom he contracted friendship in early life,—those of middle age, whom he received at the Christian font, instructed in the vestry class, perhaps united at the altar with the partner of their choice,—speaking to many whose hearts vibrated with recollection of his sympathy with them in joy and woe, his words must of necessity make a deep impression.

It was the good fortune of the Hyde congregation to secure the services of Mr. Brooks not very long after his withdrawal from the Methodist connection. He found, on his settlement at Gee Cross, the cotton manufacture planted, but scarcely giving promise of its subsequent wonderfully vigorous growth. It is interesting to learn the impression made on the mind of one so well qualified to judge respecting the moral influences of the manufacturing system. It will be seen that his judgment does not confirm the fancies of those who attribute simplicity and virtue to rural employments, and the reverse to those of manufacturing industry.

"When I came, this neighbourhood was thinly peopled. The houses were scattered and few, and most of them were old and hastening to decay. It has gradually increased in population and in its improved appearance, till it now equals, in the number of its inhabitants and its importance, many towns. The old Chapel in which I preached was the only one within some miles; but

since that time, many have been erected, belonging to the different religious denominations. And while the neighbourhood has been thus improving in its outward appearance, a similar improvement has taken place in the condition of the people. They are better clothed than when I first came; their dwellings are more comfortable, and their mode of living is better.

"If, now, we compare the *moral* state of the neighbourhood at *that time* with its *present moral* state, I think it cannot be denied that, in regard to morality and all the outward decencies of life, this neighbourhood has greatly improved. There is certainly less open profaneness, less brutalizing drunkenness, less insulting and indecent language, less brawling, and fewer breaches of the peace, than formerly, especially considering the vast increase in the number of the inhabitants. Drunkenness formerly walked abroad with an unabashed front, and seemed to glory in its degradation; it now seems more ashamed, and rather seeks concealment. This improvement has arisen partly from the increased physical comforts of the people, owing to the regularity of their employments since the introduction of manufactures, by which they are raised in the social scale, and seek their pleasures in a more rational way,—and partly from the care that has been taken in the education of the young in our Sunday-schools,—and partly also from the advantages arising from the Libraries, Mechanics' Institutions, and Self-improvement Societies, which the increased prosperity of the neighbourhood has called into existence; and this furnishes a sufficient refutation of the groundless opinion that some persons have advanced respecting the demoralizing influences of a Factory population. Few persons have had a better opportunity of judging on this subject than myself; for I have known the country in both states, both when the employments of the people were agricultural and domestic, and since they have been employed in the large manufacturing establishments; and I hesitate not to affirm that the people have been much improved by the introduction of the cotton trade, in their intelligence, their moral behaviour, and their physical condition."—Pp. 12—15.

Happy is the pastor who can truly address his flock on the review of years of ministerial labour in strains like this!

"I have preached what I believed to be the truth of God. I have kept back nothing that I thought would be profitable unto you, nor shunned to declare unto you, according to my best judgment, and according to my best ability, the whole counsel of God. I have always preached practical righteousness and a holy life, as the best preparation for future blessedness, and have dwelt upon, and endeavoured to enforce with earnestness and with plainness, all the several relative and social duties; while I have magnified the grace of God in man's redemption by Jesus Christ, to whom I have led you as the way, the truth, and the life. I have more especially enlarged upon, and endeavoured to promote amongst you, what I have always considered to be the distinguishing spirit of our holy religion, a spirit of peace and love, of charity and good-will,—a spirit which, I trust, has, in some degree, regulated my own conduct amongst you; for it has been my sincere endeavour to live peaceably with all men; and it may be mentioned as, perhaps, a remarkable circumstance, that, during the forty-seven years that I have ministered here, I have never had a single quarrel with any one of the congregation, whether rich or poor. This circumstance affords me, in reviewing the past, sincere pleasure; and I should think it would afford pleasure also to yourselves. I have deeply sympathized with you in all your bereavements, and have endeavoured, in the house of God, to administer to you words of consolation and of hope."—Pp. 21, 22.

We have selected these extracts, which have a local and personal bearing, rather than passages which relate to the venerable preacher's retrospect of more public and general events, feeling assured that there are many who will sympathize with him.

Unitarian Controversy at Wakefield.

IN our last No. we noticed (p. 47) a tract by Mr. Higginson, entitled, "The Unitarian Doctrine the General Faith of Christendom;" and the extract which we gave, probably satisfied our readers that it was worthy of its author's reputation as a clear thinker and an able writer. It immediately obtained in Wakefield a considerable circulation, and provoked a reply from a clerical neighbour, the title of which is as ruggedly uncourteous as any effusion which has recently fallen under our notice,— "Trinitarianism, and not Socinian Disbelief, the General Faith of Christendom: a Letter to Mr. Edward Higginson, in Reply to his Pamphlet, entitled, 'Unitarian Doctrine,' &c. By the Rev. James Taylor, M.A., Head Master of Queen Elizabeth's Free Grammar School, and Evening Lecturer of the Parish Church, Wakefield." The spirit of the pamphlet does not belie its title. In the first few lines Mr. Higginson is accused by his reverend opponent of wilful deception, of jesuitry, and of using clap-trap phrases at variance with his real opinion. In the second page he is told that he sets at defiance the simple dictates of common sense. Further on Mr. T. writes, "Rome interdicts, Socinians reject the Bible;" and, "the cold heresy of Arius and Socinus tends to rob God of his glory, and man of his pious affection and love." The closing paragraph of the letter we quote entire:

"In fine, there is not one good feeling, not one holy aspiration, not one heavenly idea expressed in your tract, *due* to your *disbelief* (for I can call it by no other name); but I think I may say every one of them is enfeebled by it and debased. You would take from man the only light which throws a ray across the past, brightens the thorny path of the present, and cheers with a sunbeam the vistas of the future. You would strip God of his strongest claim to man's love, and man of the highest motive to obedience and gratitude. You cannot deny the sin and suffering of the world, but you assign for them no cause and you provide for them no remedy. The eternal Son of God you degrade to the level of a sinful man, reject his righteousness, as you deny man's sinfulness, and blasphemously conclude your pamphlet by calling the wondrous scheme of a world's salvation, 'the tardy and partial amelioration of a Divine mistake.' May God forgive you, for you know not what you say!"—P. 23.

The climax of Mr. Taylor's offensiveness is reserved for this extraordinary note: "I have heard it asserted that some of your party acknowledge it as their opinion that Jesus Christ may be judged at the last day, and sentenced to eternal perdition. This is *rational* Christianity."

Mr. Higginson would probably, had he consulted his taste, have treated an assailant of Mr. Taylor's calibre with silent contempt. But local considerations sometimes compel public men to enter the controversial lists with unworthy opponents. The style of Mr. Taylor's Letter made it inexpedient to address him personally in reply. Mr. Higginson consequently made his appeal to the inhabitants of Wakefield generally, the title of his rejoinder being, "Notes and Queries on the Rev. James Taylor's 'Trinitarianism,' &c. A Letter addressed, not to the Rev. James Taylor, but to the Readers of his Pamphlet." Mr. Higginson rebukes his assailant for his want of manners and his repeated misrepresentations. He does it, we think, sternly enough; but, looking to the provocation so wantonly given, we cannot say that the punishment, severe as it is, is excessive. Mingled with this is, however, much valuable

matter, which will, we hope, be remembered when all that is personal in this controversy will be forgotten.

In defending the assertion that Unitarians would not be a small body in England if all who hold their opinions were to avow them,—an assertion contained in the passage brought under the notice of our readers,—Mr. Higginson is led to enter upon the doctrinal differences which trouble the Church of England, in spite of all its articles and creeds.

"It is certainly not unknown to Mr. Taylor that different classes of the clergy interpret the Articles in very different senses. He has read, no doubt, the Gorham case and the controversy connected with it. This is one proof that a Creed and a Faith are not necessarily identical. Dr. Paley's plea for lax subscription to articles (*Moral Philosophy*, B. iii. P. i. Ch. xxii.), is of course well known to Mr. Taylor;—according to which I, as an Unitarian, might safely sign the articles;—how far such laxity is approved by him, or by clergymen in general, he knows perhaps better than I. Dr. Paley's own expression, 'that he was too poor to keep a conscience,' is perfectly notorious; and is explained by his biographer and relative, the Rev. Edmund Paley, as one of his 'sallies of wit and humour,' 'uttered with his constitutional vivacity.' The late Dr. Arnold's more recent theological doubts and consequent scruples about ordination are faithfully recorded by his biographer, with the sad crowning fact that, while actually doubting the doctrine of the Trinity, he acted upon the advice of a college friend 'to put down the objections by main force,' 'to take pupils and a curacy,' 'and cure himself not by physic, i. e. reading and controversy, but by diet and regimen, i. e. holy living.' (*Stanley's Life of Arnold*, Vol. I. p. 17.) The biographer quotes with seeming approbation the avowal of the same friend—'One had better have Arnold's doubts than most men's certainties.' Perhaps Mr. Taylor never had any doubts on any of the 'many hundred controverted propositions' contained in the Thirty-nine Articles. My own estimate is, that the man who has never doubted has not yet really believed. And the cruelty of Arnold's case was, that having been educated for the Church and being engaged to be married, he was tempted 'to put down objections by main force,' and sign what he did not yet really believe. Mr. Taylor need not look so virtuously indignant at my allusion to facts so notorious. A loose morality as regards subscription is ever the result of tight Articles. It is not for me to divide the blame between the individual and the system; but it ill becomes any priest in this latitudinarian Church of England to revile any man out of it for thinking honestly and professing what he believes, or to profess on behalf of that Church a purism of morality as regards the avowal of opinions."—Pp. 21, 22.

With the logic of his Trinitarian assailant Mr. Higginson makes, as might be expected, woful havoc. Mr. Taylor had gratified his fancy and ingenuity in finding in creation analogies of the Trinity. This is dangerous ground for an "orthodox" advocate, unless he occupy it in the pulpit or on the exclusive platform, where reply is interdicted.

"Mr. Taylor tells us that the term *God* in the Creed is one of those 'nouns which are in their nature far nearer to adjectives than substantives,' and quotes Middleton on the Greek Article for the benefit of 'some comparatively unscholastic readers.' He gives as instances, Mountain (I need not repeat the Latin for each word), River, Tree, Man, God. Let us try with three River names:

"The Thames is a River, the Severn is a River, the Tyne is a River; and yet they are not three rivers, but one river, because River is used adjectively. Try with trees:

"The Oak is a Tree, the Elm is a Tree, the Ash is a Tree; yet they are not three trees, but one tree, adjectively regarded.

"Try with three Men: John is Man, Thomas is Man, and Benjamin is Man; yet they are not three men, but one man,—man being an adjective!

"These are not my illustrations, but Mr. Taylor's. He has not carried them out on paper, indeed, but only suggested them."—Pp. 34, 35.

Mr. Taylor will probably learn from this controversy a lesson of prudence; and when next disposed for a theological tilt and tournament, will not enter the lists with an Unitarian, and least of all with the minister of Westgate chapel.

The Crystal Palace and the Golden Day; or, Sunday Blessings to Body and Soul. By Edward Higginson. 8vo. Pp. 20. London—Whitfield. 1853.

THIS is a reprint of the able paper on "Sunday Blessings" in our last number, brought out in this shape, not by the writer, but by a friend, who deemed that it might, separately, find its way into hands which our work is not likely to reach. It deserves, and we shall be glad to know that it obtains, an extended circulation.

"The Duke;" some Outlines of his Character, in a Discourse on the occasion of his Funeral. By George Armstrong, B.A. London. 1852.

IN the fragments of the sermon now printed, Mr. Armstrong displays his accustomed eloquence. We have only space for a single short extract:

"Why was the heart of England wrapt round one man—blunt, short, abrupt, reserved,—and in habits and address not inaptly, and popularly, denoted as the 'Iron Duke'? Why was this? Because he *was* iron. Because he resembled in more than one particular that wonderful symbol of our national wealth and national power. With a genius which could diffuse itself everywhere and over everything; tenacious in purpose; malleable to circumstances; capable to a marvel of wear and tear; and whether, in the machinery of the State, called to apply himself to its inward policy or its outward force, alike asserting for himself, or justifying in others, the ascription of the title to which we have adverted. The nation, in fact, felt him to be its tutelary power: its tower of strength; its rock of defence."—P. 12.

The Book of Common Prayer of the Church of England adapted for general use in other Protestant Churches. Second Edition. London—Whitfield. 1852.

WE noticed, with the commendation which it so well deserved, this work in its original edition. It has undergone a careful revision, and is improved, we think, both in form and matter. The Editor says in a new Preface,

"The work has been described as appearing to be designed for the use of Unitarians; and if Unitarian Churches can or do adopt it, the wishes of its author will be gratified; because this will shew that a Liturgy constructed with strict regard to Scripture phraseology, is not inconsistent with their views and feelings. It will also distinctly show, more than anything else can, that they have been, and are, the subjects of unjust calumny from other religious denominations."

INTELLIGENCE.

THE UNIVERSITY OF LONDON.

There is, perhaps, no subject on which the Protestant Dissenters of England might be reasonably supposed to feel a greater degree of interest, than that of the University of London, and yet there is, perhaps, no subject with regard to which greater misapprehension exists. That an agitation has been going on among the graduates of the University in favour of incorporation and Parliamentary representation, is probably known as a fact to most of our readers; and we cannot but think that an explanation of the views on which this agitation rests, will not be unacceptable, and that a short account of the University, and of the present position and prospects of its graduates, may well find a place in the pages of the Christian Reformer.

The confusion which exists in the minds of many between University College, London, and the University of London, is not altogether without reason. University College, London, was intended by its founders to be the London University,—to be an incorporated institution, possessing the power of conferring degrees in Arts, Law and Medicine. The project of founding such an institution was started in the year 1826, and sufficient funds having been raised in the course of that year and the next, a deed of settlement was executed, and the building in Gower Street commenced in 1827. In the month of November, 1828, classes were formed, and the institution had, in the course of rather more than a year, progressed so favourably, that its supporters applied to the Crown to grant them a Charter of incorporation as "The London University." This application was opposed by the Universities of Oxford and Cambridge, and by some of the Medical Corporations of London, who argued by counsel against it before the Privy Council in the months of April and May, 1833; and, a change of Ministry and other political events intervening to prevent a final settlement of the question, nothing further was done till the return of the Melbourne Ministry to office in 1835.

In August, 1835, the then Chancellor of the Exchequer (Mr. Spring Rice) proposed a scheme of compromise, by which it was hoped that opposition would be disarmed, while the inten-

tions of the originators of the London University would be substantially carried into effect. This scheme was, that a Charter should be granted to the Gower-Street institution, incorporating it as "University College, London," a similar Charter having been already granted to King's College, London (which had been founded on the principle of compelling the students to receive religious instruction according to the doctrines of the Church of England), and that a new and distinct body of persons, nominated by the Crown, should be incorporated as "The University of London," which alone should have power to grant degrees, and with which University College, London, and King's College, London, and certain other institutions throughout the country, should be connected as affiliated Colleges. This scheme was, after some discussion, accepted by the Gower-Street Council, and, having been embodied in Charters of the twenty-eighth of November, 1836, and the fifth and the twentieth of December, 1837, is substantially that on which the present constitution of the University rests. The University of London, then, consists at present of a body of thirty-eight persons, called the Senate, to whom is granted, by their Charter of incorporation, the entire management of the affairs, concerns and property of the University, together with power to examine for and grant degrees in Arts, Law and Medicine. They are subject, in certain respects, to the control of a Secretary of State, and the general power of adding to or filling up their number, is reserved to the Crown.

The Colleges which are affiliated to the University, are only in so far connected with it, in that all candidates for degrees are required to produce certificates of studentship from one or other of them, before they can be admitted to examination. Such is the present constitution of the University of London. The result of a compromise, it betrays its origin in its defects, and shews, by the laxity of its structure, that system has been sacrificed to comprehensiveness. A University has been defined to be an incorporated body of teachers and learners. Such the original "London University," now "University College, London," would

have been ; but such the present "University of London" is not. It is, in fact, nothing more than an incorporated government board of examination, which tests and stamps with a public seal, men who are sent up to it from the affiliated Colleges, and which, as yet, possesses no principle of corporate unity with the men so stamped, or with the Colleges which send them ; contrary to all academic precedent, and contrary to all the expectations and hopes excited by the promise of a new English University for the Dissenters. It was in order to remedy this defect and supply that corporate unity, that the graduates began, in 1848, to agitate for their admission as a constituent part of the University, and to demand the adoption of some scheme which, while it would leave the executive in matters of detail in the same hands as before, would afford them some recognized means of communicating with the Senate, and expressing their opinion on questions affecting the general interests of the University. They were the more encouraged to press their claims by the fact that, in 1840, a Committee of the whole Senate had declared the expediency of forming the graduates into a constituent part of the University, as soon as their numbers and standing should be sufficient for the purpose. It is unnecessary to narrate the successive steps in this agitation ; suffice it to say, that in the course of last year the Senate directed a Committee of their body to draw up a scheme for a Convocation of graduates, to meet at stated periods, and to exercise certain recognized functions. This Committee have made their Report, to some details of which objection is offered on the part of the graduates, and the whole matter is now abiding the decision of the full Senate. The justice of the demand is thus admitted ; and it is confidently expected that, before long, the graduates of the University of London will be bound to one another, and to the University, by the tie of corporate unity.

It was during the progress of the agitation for incorporation, that the notion of moving for the representation of the University in Parliament was first started. The fact that there were seats, vacant by disfranchisement, at the disposal of the Legislature, induced the Graduates' Committee, in the course of the past year, seriously to consider whether they might not, with reasonable hopes of success, make application

for a boon, the granting of which would do more than anything else to raise the position of their University in the country.

It was conceived that enfranchisement might well be claimed as a matter of right. The privilege of returning members to serve in Parliament is one of the most conspicuous of those enjoyed by the older Universities. The University of London was expressly intended by the Government and the Legislature as a compensation to the Dissenters for their exclusion from Oxford and Cambridge, and was to be placed on an equality, as far as public rights are concerned, with those ancient seats of learning. To refuse to London the privilege of representation would be materially to lessen that compensation, and expressly to deny the claim to equality. In principle, therefore, it was conceived that the demands of the graduates were just, and that the only question that could be raised would be as to the numbers of the proposed constituency. The whole number of degrees conferred by the University of London up to December, 1851, was ascertained to be 868, which, allowing for double degrees and deaths, would give a constituency of about 700 ; that is, a constituency larger than 84 existing constituencies, and about as large as that of the University of Dublin when it received its second member at the time of the Reform Bill. The average age of the graduates was found to be above thirty years, and the great majority of them to be engaged in professional life.

Such being the arguments and facts on which the claim of the University of London to Parliamentary representation rested, the Graduates' Committee thought they were fully justified in pressing it on the attention of the public. The result shewed that they had not miscalculated their power. Not only was their cause taken up by Liberal Members of the House of Commons, to whom it was natural they should look for support, but their proposals met with considerate attention from the Government of the Earl of Derby ; and although, in consequence of no distribution of the vacant seats taking place, no practical result was obtained, it was felt that the University, by insisting on its rights, had gained a moral victory.

Encouraged by the friendly manner in which their application had been received and their efforts seconded in the session of 1852, the graduates de-

terminated to extend their operations on the meeting of Parliament last autumn, by forming a Franchise Committee, which should embrace friends of the movement external to their own body, by opening a general subscription list for defraying the expenses necessarily incident to every public contest, and by using every means to call out expressions of public opinion in their favour. The Franchise Committee was duly formed, and is now in full work, with James Heywood, Esq., M.P., as its Chairman, and Thomas Thornely, Esq., M.P., as its Deputy-Chairman. Among the names on the Committee, we find those of Lord Montagu, of the Senate of the University; Lord Fortescue, of the Council of University College; Professors Sharpey, Williamson, Carpenter and Jenner, of the Senate of University College; Professors Bowman, Miller, Johnson, Guy and Dr. Salter, of King's College; Dr. William Smith (the editor of the Dictionary of Antiquities) and Dr. Latham. Among those who have given in their names as supporters of the movement, may be mentioned those of Sir James Graham, Dr. Billing, Professor Faraday, George Grote, Esq., and Dr. Roget, of the Senate of the University; Sir E. Ryan, E. Strutt, Esq., M.P., F. H. Goldamid, Esq., T. F. Gibson, Esq., of the Council of University College; Professors Graham, Key, Newman and Quain, of University College; Professors Bowman, Finlay, Gaakell and Tayler, of Manchester New College; Professors Frankland, Greenwood, Scott and Williamson, of Owens College, Manchester; Professors Davidson, Halley and Vaughan, of the Lancashire Independent College; Professors Davison, Davy and Lloyd, of Carmarthen College; A. H. Layard, Esq., M.P., Monckton Milnes, Esq., M.P., E. Baines, Esq., Leeds, R. H. Greg, Esq., Thomas Bazley, Esq., Manchester, and many others. Many of these gentlemen have already sent in their names as subscribers to the fund in support of the movement, and many others have expressed their intention of so doing.

We think we have said enough to prove to our readers that the University of London is rapidly assuming that position which was desired for it by its founders, and which it especially behoves the Protestant Dissenters of England, as the parties most interested in its success, to assist it to maintain. Petitions in favour of the representation of the University in Parliament, will,

it is believed, be shortly sent round to the Dissenting congregations in England and Wales; and we sincerely hope that our readers will use every effort to get them numerously signed, as well as in other ways lend their aid in support of what we believe to be the cause of religious liberty and liberal education in this country.

OPENING OF THE VILLAGE LIBRARY AT
DUKINFIELD.

A very interesting celebration took place in this thriving manufacturing village on the evening of Saturday, January 22. The institution known by the name of the "Village Library" has existed for seventeen years, first in a room at the mill of Mr. Samuel Robinson, its benevolent founder, and afterwards in premises on the Green. The Library had, however, by successive purchases and gifts, outgrown the means of accommodation, and more room was required for a News-room which had recently been added to the institution. Availing themselves of these times of prosperity, the Committee in the course of last year began to raise a building fund. The working men of the district were appealed to, and subscribed rather more than £200. Francis Dukinfield Palmer Astley, Esq., the Lord of the Manor (this gentleman is, we believe, collaterally descended from Fysha Palmer, the exiled patriot, once an Unitarian minister at Montrose), generously gave, in addition to a subscription of £100, the land, about 700 square yards in extent, in a central part of the village. Charles Hindley, Esq., M.P., gave £100. Nearly £800 having been subscribed, a plain but well-constructed building was raised, containing two spacious rooms (each measuring about 38 feet by 20), one destined for the Library, the other for a News-room. Behind these, is a very convenient house for the residence of the Librarian and family, it being conceived that the rent of the house would be an equivalent for the Librarian's salary. The completion and opening of these premises was celebrated by a public tea-party on the evening in question. To increase the building fund, and to mark their interest in the event, the tea-tables were gratuitously furnished by about thirty ladies of the neighbourhood, most of whom presided at their respective tables. The character for hospitality was well sustained by the ample yet not inelegant provi-

sion made to gratify the guests. The Unitarian school buildings were lent for the occasion; in the two largest rooms of which, nearly 600 persons partook of tea, coffee, &c. Mr. D. W. Banks, the celebrated music conductor, kindly offered his services; and under his skilful conduct at the piano, a selection of glees, songs and motetts, was sung by the united choirs of Gee Cross and Dukinfield chapels. The chair was filled by Mr. Samuel Robinson, the honoured President of the institution. He was supported by James Heywood, Esq., M.P., Charles Hindley, Esq., M.P., Wm. Rayner Wood, Esq., Oliver Heywood, Esq., Professor Scott, the Principal of Owens College, Wm. Bass, Esq., and the principal Dissenting ministers of the neighbourhood. The audience consisted of persons of all religious parties—Churchmen, Independents, Moravians, Baptists, Unitarians; and it is hoped that the cordial feeling evinced by and towards all, will help to mitigate any existing sectarian spirit. The opening address of the President gave a brief account of the birth and growth of the institution, and concluded with a series of well-considered and eminently judicious counsels to the persons frequenting both the Library and the News-room. He happily alluded to Mr. Cobden's celebrated declaration, that a working man might learn more from a single number of the *Times* newspaper than from the entire History of Thucydides; and, while he paid a well-deserved tribute of praise to the newspaper literature of England, dissented from the maxim, if by the *Times* was meant the newspaper press generally, and by the volume specified, historical literature generally. He warned his hearers of the working class not to linger too long over the perusal of the passing literature of the day, and invited them to pass from the News-room to the Library, and there to make themselves familiar with the master-spirits of English philosophy, science and literature.—The sentiments appropriate to the occasion were supported, in speeches of very great merit and interest, by Professor Scott, Rev. John Rogers (an Independent minister of Ashton), Mr. James Heywood, Mr. Oliver Heywood, Mr. Charles Hindley, Mr. Rayner Wood and Mr. Hugh Mason. The speech of Professor Scott was listened to with deep interest, illustrating as it did the wonderful growth of the book literature of England from the times of Alcuin and Alfred the

Great to our own, and describing what ought to be the character of a great national literature, and the means by which it must be secured. We shall be happy, if we can obtain a full and accurate report of this valuable address, to present it in a future No. to our readers. The entire proceedings lasted more than six hours; and the interest never flagged, notwithstanding the heat and the crowded state of the room. We are glad to record (however briefly) gatherings like this, in which the wealthy and the accomplished minister to the pleasures and comforts of their humble neighbours, and where persons of every variety of religious opinion unite in the expression of common sympathies and the support of principles recognized and valued by all. The influence of such meetings on the elevation of the working classes of a neighbourhood must be considerable. It is right to add that, before separating, the meeting gave enthusiastic expression to their feelings of respect and gratitude to the President of the institution, for his long-continued exertions on behalf of education.

MOSSLEY.

The second annual tea-party of the teachers and friends of the Mossley Christian Sunday-school was held on Christmas-day, in the new school which, with considerable effort, had been so far completed as to be ready for the occasion. About 1000 persons sat down to tea. After this important operation had been effected, the business of the meeting commenced by the unanimous election of Mr. Abraham Radcliffe to the chair. Mr. Radcliffe briefly addressed the meeting upon the importance of the objects which had called them together, and then introduced Mr. Robert Brooks to read the report. The election of officers for the ensuing year was then proceeded with. Subsequently, a number of excellent addresses were delivered by teachers of the school. Several of the scholars likewise recited select pieces in a manner that elicited the hearty applause of the audience. A part of the chapel choir contributed at intervals to the enjoyment of the evening. During the whole evening, the noble and spacious school-room presented an interesting spectacle. In addition to the immense number who took tea, large accessions took place afterwards, and the whole of the available sitting and

standing room was crowded. It may not be out of place to observe, that a new china and glass tea-service had been purchased, and was first used on this occasion. The funds had been obtained by a subscription among the senior female scholars, originating with themselves, together with two or three balances of previous tea-parties.

The following is an abstract of the report.

After a severe scrutiny of the rolls by the superintendents, the number of the scholars is found to be 839. The number given in the last annual report was 763, shewing an increase on the year of 86.

The old school was divided into four compartments. The first division contained 140 senior male scholars, who, besides religious instruction, receive lessons in reading, writing, arithmetic, geography, English grammar, and the elements of natural philosophy. Attendance moderate; progress moderate—in some instances very creditable.—The second division contained 166 boys, who receive lessons in reading, writing, arithmetic and geography. Attendance very good; progress as satisfactory as could be expected, taking into account the crowded state of the apartment.—The third division contained 117 boys and 136 girls, who are taught the elements of reading. Attendance moderate; progress good.—The last great division contained 280 females. Course of tuition nearly similar to that in the senior boys' division. In consequence of the too great size of this apartment, the collective lessons have not been as successful as could have been desired. The attendance had not been very regular; but this is not a matter of surprise when we recollect that a great proportion of the scholars in this division are young women whose domestic duties interfere with their regular attendance. In the new school it is intended that this division shall be subdivided, and also that the third department shall be divided, the two sexes being separated. This would make six large divisions, containing from eight to ten classes each. The present number of teachers is 73; the total number given in the last report was 53, making an increase of 20,—a very gratifying fact, but not adequate to the re-arrangements of the classes in the new school. Nineteen of the above attend every Sunday, and the remainder every alternate Sunday. This system of weekly and fortnightly attendance of

teachers is one which receives the warmest approbation of the superintendents, as tending to bind the affections of the teacher and scholar more closely together, and rendering the instructions imparted more effectual.

There was one want which the school experiences, and which the superintendents felt called upon to urge the necessity of supplying as early as possible, and that was the establishment of a well-selected Library. Considering the advanced age of a considerable proportion of the scholars, such an institution would be a boon of the greatest value.

UNITARIANISM AT HUDDERSFIELD.

The condition of the infant church at Huddersfield is full of promise. Founded less than seven years ago, the congregation numbers upwards of eighty members, who subscribe £135 per annum, in addition to the aid hitherto afforded by the British and Foreign Unitarian Association. Emerging within a few months after its formation from a room, the congregation hired a public hall, in which, for some years past, they have enjoyed the services of Rev. J. K. Montgomery. The rent of this building is necessarily a heavy incumbrance on their limited funds, and they have for more than two years determined to secure a chapel of their own. They have already subscribed amongst themselves £1000, and have received from their neighbours and from distant friends about £450. The hall in which they have hitherto assembled is sold, and necessitates their quitting it when the term for which they are tenants is expired. They have fortunately sufficient time left to enable them to raise a simple, but substantial, edifice. They have a favourable site in view, and plans have been prepared by architects. They hope for £1800 to build not only a chapel, but school-rooms and a house. Their Sunday-school numbers about eighty scholars. To effect their purpose, they will require further assistance to the amount of about £400. We trust they will be aided by all our Fellowship Funds, and by many wealthy individuals amongst us. Having done so much for themselves, they have proved their title to help from abroad. It must be borne in mind that the proposal is to erect an Unitarian chapel, not in a thinly-peopled rural district, where there is little pro-

mise of long-continued support and usefulness, but in the midst of a thriving, numerous and mentally energetic population, many of whom are giving unmistakeable signs of discontent with the popular Christianity, and who, if they are to be retained within the Christian fold, must be convinced that reason is dignified, not outraged, by faith.

MANCHESTER NEW COLLEGE.

The sixty-seventh annual meeting was held at Manchester, January 27th. Robert Philips, Esq., of Heybridge, President, was in the chair. There were thirty-one Trustees present.

The Treasurer's report was read by S. D. Darbishire, Esq. It shewed that the current receipts of the year ending Sept. 29, 1862, amounted to £1669. 12s., while the current disbursements during the same period amounted to £1572, shewing an excess of expenditure above the receipts of £2. 19s. The balance in the bank was £899. 9s. 7d. The subscriptions collected during the year amounted to £650; subscriptions discontinued and reduced, to £80. 4s. 6d.; subscriptions increased, &c., £4. 14s. The capital stock of the College was valued at £17,722. 5s. 8d. The salaries of the Professors of the Theological department were £430—of the Professors in the Literary and Scientific department, £730. The fees received from students amounted to £118. 13s.

On the appointment of officers, Mr. J. A. Turner declined re-election as Chairman of the Committee, and Rev. R. Brook Aspland did the same as Secretary. They and Mr. Edmund Potter, Rev. F. Howorth and Mr. John Alcock, also offered to resign their seats in the Committee, in favour of others whose opinions were more in accordance with the majority of the Trustees, but were unanimously re-elected. Mr. R. N. Philips was elected Chairman of the Committee.

The address of the Committee was read by Mr. R. Worthington. It commenced with bearing testimony to the diligence, good conduct and proficiency of the students, and then proceeded to notice the absence of Rev. G. V. Smith, the Theological Professor, who had, with the sanction of the Committee, deferred the commencement of his lectures till after Christmas, in order that he might spend the summer and autumn in Germany, and extend his knowledge of the language, and especially the

theological literature, of that country. The Rev. J. J. Tayler had during Mr. Smith's absence assisted the Hebrew classes. The address proceeded to allude to the appointment of the Special Committee in 1861, and to its proceedings (as detailed in a recent No. of the C. R.); also to the resolutions passed at the recent meeting of the Trustees, and the appointment of the Special Committee to make arrangements for carrying out the resolution of the majority of the Trustees. The address then proceeded in (we believe) these words: "The purposes thus sanctioned by a decided majority of the general meeting of Trustees, are, as your Committee believe, in strict accordance with the trusts under which its property has been administered. The Memorial presented to the Queen in 1840, for the purpose of obtaining the connection of the College with the University of London, emphatically declares that both the revenues of its permanent property and its annual subscriptions 'are held in trust for the sole purpose of giving University learning to those who seek it without test or confession of faith.' To attain more effectually this comprehensive purpose, it was removed, during the life-time and with the co-operation of many of its founders, to York in the year 1803. From the year 1804, when the Academy at Exeter was dissolved, it became the only place at which the youth of the denomination by which it was supported, and its future ministers, could obtain University learning and theological instruction without test or confession. In the appeals made to the public for support, its claims were always placed on this, and not on any narrow or local ground. And by the liberal response made to those appeals, in subscriptions, donations, collections and legacies, it was not only maintained in a state of efficiency, but enabled to realize permanent property, on which at least £12,000 were expended. To the fulfilment of these purposes its revenues will still be exclusively applied, its trust and its administration remaining the same as when it was carried on in York." The address made allusion to the formal notice directed by the Trustees to be given to the Professors, and by expressing the Committee's sense of the zeal, ability and single-mindedness with which they had discharged their duties. It concluded with the announcement that "proceedings, with a view to a suit in Chancery, have been commenced by

Mr. W. R. Wood, in order to prevent the establishment of the College in London, agreeably to the resolution of the general meeting of the 8th of December last. The question thus raised is not whether this resolution was expedient or not; it involves a still more important question, whether the present and future generations of Trustees shall enjoy the same power of determining the locality and constitution of the College, which has been exercised by their predecessors, or shall be bound to maintain, under all circumstances of success or failure, a Literary, Scientific and Theological College in Manchester. The Committee have adopted that course which, as they have been advised, is the most expeditious and the least expensive for bringing this question to issue. All measures for the removal of the College to London are of course suspended for the present; but no interruption will take place in its studies; and the Committee earnestly hope that the support which it has received from the public will not be diminished in consequence of the circumstances in which it is temporarily placed."

Much of the business of the day was connected with this sad Chancery suit, of which every friend of the College must wish a speedy settlement. On behalf of Mr. W. R. Wood, Mr. J. A. Turner read a statement. The Solicitor read the Petition prepared for the Court of Chancery, which, having been sanctioned by the vote of a large majority of the Trustees present, was signed by those who approved of it. On the motion of Mr. R. N. Philips, a guarantee fund was subscribed, in order that the College funds might sustain no loss by the proceedings of those in favour of a removal to London.

The Special Committee appointed at the late meeting of the Trustees to consider the most advantageous mode of establishing Manchester New College in London, made a brief report, to the effect that they had ascertained that the Trustees would be able to provide satisfactorily in University Hall, and upon the basis of the independence of the two institutions, the means of a common religious and ethical culture for lay and divinity students, but that they were not yet in a position to report to the Trustees the details of the scheme by which their object could be effected.

The entire proceedings lasted four hours and a half, and the meeting was then adjourned to Thursday, Feb. 24, at eleven o'clock.

REGISTERING CHAPELS.

During the last session, an Act of Parliament (15 and 16 Vict. C. 36) was passed, entitled "An Act to amend the Laws relating to the certifying and registering Places of Religious Worship of Protestant Dissenters." It provides (1) that Dissenting chapels are no longer to be certified or registered in any Bishop's or Archdeacon's registry, or at the quarter sessions; and all such entries already made are to be returned to the Registrar-General of Births, Deaths and Marriages, to whom, through the Superintendent Registrar, all such places are to be certified in future, and who shall cause the same to be registered. (2). A certificate of such registry is to be given, for which no greater fee than 2s. 6d. is to be taken. (3). Lists of such certified places of worship are to be printed from time to time, and a copy of the same to be sent to every Superintendent Registrar in England, who shall allow the same to be inspected at all reasonable times, without any fee.

This Act will simplify the registering of chapels, and save the necessity of Dissenters' applying to either the local ecclesiastical courts (those unreformed nuisances) or to quarter sessions. The history of the Act is curious. It sprang from no love of Dissenters, but from the desire of a High-Church Prelate to rid ecclesiastical courts of his Church from the scandal of being ministering parties in the remotest degree to the erection of *schismatic* places of worship.

REV. J. GORDON'S LECTURES.

We are gratified to learn that, at the request of the Committee of the New Meeting, Birmingham, the Rev. JOHN GORDON has been induced to prepare for publication the course of Lectures he lately delivered there, as well as at Coventry, on *The Church of England*, *The Church of Rome*, *Congregationalism*, *Methodism*, *Unitarianism*, and *Indifferentism*, with a supplementary Lecture on *The Principles of a Christian Faith*. The volume is in the press, and will be issued in the course of a few weeks.

OBITUARY.

In the Christian Reformer for the last month, there appeared a notice of the death of Mrs. SAXTON, at Raby Place, Bath, without further comment than the mention of her age and the day of her death. This short notice was inserted in the belief that such would have been most accordant with her own wishes, could she herself have decided the question. It appears, however, to some of the friends most nearly connected with her, that a short sketch of her life and character could not fail to interest the large circle by whom she was known and respected; and that an attempt at their delineation, however imperfect, might prove generally useful, by inciting others to some imitation of so excellent an example.

KATHARINE SAXTON was the fourth and youngest daughter of John Lawrence, of the Moat House, near Wem, in Shropshire, and was descended, in the fourth degree, from the Rev. Philip Henry, one of the memorable 2000 clergymen who abandoned their livings for conscience' sake, in the reign of Charles II., her great-grandmother being Philip Henry's eldest daughter. Katharine's three elder sisters married early; and as their mother had died when they were all young, the prompt and judicious energy of her character, and the warm sympathy of her heart, found ample scope for exercise within the bosom of her own family. One of her beloved sisters (Mrs. Newnham) fell, at an early age, a victim to consumption, during the whole of which disease she was nursed with the tenderest affection by her sister Katharine, who tended upon her night and day, and frequently employed the hours of the night, when watching beside her pillow, in needle-work, to enable her to procure for the invalid some little delicacy which she thought might tempt her. To her other sisters, too, she proved the ever-ready friend, on every occasion of need; she was the member of the family to whom all applied when they wanted assistance, comfort, nursing or counsel; and they never applied in vain.

Katharine married, in the year 1796, Thomas Saxton, of London, a gentleman intimately known to the members of her own family, and highly respected by them all. He had two daughters by a former marriage, whom she always

regarded in the light of her own, and by whom she was tenderly beloved.

One daughter was the fruit of this union, who, as long as she was spared to them, fulfilled all the fondest hopes of her parents. For several years, Mr. and Mrs. Saxton lived in London; but at length he removed to Lee-Wood, in the neighbourhood of Matlock, whose romantic beauty it shared. The house was pleasantly situated, and was for a succession of years the scene of a genuine and heartfelt hospitality, such as few mansions could boast in an equal degree. It was delightful to meet assembled there, friends whose sympathies and tastes were in unison, and to receive from the master and mistress of the family that warm and cordial greeting which made their guests at once feel themselves at home.

They continued at Lee-Wood for several years, and thence removed to Duffield, in the neighbourhood of Derby. His eldest daughter was happily married; but the parents were now called upon to experience a severe calamity in the loss of Sarah, their youngest, who was snatched from them by a disease of the heart when about the age of one-and-twenty. She was the delight and pride of her parents, possessing a maturity of mind and a firmness of principle which are uncommon at even a much more advanced age. But this darling child they were now called on to resign. The stroke was indeed an overpowering one; but they bowed the head in filial submission, as knowing whence it came, and they were supported under it as those alone can be, whose faith is stayed on the "Rock of Ages." A short time more intervened, and Mrs. Saxton was deprived of the chosen friend who had shared with her the joys and sorrows of life. She became a widow. To one possessed of her warm, affectionate heart, this calamity was peculiarly severe; but she was sustained under it by that Almighty Arm which had hitherto been her support. Life was, for her, changed; its charm was gone; but she felt that, whilst it lasted, it had still its claims and duties; and to these she devoted herself with unwavering fidelity. Shortly after this, her second daughter (for as such she always considered her) also married; and Mrs. S. prepared to choose a new residence, which,

being on a smaller scale, might be attended with less trouble than the one she had latterly occupied. Bath was selected, on account of its mineral waters, which she had found beneficial to her health; and in her residence here, she was, in succession, joined by her two sisters, Mrs. Butcher and Mrs. Ireland, now also widows. She survived them both; and was called upon to mourn, one by one, her two step-daughters and their husbands, with the child and grandchild of one of them. But her sympathies still found exercise in the relatives and friends who remained. These always regarded it as a privilege to be with her; for she was a delightful companion, having a fund of anecdote, collected through a long series of years, which she used to relate in an animated and interesting manner, interspersing the whole with pertinent and judicious reflections. She entered with much pleasure into the current literature of the day; and shared in the joys and sorrows of her friends, with a sympathy usually considered as belonging to youth alone. She took a warm interest also in public events, especially in any which were connected with religion; to whose precepts, doctrines, hopes and promises, in the simple form in which we believe they were delivered by our great Master, she was devotedly attached. The cheerful courtesy which characterized her demeanour in social life flowed evidently from the same source that regulated all her intercourse with others, viz., that divine principle of Love, characterized by the apostle as "seeking not its own."

As year by year passing by, long after the appointed term of human life, reminded her of the approaching rest to which she had long been looking forwards with faith and hope, having completely "set her house in order," she waited calmly and patiently her expected summons, and at length expired, after a short illness, on the 19th of October, 1862, in the 94th year of her age.

November 27, in the 37th year of her age, AUGUSTA ADA, wife of William Earl of LOVELACE, and only daughter of George Gordon Noel, Lord Byron, after a long and painful illness, borne with the utmost patience and fortitude. She has left behind her two sons and a daughter.

Nov. 28, at Lincoln, in the 38th year of her age, MARIA CLAU, wife of the

Rev. C. C. NUTMAN. Though educated in the tenets of the Established Church, she was led by conviction to acknowledge and profess the liberal and consoling views of the Unitarian faith, to which she was zealously attached. As a regular attendant in the house of divine worship, she was an example to others. To natural abilities and self-culture were added the accomplishments of a superior and genteel education. In the school of early discipline and trial her moral nature was strengthened and brightened for virtue and goodness. The various excellences of her mind and character are embalmed in the memories and hearts of relatives and friends, whose regretful reminiscences bear testimony to her moral worth. On the Sunday following her death, an admirable and exceedingly judicious discourse, adapted to the occasion, was preached by the Rev. B. Carpenter, of Nottingham, to a numerous and deeply-affected audience.

Dec. 1, at Clifton, aged 67, MARY, relict of Mr. George BLYTH, of Bristol, and formerly of Birmingham.

Dec. 7, at Honiton, of hydrocephalus, in the 19th year of her age, ELIZABETH, the only daughter of the Rev. D. HARWOOD.

Dec. 8, at Framlingham, Mrs. FANNY KING, aged 73.

Dec. 18, at Great Reef Point, Mary Bay, near Jamaica (where he was also buried), of yellow fever, on board the Royal Mail Steam-ship Conway, CHAS. FREDERICK THOMAS, nearly 17, son of Rev. T. F. Thomas, of Southampton, a youth of great promise in his profession, and beloved by his captain and officers.

December 19, at her residence, Clifton, Mrs. PALMER, widow of Arthur Palmer, Esq., late of Park Row, Bristol, in the 79th year of her age. The death of this venerable lady has caused a void in her own family which can never be filled up, and deprived the religious society with which she had been long and happily connected, of one of its most aged and respected members. For nearly sixty years she had been accustomed to worship in Lewin's Mead chapel, and though not educated in the Unitarian faith, she became sincerely attached to it, from a conviction of its truth, and remained steadfast in her profession of it to the last. A more

regular attendant on the public services of religion could not be named. And of late years, when increasing weakness might well have often justified her absence, her feeble step might still be observed on the Lord's-day approaching the place which she was accustomed to occupy, and where her familiar form will be seen no more.

Mrs. Palmer was a native of Bristol, and was early in life united to one with whose generous and kindly spirit she was well fitted to sympathize. Their abode was, for a very long course of years, the scene of hospitality which many Unitarian ministers and friends, in different parts of the country, will recollect with grateful and pleasurable emotions. In their own city and neighbourhood, Mr. and Mrs. Palmer, from their social position and their long connection with Bristol—in Mr. Palmer's case approaching to nearly a century—were universally known and extensively regarded.

It is impossible that the tie which binds relatives and friends together can at any season be severed by death, without occasioning mournful and even painful feelings. But there are many considerations, in connection with the departure of Mrs. Palmer, which cannot fail to afford comfort to survivors. Her removal was in no sense *untimely*. She had passed a useful and happy life,

and been privileged to enjoy a calm and peaceful old age. Spared beyond the common term of human existence, having seen her children's children, in the second generation, and bordering on fourscore years, she knew that her end must be near, and often dwelt upon it, and expressed her readiness to go. It was pleasant to see her retain her interest in all about her, and especially in the young, with all the freshness of earlier days. Affectionate as a mother, kind as a friend, she remained as long as consciousness continued. And, without a struggle or a pang, tranquilly and peacefully she fell asleep, we trust, in Jesus, and has now entered upon that rest which is prepared for the people of God.

Dec. 25, in the 80th year of her age, Miss LUCY KIDDELL, of Blackheath, youngest daughter of Rev. John Kiddell, formerly the Tutor of Homerton College.

Jan. 15, at Merthyr, South Wales, Rev. D. JOHN, Unitarian minister. On the following Sunday, his remains were followed to their last resting-place at Cefn Old chapel-yard, by not fewer than 6000 people. An address was delivered by his friend and successor, Rev. G. A. Lunn, to a crowded and most attentive audience.

MARRIAGES.

Nov. 20, at the ancient chapel, Toxteth Park, by the Rev. J. Hamilton Thom, GEORGE, second son of the late André MALLY, Esq., of Liverpool, to SARAH ELIZABETH MESSARD, eldest daughter of Samuel BRIGHT, Esq., Sandheys, West Derby.

Nov. 28, at the Unitarian chapel, Thorne, by Rev. Lewis D. Jones, Mr. ROBERT CUSWORTH, sail-maker, Water-side, to Miss M. EDLINGTON, Thorne.

Dec. 6, at Bank-Street chapel, Bolton, by Rev. F. BAKER, M.A., Mr. THOMAS BRIGGS, of Queen's Head, near Halifax, to MARY ANN, daughter of the late Mr. John PLATT, of Bolton.

Dec. 7, at the Unitarian chapel, Royston, by Rev. J. C. Meeks, JAMES SOLLY, of Tipton, Staffordshire, Esq., to CAROLINE, second daughter of Edward FORDHAM, Esq., of Odsey, Cambridgeshire.

Dec. 8, at Lydgate chapel, near Huddersfield, by the Rev. John Owen, Mr.

WILLIAM HEELEY, of Wooldale, to RUTH, daughter of Mr. Joseph HEELEY, of Cliff, near Holmfirth.

Dec. 19, at the Blackwater chapel, Rochdale, Mr. JOHN LORD to Miss SARAH GARSIDE.

Dec. 22, at the Wesleyan chapel, Ambleside, by Rev. P. P. Carpenter, of Warrington, Mr. W. ANDREWS, master of the free day-school, St James's Back, Bristol, to Miss MARTHA FULCHER, of Ambleside.

1853. Jan. 5, at Christchurch chapel, Bridgewater, by Rev. S. A. Steinthal, Rev. RUSSELL LANT CARPENTER, of Birkenhead, to MARY, second daughter of Wm. BROWN, Esq., Bridgewater.

Jan. 8, at the Unitarian chapel, Portsmouth, by Rev. Henry Hawkes, Mr. WM. HUMPHREYS, of Southsea, to Miss MATILDA ANN ANDREWS, of Portsea, both teachers in the Sunday-schools connected with the chapel.

THE CHRISTIAN REFORMER.

No. XCIX.]

MARCH, 1853.

[VOL. IX.

OSGOOD'S STUDIES IN CHRISTIAN BIOGRAPHY.*

THIS very able and interesting volume is, for the most part, a republication, in a collected form, of articles contributed at different times to the North American Review, the Bibliotheca Sacra, the Christian Examiner, and the Monthly Religious Magazine. The author states in his modest and pleasing Preface, that he was first led to prepare the materials of the work by the belief "that the study of Christian history was much neglected, and that he might be of service, especially to the young people of his parish, by calling attention to the lives and labours of the leaders of Christian thought and action." He also calls attention to the fact, that the different papers, having been prepared for different occasions and addressed to different circles of readers or hearers, naturally vary in style and character, some being of a more elaborate, and others of a more popular cast. This variety of treatment he has not attempted to remove. By the generality of readers, the more popular will perhaps be read with more interest than the more elaborate papers. The first five articles are of the latter order, carefully but eloquently treating of the lives and writings of three celebrated Fathers of the ancient church,—Augustine, Chrysostom and Jerome.

To review reviews is not a very satisfactory or intelligible undertaking, since it is essential to the true character of a review that it be founded on a substantial work. Like a speech at the bar, its proper aim is to explain evidence. Comments upon comments are apt to be rather frothy and unprofitable, unless we have the evidence before us. But to go through the evidence on which our author has founded his articles, thus doing his work over again in our own fashion, would require another volume instead of a brief review. We can therefore do little more than express our opinion in general terms on the manner in which Mr. Osgood has executed his work, and extract a few of the many striking and original passages. One remark occurs to us, however, with reference to articles of review, when aiming at the character of didactic essays,—namely, that they necessarily assume the tone, not so much of instruction to those previously

* Studies in Christian Biography : or, Hours with Theologians and Reformers. By Samuel Osgood, Minister of the Church of the Messiah in New York. One Vol. Pp. 396. New York and Boston—Francis and Co.

unacquainted with the subject, as of a commentary addressed to those to whom the evidence is known. A reviewer, to have any definite aim at all, must do one of two things; he must either address himself to the correction or refutation of the positions of his author, implying some previous knowledge in those for whom he writes, or, what is now not uncommon, he must attempt to make his article a distinctly instructive treatise on the subject under review. Even in the latter case, however, he is apt to feel that he is showing off, as it were, before competent critics. If he give lessons to novices, he does it, so to speak, with an evident consciousness of the presence of the initiated, and is thus apt rather to discourse brilliantly *about* his theme, than to instruct his readers *in* it. There appears to us at the present day to be too much writing and reading of reviews; and it has often struck us that much of the time now occupied with the showy and epigrammatic periods of the reviewer, might be bestowed, with great advantage, on the less pretending but far more substantial pages of the systematic writer. Mr. Osgood appears to have drawn his materials from a diligent study of the most approved sources of information, to many of which we have not access; but some of his subjects have led us to turn to our old-fashioned friend Dr. Lardner, and we confess that there is something very refreshing to us in the calm, deliberate, thorough and conscientious manner in which the latter sets before his readers, simply and plainly, without pretension or affectation, all the information that he can bring to bear upon his subject, after an evidently careful perusal of the original authorities. We make these observations merely in illustration of our opinion that the proper aims of a reviewer and of an elementary instructor are distinct and not easily compatible. Considered as articles of review, the elaborate papers in the volume before us are, we repeat, very superior, and, moreover, very eloquent and interesting specimens of the class to which they properly belong.

At the head of the first article, "Augustine and his Times," written in 1846, are placed Poujoulat's "Histoire de Saint Augustine," &c. (Paris, 1845), the Oxford "Library of Fathers of the Holy Catholic Church," &c., and Mr. Isaac Taylor's "Ancient Christianity and the Doctrines of the Oxford Tracts for the Times." After a brilliant and graphic representation of American society under the various influences received from Europe, our author naturally remarks on the apparent reaction taking place, amidst the forward tendencies of the age, in favour of the writings of Christian Antiquity. He adduces various signs which "prove that our nineteenth century, with all its bustling progress, is far more reverently retrospective than the eighteenth, far more disposed to unite memory with hope as guides of the world." After describing the powerful attempt of Mr. Isaac Taylor to counteract the efforts of the Oxford party by his un-

sparing exposure of the errors, weaknesses and follies by which the Fathers were characterized, he observes,

"To us his work is conclusive upon one point, that if the Christian Fathers are to be taken as authoritative guides, we must at once quit our common Protestant principles, believe in the sanctity of celibacy, the worth of relics, the magical power of the sacraments, and all of Popery except the doctrine of a supremacy of the Pope otherwise than as the primacy of honor. Mr. Taylor's book is interesting from its unity of purpose. He allows the champions of tradition to take their strongest ground among their strongest authorities, and then bears down upon the centre of their position with the force of a Nelson's attack or a Napoleon's charge. Undoubtedly by dwelling so much upon one point and with a purpose so hostile to the opposite party, he is in great danger of overlooking the true worth of the Fathers.

"It is therefore well for those who read his somewhat disheartening pages, to take a glance at the brighter side of the subject, and learn from the series of Translations before us, the Library of the Fathers, how much wisdom and piety they contain. Whatever may be thought of the Nicene theology, we must find much to respect in all these volumes. Of the authors here given, Augustine, Cyril of Jerusalem, Cyprian, Chrysostom, Athanasius, Tertullian, Gregory, Pacian, four or five stand out prominently as writers. No reader can deny that Tertullian is full of fire, or that Athanasius is mighty in argument, or that Chrysostom is eloquent, or Augustine profound. We could have wished that Clement and Origen had been included in these volumes, and have hope that their noble spirit and deep wisdom will give them a place ere long in the series. Yet we must remember that the chief favorites of the translators have not yet been represented; that of the choice three, Ambrose, Basil and Chrysostom, only the last has appeared in these volumes. Perhaps it is not wholly wrong, to desire that with specimens of the best works of the Nicene Fathers some of the worst had been also given, that we might judge of the age in its folly as well as its wisdom, and see what idle legends and degrading superstitions the wisest of them cherished, what monkish fanaticism Athanasius could eulogize, and what priestly miracles Augustine could credit."*

In this last sentence we heartily coincide with our author. We would counsel no undue neglect of the good thoughts and eloquent writings of Antiquity, or of the instruction to be derived from Ancient History; but we believe that the reverence for Antiquity in vogue with many, is a superstitious delusion,—that the world has been making progress for the better, in almost all respects, up to this day,—that no previous age of Christianity has been, on the whole, so pure or so full of hope as the present; and we confess to a much more warm and lively interest in scientific discovery, in the investigation of new truth, and in enlightened plans of social regeneration, than in fusty tomes of by-gone days. We acknowledge the historical interest of antiquarian lore, as an amusement for literary leisure and a gratification of

* Pp. 8, 9.
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imaginative curiosity; but, when there is so much solid, useful work to be done in improving the busy and progressive Present, and in securing a still better and brighter Future, we have small patience for an indiscriminate worship of the Past. Chevalier Bunsen, in his admirable work on "Hippolytus and his Age," has lately revealed to us how full of scandal, vice and petty intrigue, as well as of ignorance and superstition, was the age of the venerated Fathers, and how little of the "quiet and wisdom" in which the students of antiquity delight, really existed in that ferocious and turbulent time. The men of the present day ought to be wiser and better than the men of yore. *Antiquitas sæculi est juventus mundi*. We must refer our readers to Mr. Osgood's own striking pages for the interesting Life of Augustine, which suggests the reflection that human nature is the same in all ages, and that the great work to be done is to bring it under happy and holy influences. His youth, as detailed in his Confessions, naturally suggests a reference to Rousseau. Here, however, we are willing to admit that the ancient Father soared far above the modern Philosopher. We must find room for the following remarks on Augustine's conversion from his early follies and excesses.

"He resolved to abandon vice, not so much in the spirit of the Gospel as of the Academy, not so much because vice is sinful as because it is degrading to the dignity of an intellectual being. Such considerations have little power in redeeming men of Augustine's mind and temperament. Philosophy has its place, and is good in its place. But it is not religion, nor has it by itself ever done much to make men turn from their sins. The best of the Greek sages could do little to bring men up to the noble ideal which they set forth. What Socrates, Plato and Zeno could not do, was not likely to be accomplished by the elegant Roman who repeated in his own way their ideas. Cicero, and such as he, may give some light, may set forth high aims, but can afford no vital warmth, no moving power, no divine sanctions, to lead men to follow the light and seek the high aims. Augustine soon found this out, for he was not lacking in shrewdness. His soul craved more substantial food than Cicero's beautiful speculations on the world and man, God and immortality. What Rousseau said of the inadequacy of philosophy, Augustine felt. The Numidian and the Frenchman were much alike in temperament, both having strong passions with deep sentiment, and both recording their lives in the most candid Confessions that have come to us. But the religion which the one dreamed of, the other found, although not without years of weary wandering and bitter disappointment. Without supernatural facts to rest upon in faith, philosophy is very vague and delusive, and they who accept the same nominal principles find practically little firm ground to rest upon in common. The soul of Augustine was like the wind-sown seed, borne about from place to place on its air-tossed pinions. Not until it rested upon the soil of the Christian vineyard did it take root and blossom."*

Our author notices the peculiar excellence of M. Poujoulat's work in the circumstance that he himself visited the scenes of Augustine's life and labours, and wrought them with great beauty into his narrative. The article concludes with a beautiful sketch of the state of his African home on the Mediterranean, and of the world in general, on which the Saint would now open his eyes, could he be awakened, like the fabled youths of Ephesus, from the sleep of ages. The reference to Dr. Channing, as a modern Pelagius, in the following extract, is happy and appropriate:

"In the pages of Channing he would think his old antagonist, Pelagius, revived, with renewed vigour, enlarged philosophy, and added eloquence. He might call this perhaps too fond champion of the dignity of man by the name, Pelagius,—like him in doctrine, like him, as the name denotes, a dweller by the sea. Who shall say how much the influences of position helped to form the two champions of human nature, the ancient Briton and the modern New-Englander, both in part at least of the same British race, both nursed by the sea-side, the one by the shores of Wales or Brittany, the other by the beach of Rhode Island. 'No spot on earth,' says Channing, 'has helped to form me so much as that beach. There I lifted up my voice in praise amidst the tempest. There, softened by beauty, I poured out my thanksgiving and contrite confessions. There, in reverential sympathy with the mighty power around me, I became conscious of power within.'

"How long before the human soul shall reach so full a development, that faith and works, reason and authority, human ability and divine grace, shall be deemed harmonious, and men cease to be divided by an Augustine and Pelagius, or an Edwards and Channing? Although this consummation may not soon, if ever, be, and opinions may still differ, charity has gained somewhat in the lapse of centuries. Those who are usually considered the followers of Pelagius have been first to print a complete work of Augustine in America—his *Confessions*. The Roman Church, backed by imperial power and not checked by Augustine, drove the intrepid Briton into exile and an unknown grave. He who more than any other man wore his mantle of moral freedom in our age died, honored throughout Christendom, and the bell of a Romish cathedral joined in the requiem as his remains were borne through the thronged streets of the city of his home."*

In the second article, "on Augustine and his Works," our author thus speaks of his *Confessions*:

"We were never but once in society reminded of Augustine's fervent tone, and that was in conversation with a very humble person, who inherited the blood which the African sun warms into such fervor, and who, in the simplicity of Christian faith and gratitude, delighted to speak of a life extended to a century, in something of the same impassioned devotion that marks the confessions of the renowned Bishop of Hippo. It is undoubtedly the burning piety of this book, that has given Augustine so strong a hold upon Christian hearts in all ages, and

made his name precious to many who have little sympathy with his peculiar doctrines. He must be a man of cold heart and narrow mind, who will not rejoice at the progress of the writer's faith, bless his passage from the Manichean's deifying of evil and veiling of the true God in darkness, into the faith that regards evil as the perversion of created good, and looks to a benignant Deity made manifest through a Divine man, and calling the soul to relations of personal affection with himself."*

In connection with the Pelagian controversy, it is candidly observed,

— "that the emphasis with which Augustine urged the power of original sin and the need of divine grace, must have tended strongly to guard the Christian Church against some peculiar dangers, especially that of arrogant formalism and self-righteousness, and was needed, moreover, in an age of singular tumult and wickedness, to save the faithful from despair, and lead them to trust in a power whose grace is beyond human force or understanding. His system is liable to run into Antinomianism or the disparagement of good works, as Augustine saw that in some cases it did, although he denied that this was a just consequence, and rebuked the authors of the Antinomian movement, the monks of Adrumetum. It is but fair to say, that however differently we might infer from the nature of the case, those denominations of Christians who have inclined to the Augustinian school have been peculiarly strict in morals and zealous of good works, as has been the fact with the Jansenists and Calvinists of modern times. The sense of sin thus inculcated works mightily upon the soul, and when thus wrought upon, its energies always seem to move earnestly, and the very instincts of our nature act of themselves, little mindful of the dogma that denies free-agency. It is chiefly when the Augustinian doctrines are held loosely and in the decline of devout fervor, that their mischief appears and practical fatalism begins and Antinomianism rages; as the grape torn from its stem, ferments and becomes the intoxicating wine. The Pelagian doctrines, when held earnestly, tend to invigorate the powers and to enforce Christian faith with something of stoical energy. But when held without much earnestness, they tend to great laxity, not indeed to fierce fanaticism, but to merely worldly decency, a morality without faith and a religion without prayer. It is some cause of congratulation, that neither class of doctrines has prevailed exclusively in the world, in the Catholic or Protestant Churches, nor is likely so to prevail in time to come."†

In describing Augustine's great work, "*De Civitate Dei*," "an attempt at a philosophy of history on Christian principles," conceived and composed in the ruin of the Roman empire, our author draws a contrasting parallel between him and the historian Gibbon.

"Gibbon began his history when seated among the ruins of the capital, and 'amused and exercised' nearly twenty years of his life by a history unsurpassed for its brilliant genius and for its perverse spirit. The Bishop of Hippo in his beautiful see upon the shore of the Me-

* Pp. 38, 39.

† Pp. 46—48.

diterranean, surrounded by monuments of Roman greatness, as he heard of the first shock of the power that was to make of the Roman empire a ruin, conceived a sublimer work, and devoted nearly as many years to its completion, with a learning more vast, (considering his age,) with a mind more lofty, a spirit far more pure. He wrote not in the elegant ease of a Lausanne retirement, but in the midst of pressing cares. Viewed even from this present age, there is good reason to regard the work of the great Christian theologian of the fifth century as proving him a better student of mankind, a truer prophet of the future, than the great skeptical historian of the eighteenth century. His work was not on the Decline and Fall of the Roman Empire, but the Rise and Fall of Paganism and the rise and triumph of the City of God.*

Augustine's great work is also compared and contrasted with the Republic of Plato, by which Schlegel thought its plan had been suggested. Our author remarks of it, that "the treatise is a noble one, not, indeed, without its defects, but far in advance of his age, and, so far as true catholicity is concerned, far in advance of much of the theology of our own day." "It seems to us altogether in advance of that formalism of our time, which limits the power of Christianity so entirely to an official priesthood and their rites. It shews no trace of Popery as a hierarchical despotism."

We think that our author, in his notice of Augustine's works, might have dwelt, as an indication of character, on his "*Retractationes*," in which he reviewed his previous writings and acknowledged his mistakes, and which has been justly pronounced "one of the noblest sacrifices ever laid upon the altar of truth by a majestic intellect, acting in obedience to the purest conscientiousness."† We must not attempt to convey, with anything like completeness, our author's estimate of Augustine's character as a whole, in which he finds resemblances alternately to Butler, Swedenborg, Edwards, Baxter and Bacon. "As to intellect, he evidently had great acuteness and great breadth." "He was not destitute of imagination." "He was a man of strong sense" and "of great affection, engrossed by a prostrate reverence, tempered not a little sweetly by gentle charity." "He was a strict moralist, and in advance of the common Jesuitism of his age, which permitted the use of falsehood for promoting the good of the Church and the glory of God." He was a theologian rather than a scholar, and cannot be wholly claimed by either of the two great parties in the English Church. "Both claim him in the main, and both are afraid of something in his ways. The Churchman is afraid of his Puritan doctrines of sin and conversion; the Evangelical is afraid of his superstitious formalism; whilst the one praises his faithful Churchmanship, and the other his strict Evangelism." He "held very extreme

* Pp. 49, 50.

† Mr. J. M. Mackenzie, in Dr. W. Smith's Dictionary of Biography.

views regarding married life, and was very reluctant to mingle at all in female society. Had he associated more with women and children, or known the discipline of a true home, some features of his theology might have been spared the world."

The third article, "Chrysostom and the Ancient Pulpit," is devoted to "John of Antioch, surnamed, two centuries after his death, *Chrysostom*, or 'Mouth of Gold';" who, in his youth, was devoted to the profession of Law, with which, however, as practised at Antioch, he was disgusted; and, on the death of his mother, oppressed with a sense of his unworthiness, and indignant at the tyranny of the government, he retired to the neighbouring mountains, "there to commune with God and his own soul." The following will be read with interest and sympathy by those whose profession from youth has been, without intermission, that of a Christian preacher.

"This was no inappropriate education for a preacher. Six years of retirement and study, after twenty-seven years of life in a tumultuous city! Of these six years, four were spent under capable instructors in a monastery, and two in the solitude of a cave. Whether driven by the ill health induced by his ascetic practices, or by convictions of duty drawn from the Bible, which he never allowed to be laid aside for monkish legends, he returned to the city in the year 380, and was welcomed as a messenger from God to the church. Still he preferred privacy of life, and declined the honors which were offered him. For six years more he shrunk back from the position which his powers of eloquence entitled him to hold, and was content with fulfilling devotedly the lowest offices of the Christian ministry. He did not preach until his fortieth year. There is little reason to regret that the abilities of Chrysostom were so long in ripening; the fact explains his inexhaustible resources. He could preach every day, for weeks, without flagging in spirit or wanting material. He drew from a full fountain, unlike the many who are sorely tried by attempting to draw from cisterns that hold little or no water."*

Our author gives a rapid sketch of the life of Chrysostom, and dwells rather on the character of his preaching, which he describes as rich in illustrations, sometimes quaint and familiar, and eminently pointed and practical. "Take some ingredients from Latimer and some from Taylor, and we might form a compound not unlike Chrysostom."

"Every truth is covered, sometimes burdened, with imagery. Every duty is brought home to particular cases and consciences. He does not disdain the simplest comparisons that will help him in his work, and sometimes uses a redundancy of gorgeous figures, as if nature were taking her revenge on the ascetic for his contempt of her riches, and kindling in his literary taste a passion for splendor that was so sternly denied in his way of life. More frequently, however, he presents common truths in plain language, with the most obvious illustrations. He had evidently been a constant observer of nature, as well as a close

student of the Bible. He was alike familiar with the beauties and the adaptations of creation, and, fond as he is of discoursing floridly of roses and lilies, the sea, mountains, and stars, he sometimes enters into minute statements of natural laws and of the wonderful anatomy of the human frame, that almost make us believe that we are reading an Oriental version of Paley, in spite of the occasional mistakes in the principles of science. The force and frequency with which he introduces passages of Scripture, or alludes to the personages of the Bible, their circumstances and characters, are enough to astound the most gifted of the old Scotch Covenanters. His quick perception of resemblances and rich fancy made him the unconscious master of a science of correspondences between things spiritual and natural, that throws the theoretic system of Swedenborg far into the shade. If he speaks of an irritable and of a peaceful spirit, he compares the one to a noisy street, and the other to a rural solitude, and gives a graphic picture of the two scenes. When he distinguishes the prayer of importunate selfishness from that of the Gospel meekness, the one, he says, is like a brawling scold, against whom the gate of heaven is shut; the other is an angel form that seraphs welcome to the throne of God. To care for riches and to neglect the soul is to be like children who laugh when the thief comes in and steals the real valuables of the house, and yet cry if he touches the least of their jingling trinkets. To neglect the soul and pamper the body is to clothe the mistress in sackcloth, and array the servant-maid in gold and jewels."*

There was a vast difference between the ancient and the modern notions of decorum in church. In this respect our Primitive Methodists come nearest to the ancient standard.

"The doctors at Oxford would be astounded at the difference between the ways of a congregation in that supposed golden age of church dignity, and their own dainty notions of cathedral quietude. The ancient audiences applauded freely whatever they liked in the preacher, and of course felt at liberty to show their disapprobation of what they disliked. Clapping, stamping, shouting, leaping, and the waving of light garments, were no unusual signs of applause; whilst tears, groans, and smiting the breast, indicated the compunction of the hearers. When Cyril was happy in an appeal, they cried, 'O orthodox Cyril! Gift of God!' When Chrysostom was unusually eloquent, waving their garments and plumes, and laying hands upon their swords, the people shouted, 'Worthy the priesthood! Thirteenth Apostle! Christ hath sent thee!'"†

Chrysostom, however, sometimes repelled with indignation the applause with which his sermons were greeted, exclaiming, "The place where you are is no theatre, nor are you sitting to gaze upon actors." After describing the earnest and practical, even if homely, applications of Chrysostom's sermons, our author justly remarks, that it would be folly to hold up the great orator of the ancient Church as in all respects a model for our own time, yet that his racy homilies might give useful hints towards the improvement of modern preaching.

* Pp. 80, 81.

† Pp. 83, 84.

The fourth and fifth articles form a very able and eloquent notice of the life, times and works of the great Catholic saint and learned scholar, Jerome, "the Christian Cicero," whom our author thus introduces:

"Rich as was the church of the fourth century in illustrious men who adorned imposing office with brilliant abilities; in princes like the imperial convert Constantine, who began, and the more consistent Theodosius, who completed the union of the Church and State; in prelates indomitable as Athanasius, profound as Augustine, eloquent as Gregory and Chrysostom, and commanding as Ambrose and Basil; it is not to any of these titled dignitaries that Christendom in ages since has paid her most frequent honors. The Roman church, at least, has passed over this majestic array of princes and prelates with comparative indifference, and reserved her brightest aureola for an untitled scholar, who shrank alike from courts and councils, who refused the proffered mitre, and forbore to exercise even the office of priest. Whom can we mean but Jerome, the monk of Bethlehem? As a devotee he has perhaps been more honored by Catholics than any saint upon the calendar who has lived since the apostolic times, whilst as a scholar he has been ranked by all parties as chief in the ancient church. His spirit has haunted the visions of monks and nuns, and the imaginations of painters and sculptors. His kneeling form meets us in the gorgeous windows of the middle-age cathedrals, and in the rich miniatures of illuminated manuscripts. Who has not heard of the picture, in the Vatican, of the Last Communion of St. Jerome, and who would undertake to complete the catalogue of similar works or name the artists among whom Domenichino and the Caracci have taken the lead?"*

The works under review are Martianay's edition of the Works of St. Jerome, and Collombet's "*Histoire de Saint Jerome*," &c., Paris, 1844. These works, with other sources of information, are carefully characterized, due praise being given to Schröckh's notice of the Saint in his *History of the Christian Church*, and to the admirable and concise article, Hieronymus, by Von Cölln, in the *Encyclopedia of Ersch and Gruber*, Leipzig, 1831. Our readers will not be able to find elsewhere, we think, in an equally condensed form, so connected and interesting a memoir of the life and character of Jerome as is given in the pages before us, to which we must refer them. Speaking of the rigorous austerity which he enforced upon his followers, our author has the following remarks, shewing how opposite in one respect Jerome was to Augustine.

"Strange it is, yet by no means unaccountable, that among the rich and privileged there have always been found those who are most earnest in condemning the vanities of the world, and most ready to listen to the praises of solitude and renunciation. From the more favored classes asceticism has derived its most devoted champions, its Basil, Benedict, Bernard, Dominic, Francis, Catherine of Genoa, Theresa, and a multi-
the same high mark. The reason is obvious: they who have

* Pp. 91, 92.

tasted the pleasures of the world are more likely to feel their unsatisfactory character, than they who have seen them only in the enchantments of distance; and, moreover, the refinement of cultivated society is apt to bring with it sensibilities that subject their possessors to disappointment, life-weariness or yearning for retirement. It was among the courtly circles of Rome, that the accomplished monk of Syria found most willing and enthusiastic listeners. Several of the most distinguished widows and maidens resigned themselves wholly to his direction."*

"Jerome was always very dependent upon feminine society, and when most eloquent in praise of retirement or in denouncing the vanity of the sex, he proved his dependence by the assiduity with which he courted their regard, and addressed to them his ghostly epistles. He had not a little of that bachelor temperament which leads so many men to rail against the vanity of woman and at the same time never be happy without her society. His letters to Paula and Marcella contain some of his most valuable biblical interpretations. When we look over his letters to his female friends upon the worth of celibacy, we cannot but wish that for his own credit he had always confined himself to scriptural exegesis. How he could have written as he did upon virginity to a young girl like Eustochium, we cannot understand. That epistle is in shocking taste, and detestably gross in its allusions. The monk either sinned against the prevalent standard of propriety in such statements and illustrations, or Roman society had sadly degenerated since the days of Cicero and Tullia, or delicacy of speech had been placed among the dainty refinements of the world, and with them been put off by the ascetic party."†

After relating the violent opposition which his asceticism not unnaturally provoked—his retirement to Bethlehem with his friends Paula and Eustochium—his renewed devotion to study, and the vehemence with which he defended his monastic doctrines, our author says of him in his closing days,—

"As he thought of his years of seclusion, he might deem himself nearer God by withdrawal from the world. But could he have seen gathering around him the images that history must associate with him, what would have been the feeling of the expiring monk? Could his eye have been gifted with aught of the prophetic power that death is sometimes believed to impart, how it would have glowed with pride, as he looked upon that mighty order of men who followed him in the monastic life, who formed communities in all lands, and bore civilization to barbaric wilds, and kept learning in sacred trust during the ages of darkness, who forced their doctrine of celibacy upon the church, made its ministers adopt their discipline, who rose in signal instances above the imperial throne, and wielded power such as was never granted to the sword of Alexander or the sceptre of the Cæsars. Shall we not believe, too, that his eye would have darkened with something of horror, could he have seen the blacker forms in that monkish band who have mortified human appetites only to indulge preternatural passions, and who are to be blamed more than any others for stirring up religious wars, wielding the rack and kindling the faggot? Surely he would have had little toleration for the degenerated age of monasticism, when retire-

ment from secular observation was too often the shelter of gluttony and licentiousness. Surely, too, he would have gloried in the thought of the innumerable students of sacred learning who were to follow in his steps and call him master. He who could refuse a mitre for the retirement of his cell, could not refuse the wreath placed upon his head by the Council of Trent in the precedence given to his Vulgate Bible. Could he have looked into the cell of the monk of Wittenburg and seen the form of Luther bending with rapture over a copy of that same Vulgate Bible, and drawing from it principles that cast down so much of priestly despotism, and created a new civilization, perhaps the dying man would have found in his pride as a scholar something to console him for the wreck of many superstitions which he cherished as a monk."*

The fifth article, "Jerome and his Works," contains a careful and exact estimate of him as a scholar, as a commentator and as a man, in which we had marked several passages for extraction; but we must pass on to the following reflections.

"The class of men whom he represents, at last put the world under their feet by being independent of its luxuries, and beyond most of its indulgences. Their thirst for power, we may not indeed covet. But, surely, as we read of their self-control, and their achievements, we may justly ask ourselves, whether we do not make ourselves too dependent upon fortune, and if it would not be much better for us to have a far hardier culture, so that we might more readily live in the plainest manner, and in case of emergency surrender the usual comforts of life rather than bend the knee in sycophancy or stoop to any sin or shame. We have no respect for the doctrine that claims exalted merit for celibacy as such. We have respect for the man who is willing for the cause of science or religion to surrender the charms of a privileged home, and devote himself to the vigils of the student or the exile of the missionary, under circumstances which must compel him to forsake his purpose, or engage in it without wife or child either to share his anxieties or his rewards. One sentiment comes before us with peculiar force after reading the ancient eulogiums upon celibacy—a sentiment of respect for those who forego marriage for the sake of true piety or charity, whether in the broad walks of philanthropy or at the quiet fireside—a sentiment of contempt for the vulgar notion that stigmatizes the unmarried because they are so, forgetting how often love for parents or brothers and sisters has kept a noble woman from leaving her father's home, and devotion to letters or religion has moved the scholar or missionary to forsake all else for science or for the gospel."†

After alluding with some degree of sympathy to the sense of the insufficiency of the world and the craving for joy and peace, which drove Jerome and his followers into the retirement of the wilderness and the cell, and to the revival of the same feelings, among Protestants as well as Catholics, at the present day, our author thus concludes one of the most able and eloquent of the articles before us:

"We may deem it one of the best blessings of our improved civiliza-

* Pp. 121, 122.

† Pp. 140, 141.

tion, with its stable laws and guardian force, that we may have hours sacred to heaven and the soul without quitting the haunts of men; that without seeking the wilderness we may have an energy and self-control, that shall prove us, like the Baptist, neither the reed shaken by the wind nor the slave of soft raiment, and more than the Baptist, sharers in the full gospel of the divine kingdom, drinking of a living fountain, and sheltered by a tree of life which he foresaw but never found in the Judean wilds. Not to the wilderness, but to God in nature, the Word, the Spirit, we may go, and there find fresh zeal for action and new tranquillity after trials.

"Even in respect to privileged solitude we would not exchange our own home in this bustling century for the cave of Bethlehem or the cells of Iona."*

The investigation of the times of these ancient Fathers of the Christian Church, forces upon us the reflection that, though they seem to approach so nearly to the age of the Gospels, yet the lessons and language of Christ and his apostles do not appear to be in any respect or in any degree more *familiar* to them than to us. The books of the New Testament seemed fully as remote, in their sacred elevation above the existing world, to them as they now seem to us. They were even less informed than many in our day profess to be, as to any facts in the rise and growth of Christianity, which would dispense with the supposition of a superhuman origin. Does not this afford a strong presumption that the impulse under which Christ and his apostles lived and taught, was of a peculiar, exceptional, heaven-born character,—not the mere product of human conceptions, but partaking of a holy influence direct from God?

We must pass as briefly as possible over the remaining articles in the volume, the subjects of which approach more nearly to our own time, and are probably more familiar to most of our readers.

In "John Calvin and the Reformed System," as well as in the article on Socinus, the author travels over some of the ground that has been well explored by the late Rev. Robert Wallace, in his "Antitrinitarian Biography." The story of Calvin and Servetus is well told, though with perhaps less severity towards the former than our own feelings would prompt. Learned and acute as he was, we can never think of the cold-blooded and malignant triumph with which Calvin, a Protestant Reformer, committed Servetus to the flames for differing from himself, without a shudder of horror and disgust. The man was worthy of his doctrines. Burning a fellow-creature for heresy might not unreasonably be looked for from one who portrayed God the Father as he did. Our author thus comments on the remark of Calvin, in his own account of the transaction, that Servetus, at the stake, attempted no defence of his opinions:

"Not a word in defence there? Alas! the stake is a poor place for

* Pp. 142, 143.

argument when every other plea has failed, and death gleams not merely from the faggot but from the faces of a fanatical crowd. This deed was done at Geneva under the auspices of John Calvin, second of the Reformers in name. Emancipated Christendom! where was that liberty that was your first love? Exile from France, how could you think of your own past sufferings after that? How could you see in benignant nature the face of a merciful God?—how look upon Lake Leman's placid face, image of heaven's own rest?—how lift your eye to Jura and Mont Blanc, everlasting altars to him the Almighty and all-loving?"*

Calvin is characterized as "a remorseless logician, not modifying by collateral instincts or sympathies the deductions of his understanding." "He had none of Luther's glowing fancy, little of his love of natural scenery, his passion for music, his delight in the arts that adorn the home and the altar. He had an intellect by nature Puritanical, and it cost him little effort to exchange an imposing cathedral for an ungarnished and uncouth conventicle." "His piety was more the prostration of a subject before a sovereign, than the communion of a son with the divine Father."

"In his personal friendships he was unlike Luther, a much cooler friend and more deliberate opponent. He could not weep like the Saxon in agony over a child. His letters after the death of his father, his wife and his only child, show little of a breaking heart. His pen turns easily from the mournful theme to write of other things. If his idea of woman is to be taken from his own description of the qualities needed in his wife, a good nurse is the ideal of the sex. The fact that his constitution was nervous and sickly may excuse such an opinion.

"In active power, he was more the student and the adviser than a man of executive will. He was nervous and timid and naturally retiring, with little disposition or gifts to move him to be forward even in a sphere so quiet as the pulpit. In his study, he could be the theologian, the lawyer, and the statesman. He did not love the market-place, the council or the social hall. Necessity seemed to make him what he was, the theocrat of a new Israel. Yet no necessity could change his nature, or give him the warm blood and heroic will of Luther. Luther's weapon was the broad-sword fiercely wielded; Calvin's the well-tempered rapier adroitly handled; or perhaps the battle-axe of Richard and the Damascus blade of Saladin might better indicate the militant qualities of the two. Luther charged the enemy like Murat, with a bravery that wins shouts of admiration even from their ranks. Calvin is the cold, planning tactician, overlooking the contest and making deep plans to lead the whole to the issue needed for his aims. By the Catholics Luther is called a madman, and Calvin a fiend. We are content with calling the one the heroic champion, the other the creed-maker and disciplinarian of the Reformation."†

* P. 158. The only fault we have to find with the volume before us is, that it is disfigured by various misprints, not only in punctuation but in more serious matters. The passage quoted above, for example, is rendered almost ludicrous by being printed, "*Lake Leman's placid face*," &c.

† Pp. 162, 163.

Of his bigotry our author well says, writing, it must be remembered, in America,—

“Let us beware of condemning his bigotry in a spirit baser even than bigotry. If we mistake indifference for charity, if we care more for a silver dollar than for a Christian doctrine, we are unworthy to censure a man who like Calvin was willing in attestation of his faith to bear the same pains that he would have inflicted upon others. But if we are worthy of our privileges, worthy of this soil that has never been wet with the blood of religious persecution,* worthy of our liberal faith, whose chief defender interposed between an atheist and the civil law, unwilling that a hoary infidel should be punished for his blasphemous sayings, if we feel mercy and still love truth, then may we speak, though more in sorrow than in anger, of the bigot spirit of John Calvin.

“We may speak of this, and none the less remember his earnest fidelity and self-denying toil—his good services and salutary influences. His great doctrine was, the sovereignty of God. This was the centre from which his five points sprang, even as the peculiarities of Luther sprang from his views of faith. God is sovereign—man is rebellious; God’s will is law—he elects at pleasure those who are to be saved, redeems them by his partial favor from their doom, regenerates them by irresistible grace, and secures their final perseverance. This doctrine created a mighty race. The elect, or those deeming themselves such, felt a divine arm under them. They formed a kingdom of saints above the world—a republic of brethren equal with one another. Without some such system to work upon the minds of the believer, it is difficult to see how the liberties of the middling classes could have been won and sustained. The doctrine, however discouraging to the sinful, strengthened the faith of the Christian with something of the force of fatalism, and made men confessors in peace and heroes in war. The republic of saints was the idea that struggled bravely against the laxity of the world and the tyranny of the priesthood—made the plebeian Roundhead victor over the lordly Cavalier—sent forth the Pilgrim band to cross the ocean, like a new Israel over another Red Sea, and has laid the foundations of modern freedom.”†

We must dismiss without special notice the full and careful article on “Teresa and the Devotees of Spain,” but not because it does not well deserve attention and richly repay perusal. Nor will our space allow us to linger on “Faustus Socinus, and the revival of Unitarian Principles.” Of the elaborate and interesting account of “Hugo Grotius and the Arminians,” we can only observe that the author disputes, and we think successfully, the correctness of Mr. Hallam’s opinion, that Grotius was converted to the Church of Rome. The tenth article presents us with a life-like account and eloquent appreciation of “George Fox and the Spiritualists,” which must warm the admiring sym-

* We presume the author, in the above patriotic boast, referred only to the soil of the *Free States*. But, even so, he himself supplies us with one exception to this boast at p. 288, where he reminds his readers of the execution of Mary Dyer and her Quaker associates by the Puritans of Massachusetts.

† Pp. 164, 165.

pathy of the coldest reader. In the eleventh article, on "Swedenborg and the Mysticism of Science," we have an account of that extraordinary man, who, like Pascal, first distinguished himself by his ardent and successful devotion to physical science, and finally devoted himself wholly to religious speculation. At the age of thirty he made himself famous by a brilliant exploit as an engineer, and for twenty-four years more he was engaged in the study of external nature.

"He appears to have exhausted the scientific knowledge of his time respecting the kingdoms of nature, to have made discoveries in the economy of organic beings, and then to have passed on towards the science of the soul and of the spiritual world. Yet what he called his chosen hour, the time of his divine illumination as he styled it, did not come for years. The man introduced to us at thirty as the scientific engineer, must continue the man of science yet twenty-four years more and until past fifty, that sober age when most men fold their pinions and keep pretty close to the earth.

"During these twenty-four years, he published, at intervals of about ten years, his two great works, that on the Mineral and that on the Animal Kingdom. From these, especially the latter, we may learn very plainly the tendency of his pursuits. His mind becomes more and more reverent as he advances in the study of the universe. He feels himself as within a vast temple of the Godhead, and approaching from its outward walls nearer and nearer the inner shrine and sovereign glory. The study of Anatomy, in which he was a proficient and even a discoverer, had for him peculiar sacredness. He searched through the mazes of the nerves and brain as through a mystical labyrinth, hoping to find the clue to guide him towards the invisible soul and that hallowed chamber where God reveals his spirit."*

"But the effort was too much for him; too much for sanity, say his opponents—too much for his reason without special illumination, say his disciples. Before his great work on the Animal Kingdom had gone through the press, the author appeared in a wholly different character. The man of science retires into the background, and, lo, the illuminated seer appears, claiming to hold communion with God and angels; to have authority to interpret Scripture and tell the secrets of heaven and hell. Here is truly a most interesting problem for us. Here cautious reason looks upon the seer with great misgiving, whilst the faith of his disciples from this time forward hails him as the revealer of a New Dispensation of Christianity, in comparison with which all that men had recognized as Christianity is but darkness."†

Our author does ample justice to Swedenborg's great powers and enormous industry as a writer, whilst he is not blind to the fallacy of his sincere belief that he was an infallible interpreter of Scripture and an inspired seer.

"Obviously, in order to substantiate his claim to be the authoritative interpreter of Scripture, he must do one of the two things: either give interpretations that commend themselves to the reason of his readers, or

he must work miracles in order to establish his claims to divine commission, that shall hold reason in allegiance and call for implicit faith. To working miracles he laid no claim. As to the self-evident character of his interpretations, few recognize it. To most intelligent readers, his method of interpreting Scripture, though often ingenious and sometimes not without depth, is frequently very arbitrary, and apparently without any foundation in the nature of things. There is something in every page of the *Arcana Celestia* and *Apocalypse Revealed*, that appears to reflect the expositor's idiosyncrasy rather than the sacred writer's meaning."*

"He evidently thought his mind so opened that he was permitted to see and converse with angels, and even with God himself. How then explain this singular phenomenon? Believe that all things are as he describes them—that heaven and hell correspond to his statements—and that the departed angels appear and speak as he says? His spiritual world is too much like himself to allow us to think so. There is a certain monotonous mannerism about all his revelations. His characters talk in his own peculiar style. As has been truly said, both ancients and moderns *Swedenborgianise*, and are little more than images through which the seer himself unconsciously speaks."†

The twelfth paper, on "Wesley and Methodism," under the form of a review of the principal Memoirs of that remarkable man, gives a lively picture of his character and career, the principal features of which are probably familiar to most of our readers. Our author thus describes his firmness of purpose :

"It cost him little to say that least and hardest of words,—that countersign to the gate of virtue,—'No.' He could readily resist the entreaties of father and brother. He was proof against the irritations of the fireside, and swerved not a jot from his course to propitiate the peculiar companion who, it was more than whispered, enabled him to sympathize with Job the patriarch and Socrates the sage. He carried out his plans without regard to opposition on the part of others, or to the sacrifice of his own time or ease. As an instance of disposition, he coolly ascertained, by experiment, how much sleep would do for him, and the result became the rule of his subsequent life. Not a few of our readers, doubtless, from remembrance of many vain attempts to form the habit of early rising, will be ready to say that the man who could do this need not fear difficulty in any quarter."‡

A malicious reader may suggest that the fact hinted at in the first part of the above extract, might render less difficult the habit commended at the close. Of the extraordinary effects of his preaching our author justly observes,—

"Measured by the classic standards, Wesley was by no means a great preacher. His sermons show little genius, but great coherence, good sense, practical knowledge and force. Some of them are very remarkable for worldly wisdom in connection with Christian aim. All of them show the same single purpose,—to win men to Christ, and keep them there. They are, by universal consent, greatly superior to Whitefield's ;

* P. 312.

† P. 313.

‡ P. 339.

yet they do not, in the printed form, exhibit sufficient power to enable us to understand their singular effect. The power was in the man. The spirit that was in him struck fire from the simplest words."*

Speaking of the little estimation in which Wesley was held by the Church whose minister he was, our author appositely contrasts the conservative sentiment of reverence, which he was so largely the means of fostering in England, with the spirit of unbridled license which, at the very time of his death, was beginning to break out in France. He concludes with the following appropriate thought:

"What an idea the history of Wesley and his work gives of the capacity of an individual, and of the productiveness of a single life! It is a great question, in our day, How may the largest crop be derived from an acre of ground? Far greater the question, How much efficient power can a life produce? Wesley's story is a stern homily on persevering, devoted, cheerful labor. 'Work! work!' it cries, trumpet-tongued. 'Work on, work ever, in faith and love!'

"His method we know; what is ours? Let every conscience answer."†

The thirteenth paper, on "Jonathan Edwards and the New Calvinism," is one which we well remember reading when it first appeared in the *Christian Examiner*. Most thoughtful readers must have made themselves acquainted, at some period of their lives, with Edwards's great work on the Will. The following passages, among others, vividly convey the fearful power and direction of his preaching.

"His famous Sermon on 'Sinners in the Hands of an Angry God' is a good specimen of his peculiar power. No one who reads it can wonder at its singular effect. He delivered it at Enfield, Conn., in 1741, at a time when the congregation there were expecting to hear a foreign preacher. They were disappointed in this expectation, and not at all propitiated by seeing the unpromising substitute for the stranger, as he entered the pulpit and began the service in his usual monotonous way. But soon the feeling changed, and the eyes that had been lowered in displeasure or shut in indifference began to gaze upon the preacher with intense interest. Ere long, some of the audience rose to their feet, and in the end the whole congregation stood up, as if drawn toward the orator by some terrible fascination. The house of worship became a scene of fearful commotion,—such being the distress and weeping, that he was obliged to desire silence, that he might be heard."‡

"On another occasion, as he was preaching in the pulpit of a brother minister, this brother is said to have forgotten himself so far, as to pull the preacher by the coat, and to stop the terrific sermon by the question, —'Mr. Edwards, Mr. Edwards! Is not God a merciful being? is he not merciful?'"§

Our author thus justly characterizes both the strength and the defects of his reasoning:

"First, we observe that he, like all prominent Calvinists, was more

* P. 341.

† P. 347.

‡ P. 358.

§ P. 359.

of a deductive than an inductive thinker; more able and apt to deduce remote consequences from given principles, than to arrive at principles by a broad induction of facts. It is generally presumptuous to deny the correctness of his reasoning from his premises or starting-points. But consider well his premises, and at once grave misgivings arise, if not of their individual correctness, at least of their collective completeness. This faculty of intellect makes him almost invincible as an antagonist, especially in the attack; for when his opponents state their own premises or definitions, since, upon all moral topics, definitions are generally insufficient or incomplete, they are entirely at his mercy. With his unsurpassed power of deduction, he traces each statement to its consequences, and each little rivulet of inadvertence or error swells into an Atlantic of folly or absurdity. As we read his assault upon the Arminian position, and see how ably he reduces some of its statements to absurdity, we cannot but imagine how his own position would appear, if assaulted with the like force,—what Pantheism might be deduced from his doctrine of Divine sovereignty, what Fatalism lurks in his views of free-will, and to what utter Universalism his theory of God's elective grace and the supreme excellence of love must lead. Let him turn his own powerful magnifier against himself, as he turned it against Taylor, Turnbull, and Williams, and motes enough would appear magnified into mountains. We cannot regard Edwards as by any means the master-mind in the broad survey of man, nature, and religion, that he was in tracing out favorite principles to ultimate results. In his way, and exalted as his aim was, he had, after all, much of the character of a special-pleader.

"A sad deficiency, surely, this was in one who undertook to describe and analyze the various and subtle parts of human consciousness, and to solve the enigmas that involve the relation of man to God. This is a second point of criticism upon Edwards and his school. How vastly different was the method of Him whom God sent to be our Teacher as well as Saviour! What profound yet tender recognition of all the facts of our nature, what simple yet sublime statements of the providence and attributes of God! We read the treatises on the Freedom of the Will, and on the Affections, with wonder, and not a little of admiration. But what relief we feel in turning to the words of Christ, listening to the story of the Prodigal Son, to learn by beautiful similitude what the sinner can do to find peace, and what the Father will do to grant pardon,—then to the parable of the Good Samaritan, to know what the affections are that please God and open heaven. Read what the austere Puritan says of God's hatred to the impenitent,—that he holds them over the pit of hell as one holds a loathsome insect, and that they are more abominable in his sight than the most loathsome serpent is in ours,—then turn to the Sermon on the Mount, and the contrast is striking enough."*

The following trait of character might almost be anticipated. There is justice, however, in the appended thoughts.

"In head and heart Edwards was a thorough-going metaphysical theocrat, using the iron sceptre of his logic in connection with the pages of revelation, as the Papal theocrat wields the iron sceptre of authority

through the decrees of councils and the pageantry of rituals. He had the air of a viceroy of God. His children always rose when he entered the room. So much a matter of course was his superiority over the other members of the family, that the silver bowl before him did not appear in any invidious contrast with the baser ware of the remainder of the table. How unlike the rough and benevolent Chauncy, whose children were frequently locked with him into the study to keep them out of the way, whilst he, good man, undisturbed by their noise, plunged into the folios of the Fathers to find arguments against Episcopacy, or was meditating upon the love of God in creation and redemption, bent upon proving the ultimate triumph of Divine mercy. Yet, with all his spectral majesty, Edwards was a most humble soul, and deemed himself the lowly instrument of Divine Providence. Unlike such men as Cotton Mather, he identified the cause of God with his own interests, not his own interests with the cause of God, and was saved from the scandal of always regarding his own opponents as of necessity the opponents of heaven.*

"The view which Edwards took of the natural depravity of the human heart, and its innate incapacity for spiritual life, shall not prevent our regarding him as one of the great spiritualists of the Church. Devoutly he believed in the Divine light, and was the means of its shining in many souls. It is the baser and more frequent error to doubt or deny its existence, than to mourn as he did over the original sin that had extinguished its flame."†

The subject of the fourteenth and concluding paper, "John Howard and Prison Reform," is again one, the main features of which are, doubtless, familiar to our readers. We extract one striking passage as a specimen of its quality.

"One incident is worthy of mention in his first visit to France for its high historic interest. At Paris he tried to obtain admittance into the Bastille, and actually passed within the outer gate. But an officer came out of the guard-house with such a look of astonishment and threatening that the philanthropist made his way back as quickly as possible. What thoughts are suggested by this fact—Howard and the Bastille!—the spirit of humanity endeavoring to enter the dungeon of feudal despotism! Humanity is repulsed, and despotism triumphs within its moats and battlements; the captives in the iron cages were not then to hear the voice of a friend. How different the meeting some ten years afterwards at those gates! Not gentle humanity, but terrific revenge, stands face to face with feudal despotism, and the Parisian mob razed the stronghold of tyranny to the ground. May humanity not plead thus in vain with the remnants of feudal oppression that still curse the earth. May the gentle dews of mercy avert another baptism of blood."‡

In selecting extracts, our great difficulty has arisen from the *malheur de richesse*. The samples we have drawn will, we hope, induce all our readers to procure and study as a connected whole the original Essays; and we are sure they will then join us in thanking Mr. Osgood for his very interesting and suggestive contribution to our biographical literature. We cannot close

* Pp. 370, 371.

† Pp. 374, 375.

‡ Pp. 384, 385.

this notice more appropriately than with the following reflection, introduced by our author in connection with Edwards and the Puritans of New England, but which we of Old England may equally apply to ourselves.

"It is a solemn thing to review the lives of our illustrious fathers. In all their diversities of doctrine and temperament, how they trusted in God, the living God! How steadfastly they looked to the great First Cause through all second causes! How is it now, in this age of the apotheosis of nature, the adoration, almost, of science, the industrial arts, and the gold to which they are made so mightily to minister?"

"Let not the cares of the world, nor the delusions of partial science, nor the worship of second causes, nor the decencies of external morality, nor even the excitements of social reform, lead us to forget to worship the God of our fathers, and crave the grace proffered through his Son. Whilst so many causes give the mind a horizontal turn, and in this line so many of our interests lead, let us not slight the beacon fingers that point upward to God and eternity. Edwards may help to teach us this lesson the more, if we can look upward through a more cheering creed than was his."*

J. R.

THE CHRISTIAN CHURCH.

"THE constitution of the Christian Church rested upon the idea of a community freely submitting to a Divine order of society which calls mankind to freedom." It was "in a certain sense a secret association. Already Moses had based his reform upon such an association.... It was by this agency that he threw off the bondage of an empire mighty both in Africa and Asia.... Jesus and his disciples formed a secret society first out of the children of that nation,.... when subject to the most cruel despotism of republican emperors, and amid the despair of a highly civilized but dissolute world. This society was based upon the freedom of its members from the Levitical law, on their equality as children of God.... It was this society which dissolved the greatest empire in the world.".... It afterwards "fell into internal confusion, and became either petrified or decayed. All the movements of the last three hundred years tend towards a fearful dilemma: either a serious, judicious, conscious reform must be made in the Christian community of Western Europe, or the dissolution of the fundamental elements of society will be effected by social revolutions. There are countries, even now, where Socialism is the only sign of constitutional and religious life in the consciousness of the people. Socialism, however, is nothing but the demoniacal caricature of the original Christian association reflected by the concave mirror of hatred against the selfishness, luxury and Mammon-worship of the higher classes. Christianity saved the old world from this misfortune, by bringing the elect, through faith in God and in man, into a new world; but the passage lay over the ruins of existing states and civilization. The ancient world perished by the birth-throes of Christianity; ours, if not reformed, will perish by convulsions attending its decay."—*Hippolytus*, III. 219.

THE STUDY OF WORDS.*

THE study of Language in school education, from being exaggerated into an almost exclusive and therefore vicious system in our public schools, through the accidents of their origin and the fault of their unchangingness, has been latterly decried and neglected by many who ought to know better. A good commercial education (they say) is what we want for our boys: where is the use of your Latin and Greek, which they will never again look at when they have taken their seat in the counting-house, or their stand in the warehouse? French or German may, indeed, be useful to them in transactions with foreign houses; but why Latin, as we have no commercial dealings with the ancient Romans?

Mr. Trench's book before us is a fine practical protest against this very narrow mercantile utilitarianism. The title shews that the lectures were originally addressed to the pupils of a diocesan training-school; to youths, that is, whose future destination, for the most part, will be that of masters to *national* schools—schools for poor children: and the lectures imply that a very competent knowledge of Latin is, in point of fact, given to these youths as an essential part of their qualification to teach English well to the children of the poor. They are not to teach Latin in the national schools, but to teach English intelligently; and to do this they must be Latin scholars. Mr. Trench and the Winchester training-school conductors are quite right. Is it less important, then, to a man of good position in business-life to understand and use the English language with discriminating propriety, than to the teacher of a *national* school? If the latter needs it for his office, should not the former desire it for himself?

The highest use of the study of language is a means of training the intellectual and moral powers. Language being the utterance of thought and feeling, the study of it is, or ought to be, the study of mental processes. All the laws of thought and emotion gradually lay themselves open to the inquirer into the phenomena of language. It is doubtful whether we can think at all—certainly no process of clear thought goes on—without the mental use of words as the aid, if not the very medium, of thought. And the reflex action of thought upon the words which are used to convey it, is the most available popular exercise of logic, and of mental and moral philosophising, that can be prescribed.

Mr. Trench admirably says,

“I am sure that for many a young man his first discovery that words

* On the Study of Words: Lectures addressed (originally) to the Pupils at the Diocesan Training School, Winchester. By Richard Chenevix Trench, B.D., Vicar of Ithenstoke; Examining Chaplain to the Lord Bishop of Oxford; and Professor of Divinity, King's College, London.

are living powers, are the vesture, yea, even the body which thoughts weave for themselves, has been like the dropping of scales from his eyes, like the acquiring of another sense, or the introduction into a new world; he is never able to cease wondering at the moral marvels that surround him on every side, and ever reveal themselves more and more to his gaze."

Sir William Jones said, that the acquisition of a new language was like gaining a new soul. This expresses the new range of thought laid open by the comparison of one language with another. It is not the comparison of word with word, but of idiom with idiom,—of modes of thought and feeling, as cast in the idiom of the one language, with the differently-moulded ideas of another. No man understands general grammar (in its thorough sense) who does not know another language besides his own. Without this, he may regard as a universal law of language (and therefore of human thought) that which turns out to be specially idiomatic in his native tongue. Let him study another language besides his own,—any other language, so far as this purpose is concerned,—and he is at once introduced to the philosophy of mind through that of words and idioms. How ignorant, then, is the objection so often put forth in this form by those who consider the acquisition of a language as involving just so much waste of time, that might have been devoted to the acquisition of facts in science! My real knowledge (it is said) is not increased by having learnt that *lapis* is the Latin for *stone*, and *homo* for *man*. I have got two words needlessly for one thing, when I might have been learning other things instead of words. Not so;—you are perfecting your own command of the instruments of all knowledge and of all thought; you are exercising and disciplining all the faculties of your mind. Memory, comparison, judgment, taste, analysis, are all in action upon the passionless ground of language. You are learning to look inward on the world of thought. You are gaining the knowledge of the human mind, and preparing to find by its help the knowledge of yourself. Mr. Trench therefore concedes too much, or rather he omits this highest consideration of all, when he says, hypothetically indeed,

"It is conceivable in languages like the Greek and the German, which, for all practical purposes, may be considered rounded and complete in themselves, which contain all the resources for discovering the origin and meaning of their words in their own bosom, or so nearly so, that the few exceptions need not be taken into account, in such languages, I say, it is conceivable that a thorough knowledge of his own tongue may be attained by one who remains ignorant of any other, and that himself possessing, he may be able to impart this same knowledge to others. In fact, the Greek, who certainly understood his own language thoroughly, never did extend his knowledge beyond it."—Pp. 178, 179.

He forcibly shews, however, by this contrast with the Greek

and German languages, complete in themselves, the special necessity of Latin to an Englishman in order thoroughly to understand his own mixed language.

"But it is different with English. Would we follow up its words, not to their remotest sources, but only a step or two, it carries us at once beyond itself and to a foreign soil, and mainly to the Latin. This being the case, he who has not some acquaintance with Latin can only explain a vast number of words loosely and at hazard; he has some general sense or impression of what they intend, of the ideas which they represent, but nothing certain. He stands on no solid ground; he does not feel able to plant himself securely as at a middle point, from which, as from a common centre, all its different meanings diverge."—P. 179.

To meet the special necessities of the English student of language in general, and of his own in particular, the Latin recommends itself above all others, for obvious reasons. It will do all that French will, and more; because what our language received historically from the Norman Conquest was Latin before it was Norman French, and we have since received great accessions direct from the middle-age use and subsequent general study of Latin. And, as to the superior practical use of the living French language above that of the dead Latin, it is a mere *bagatelle* for any one to learn the modern who already understands the ancient. German, the other chief competitor for favour among modern languages, on the ground of practical use (that is merchantable value), does not fulfil the required end of helping to the explanation of the *foreign* elements of our mixed language, though it helps us charmingly in the *native* Anglo-Saxon element. Greek we are quite content to relinquish, at the stern demand of the practicable, as an element of ordinary school education, and indeed of all education, except where a professional or otherwise studious life is contemplated as probable. But we do not think it too high a standard of attainment to propose for the sons of our merchant princes and manufacturing millionaires, or of our men of business throughout a far wider circle, that they should make good the Latin substratum of an English education, which the pupils of the Winchester school acquire, and build upon it a further knowledge of French as gentlemen, and of German when also needful to them as men of business, or tempting to their taste for literature. But we must not, after the manner of more privileged reviewers, make Mr. Trench a mere peg for an essay on his subject. He must appear *in propria persona*, and will bespeak, we are sure, the strong interest of the reader.

His book consists of six lectures, the titles of which are as follow:

1. Introductory.
2. On the Morality in Words.

3. On the History in Words.
4. On the Rise of New Words.
5. On the Distinction of Words.
6. The Schoolmaster's Use of Words.

The special purpose of the lectures sufficiently accounts for what is certainly a defect if they are looked at simply in themselves, namely, their prevailing theological and ecclesiastical tone, and the corresponding character of many of their illustrations. We shall touch upon this afterwards, when our author's charming style of illustration has been exemplified on neutral and general topics. In the following extract he illustrates the unsuspected relationships of words:

"With how lively an interest shall we discover words to be of closest kin, which we had never considered till now but as entire strangers to one another; what a real increase will it be in our acquaintance with, and mastery of, English to become aware of such relationship. Thus 'heaven' is only the perfect of 'to heave;' and is so called because it is 'heaved' or 'heaven' up, being properly the sky as it is raised aloft; the 'smith' has his name from the sturdy blows that he 'smites' upon the anvil; 'wrong' is the perfect participle of 'to wring,' that which one has 'wring' or wrested from the right; just as in French 'tort,' from 'torqueo,' is that which is twisted; 'guilt' of 'to guile' or 'beguile;' to find 'guilt' in a man is to find that he has been 'beguiled,' that is, by the devil, 'instigante diaboli,' as it is inserted in all indictments for murder, the forms of which come down to us from a time when men were not ashamed of tracing evil to his inspiration. The 'brunt' of the battle is the 'heat' of the battle, where it 'burns' the most fiercely. 'Haft,' as of a knife, is properly only the participle perfect of 'to have,' that whereby you 'have' or hold it. Or take two or three nouns adjective; 'strong' is the participle past of 'to string;' a 'strong' man means no more than one whose sinews are firmly 'strung.' The 'left' hand, as distinguished from the right, is the hand which we 'leave;' inasmuch as for twenty times we use the right hand, we do not once employ it; and it obtains its name from being 'left' unused so often. 'Odd' is, I believe, properly 'owed;' an 'odd' glove, or an 'odd' shoe is one that is 'owed' to another, or to which another is 'owed,' for the making of a pair—just as we speak of a man being 'singular,' wanting, that is, his match. 'Wild' is the participle past of 'to will;' a 'wild' horse is a 'willed' or self-willed horse, one that has been never tamed or taught to submit its will to the will of another; and so with a man.

"This exercise of putting words in their true relation and connection with one another might be carried much further. We might take whole groups of words, which seem to us at first sight to acknowledge hardly any kinship, if indeed any, with one another, and yet with no great difficulty show that they had a common parentage and descent. For instance, here are 'shire,' 'shore,' 'share,' 'sheers;' 'shred,' 'sherd;' they all are derived from one Anglo-Saxon word, which signifies to separate or divide, and still exists with us in the shape of 'to sheer,' which made once the three perfects, 'shore,' 'share,' 'shred.'

'Shire' is a district in England, as it is separated from the rest; a 'share' is a portion of anything thus divided off; 'sheers' are instruments effecting this process of separation; the 'shore' is the place where the continuity of the land is interrupted or separated by the sea; a 'shred' is that which is 'shered' or shorn from the main piece; a 'sherd,' as a pot-'sherd,' (also pot-'share,' Spenser,) that which is broken off and thus divided from the vessel; and these which I have adduced by no means exhaust this group or family of words, though it would take more time than I can spare to put some other words in relation with it.

"But this analysing of groups of words for the detecting of the bond of relationship between them, and the one root out of which they all grow, is a process which may require more etymological knowledge than you possess, and more helps from books than you can always expect to command. There is another process, and one which may prove no less useful to yourselves and to others, which will lie more certainly within your reach. It will often happen that you will meet in books, sometimes in the same book, and perhaps in the same page of this book, a word used in senses so far apart from one another, that it will seem to you at first sight almost absurd to assume as possible that there can be any bond of connection between them. Now when you do thus fall in with a word employed in these two or more senses seemingly far removed from one another, accustom yourselves to seek out the bond which there certainly is between these its several uses. This tracing of that which is common to and connects all its meanings can of course only be done by getting to its heart, to the seminal meaning, from which, as from a fruitful seed, all the others unfold themselves; to the first link in the chain, from which every later one, in a direct line or a lateral, depends. And we may proceed in this investigation, certain that we shall find such, or at least that such there is to be found. For this we may start with, as being lifted above all doubt, (and the non-recognition of it is *the* great fault in Johnson's Dictionary,) that a word has originally but one meaning, and that all the others, however widely they may diverge from one another and seem to recede from this one, may yet be affiliated upon it, may be brought back to the one central meaning, which grasps and knits them all together; just as the races of men, black, white, and red, despite of all their present diversity and dispersion, have a central point of unity in their first parents.

"Let me illustrate what I mean by two or three familiar examples. Here is the word 'post;' how various are the senses in which it is employed; 'post'-office; 'post'-haste; a 'post' standing in the ground; a military 'post;' an official 'post;' to 'post' a leger. Might one not at first presume it impossible to bring all these uses of 'post' to a common centre? Yet indeed, when once on the right track, nothing is easier; 'post' is the Latin 'positus,' that which is *placed*; the piece of timber is 'placed' in the ground, and so a 'post;' a military station is a 'post,' for a man is 'placed' in it, and must not quit it without orders; to travel 'post,' is to have certain relays of horses 'placed' at intervals, that so no delay on the road may occur; the 'post'-office is that which avails itself of this mode of communication; to 'post' a leger is to 'place' or register its several items.

"Or take the word 'stock;' in what an almost infinite number of senses it is employed; we have live 'stock,' 'stock' in trade, the village 'stocks,' the 'stock' of a gun, the 'stock'-dove, the 'stocks' on which ships are built, the 'stock' which goes round the neck, the family 'stock,' the 'stocks,' or public funds, in which money is invested, and other 'stocks' very likely besides these. What point in common can we find between them all? This, that they are all derived from, and were originally the past participle of 'to stick,' which as it now makes 'stuck,' made formerly 'stock,' and they cohere in the idea of *fixedness*, which is common to every one. Thus the 'stock' of a gun is that in which the barrel is fixed; the village 'stocks' are those in which the feet are fastened; the 'stock' in trade is the *fixed** capital; and so, too, the 'stock' on the farm, although the fixed capital has there taken the shape of horses and cattle; in the 'stocks,' or public funds, money sticks fast, inasmuch as those who place it there cannot withdraw or demand the capital, but receive only the interest; the 'stock' of a tree is fast set in the ground; and from this use of the word it is transferred to a family; the 'stock' or 'stirps' is that from which it grows, and out of which it unfolds itself. And here we may bring in the 'stock'-dove, as being the 'stock' or 'stirps' of the domestic kinds. I might group with these, 'stake' in both its spellings; a 'stake' in the hedge is stuck and fixed there; the 'stakes' which men wager against the issue of a race are paid down, and thus fixed or deposited to answer the event; a beef-'steak' is a piece of meat so small that it can be stuck on the point of a fork [?]; with much more of the same kind."—Pp. 184—189.

Then follows an illustration of the old English word *quick* in the Creed—"the quick and the dead"—which might have been greatly enriched by its Yorkshire and North-of-England representative, *wick*, apparently unknown to Mr. Trench and his Hampshire pupils. A hedge is in Yorkshire planted with *wicks*; a lad sent on a message is told to be *wick*; a person recovering from sickness is quite *wick* again; and in country churches the Creed is doubtless responded to with all solemnity by many a rustic, "Thence he shall come to judge the *wick* and the dead."

One other illustration we long to supply for the fourth edition, this being the third. The name "alligator" is adduced as shewing

— "the popular birth of a multitude of words, and those the most genuine, which rise up in a language; an example also of the manner in which at some periods of its growth everything turns to good, so that mistakes and errors, misshaping, and it would seem marring a word at its first formation, yet do not hinder it from forming a worthy portion of the after tongue. When the alligator, this ugly crocodile of the new world, was first seen by the Spanish discoverers, they called it, with a true insight into its species, 'el lagarto,' or 'the lizard,' as being the largest of that species to which it belonged. In Sir W. Raleigh's *Discovery of Guiana*, the word still retains this its Spanish form. Sailing up the Orinoco, 'We saw in it,' he says, 'divers sorts of

* The economist calls this *circulating* capital, but stock notwithstanding.

strange fishes of marvellous bigness, but for *lagartos* it exceeded; for there were thousands of these ugly serpents, and the people call it, for the abundance of them, the river of *lagartos*, in their [the Spanish] language.' We can perfectly explain the shape which afterwards the word assumed, by supposing that English sailors who brought home the word, and had continually heard, but may probably have never seen it written, blended, as has not unfrequently happened, the Spanish article 'el' with the name, and thus from this absorption of the article it acquired the shape in which we possess it now. In Ben Jonson, who writes '*aligarta*,' we see the word in the process of its transformation." Pp. 117, 118.

In a note he adds—"I cannot remember any other examples of this curious absorption of the article in English, though probably there are such." Indeed there are. *Alpaca*, one of the South-American camels, is properly *the Paca*; not to mention *El Dorado*, written separately, yet never separated in speech, for we say *an El-Dorado*, not *a Dorado*; and *the Alcoran*, once much more commonly said than *the Koran*.

A most righteous protest is entered against the *Phonetic Spelling reform*,—"a proposal, in brief, that the educated should, of free choice, place themselves in the conditions and under the disadvantages of the ignorant and uneducated, instead of seeking to elevate these last to theirs."

"Having these convictions in regard of the advantage of following up words to their sources, of 'deriving' them, that is, of tracing each little rill to the river from which it was first drawn, let me here observe, as something not remote from our subject, but, on the contrary, directly bearing upon it, that I can conceive no method of so effectually defacing and barbarizing our English tongue, no scheme that would go so far to empty it, practically at least and for us, of all the hoarded wit, wisdom, imagination, and history which it contains, to cut the vital nerve which connects its present with the past, as the introduction of the scheme of 'phonetic spelling,' which some have lately been zealously advocating among us; the principle of which is that all words should be spelt according as they are sounded, that the writing should be, in every case, subordinated to the speaking.

"The tacit assumption that it ought so to be is the pervading error running through the whole system. But there is no necessity that it should; every word on the contrary has *two* existences, as a spoken word and a written; and you have no right to sacrifice one of these, or even to subordinate it wholly, to the other. A word exists as truly for the eye as for the ear, and in an highly advanced state of society, where reading is almost as universal as speaking, as much perhaps for the first as for the last. That in the *written* word moreover is the permanence and continuity of language and of learning, and that the connexion is most intimate of a true orthography with all this, is affirmed in our words '*letters*,' '*literature*,' '*unlettered*,' even as in other languages by words entirely corresponding to these.

"The gains consequent on the introduction of such a change as is proposed would be insignificantly small, while the losses would be enor-

mously great. The gains would be the saving of a certain amount of labour in the learning to spell; an amount of labour, however, absurdly exaggerated by the promoters of the scheme. This labour, whatever it is, would be in great part saved, as the pronunciation would at once put in possession of the spelling; so far as spelling or orthography could then be said to exist. But even this insignificant gain would not long remain, seeing that pronunciation is itself continually altering; custom is lord here for better and for worse; and a multitude of words are now pronounced in a different manner from that of an hundred years ago, so that, ere very long, there would again be a chasm between the spelling and pronunciation of words;—unless indeed the former were to vary, as I do not see well how it could consistently refuse to do, with each variation of the latter, reproducing each one of its barbarous or capricious alterations; which thus, it must be remembered, would be changes not in the pronunciation only, but in the word itself, for the word would only exist as a pronounced word, the written being a mere shadow of this. When these had multiplied a little, and they would indeed multiply exceedingly, so soon as the barrier against them which now exists was removed, what the language would ere long become, it is not easy to guess.

“This fact, however, though alone sufficient to show how little the scheme of phonetic spelling would remove even those inconveniences which it proposes to remedy, is only the smallest objection to it. The far deeper and more serious one is, that in innumerable instances it would obliterate altogether those clear marks of birth and parentage, which, if not all, yet so many of our words bear now upon their very fronts, or are ready, upon a very slight interrogation, to declare to us. Words have now an ancestry; and the ancestry of words, as of men, is often a very noble part of them, making them capable of great things, because those from whom they are descended have done great things before them; but this would deface their scutcheon, and bring them all to the same ignoble level. Words are now a nation, grouped into tribes and families, some smaller, some larger; this change would go far to reduce them to a promiscuous and barbarous horde. Now they are often translucent with their idea, as an alabaster vase is lighted up by a lamp placed within it; in how many cases would this inner light be then quenched. They have now a body and a soul, and the soul looking through the body; oftentimes then nothing but the body, not seldom nothing but the carcase, of the word would remain. Both these objections were urged long ago by Bacon, who characterizes this so-called reformation, ‘that writing should be consonant to speaking,’ as ‘a branch of unprofitable subtlety;’ and especially urges that thereby ‘the derivations of words, especially from foreign languages, are utterly defaced and extinguished.’”—Pp. 179—182.

Here is a fair hit at the Quaker prudery about words:

“It must then be esteemed a piece of ethical prudery, and an ignorance of the laws which govern words and their uses, when the early Quakers refused to employ the names commonly given to the days of the week, and substituted for these, ‘first day,’ ‘second day,’ and so on. This they did, as is well known, on the ground that it became not Christian men to give so much sanction to idolatry as was involved in

the ordinary style—as though every time they spoke of Wednesday they would be doing some honour to Woden, of Thursday to Thor, of Friday to Freya, and thus with the rest. But these names of the days of the week had long left their etymologies behind, and quite disengaged themselves from them. Moreover, had these precisians in speech been consistent, they could not have stopped where they did; every new acquaintance with the derivation or primary use of words would have entangled them in new embarrassment, would have required them still further to purge their vocabulary. ‘To charm,’ ‘to bewitch,’ ‘to fascinate,’ ‘to enchant,’ would have been no longer lawful words for those who had outlived the belief in magic, and in the power of the evil eye; nor ‘lunacy,’ nor ‘lunatic,’ for such as did not consider that the moon had anything to do with mental unsoundness; nor ‘panic’ fear, for those who believed that the great *Pan* was indeed dead. Nay, they must have found fault with the language of Holy Scripture itself; for in the New Testament there is a word in very honourable use, expressing a function that might be exercised by the faithful, that, namely, of an interpreter, which word is yet directly derived from *Hermes*, an heathen deity, and a deity who did not, like Woden, Thor and Freya, pertain to a long extinct mythology, but to one existing at that very moment in its strength. And how was it, we may ask, that Paul did not protest against a Christian woman retaining the name of *Phœbe*, (Rom. xvi. 1), a goddess of the same mythology?”—Pp. 93, 94.

Had it come within the scope of our author's illustrations, he would doubtless have called it prudery to scruple, as our “Friends” do, the violation of grammatical *number*, while outraging both *case* and *person*, in such current phrases as, How does thee do? Thee knows. Thee sees. Will thee come? &c.

We have already mentioned the theological and ecclesiastical turn of many parts of this interesting and charming book. It is natural that we should find these its least satisfactory parts; and our conscientious demur to the soundness of certain etymological arguments of a theological bearing, is a practical caution against pressing such arguments too closely on other occasions of less serious import. Thus—to take an indifferent example first—on the substitution of the name *Anglia* or *Angle-land*, (thence *England*), for that of *Britain*, Mr. Trench argues thus:

“How significant a fact, that the invading German tribes, which had hitherto been content to call themselves according to the different provinces or districts which they occupied, should have now felt that they needed, and out of that need should have given birth to, a name common to and including the whole land. Was there not here a sign that the sense of unity, of all making up one corporate body, one nation, was emerging out of the confusion of the preceding period of the Heptarchy? We know from other sources that Egbert was the first who united the different kingdoms of the Heptarchy under his single sceptre; the first in whom the nation was knit together into one. How instructive to find a name which should be the symbol of unity, coming to the birth at this very moment. In respect too of the relations between themselves of the two most important tribes which had settled in this island, the

Angles and the Saxons (the Jutes were too few to contend for the honour), it is assuredly a weighty fact that it was the Angles alone from whom, though numerically inferior, the new appellation was derived. Doubtless a moral or political predominance of this tribe, probably a political founded on a moral, asserted itself in this fact. We are the less inclined to attribute it to accident from the circumstance that, in the phrase 'Anglo-Saxons' (Angli-Saxones), a term which is no modern invention of convenience, as is sometimes erroneously asserted, but is of earlier use even than Anglia, the Angles have again the precedence, and the Saxons only follow."—Pp. 102, 103.

Have we any sufficient proof of the moral or political predominance here inferred to have been possessed by the East Anglians? Does not such predominance rather seem to have belonged to Wessex and Mercia? Surely it cannot be regarded as proved by the precedence of *Anglo* in *Anglo-Saxon*. We had better regard this as an accident of language, or leave it unexplained, than *make* a history in order to account for it. The "sense of unity," too, seems sentimental rather than historical, as ascribed to the discordant elements of the Heptarchy.

In the chapter on the "Morality in Words," we find, if we mistake not, conclusions quite as unwarranted as the above, and yet more seriously objectionable. Our author traces the "tokens of sin in language" as being far more prevalent than the contrary symptoms, while, however, granting that some words (though not so many) have been ennobled instead of degraded by practice. He says, man is of a divine birth and stock, and we need no more than his language to prove it. He says also, man has fallen and deeply fallen; and his language, more than scripture and sermons, proves this too. The latter class of intimations are set forth in a somewhat exaggerated manner.

"It needs no more than to open a dictionary, and to cast our eye thoughtfully down a few columns, and we shall find abundant confirmation of this sadder and sterner estimate of man's moral and spiritual condition. How else shall we explain this long catalogue of words, having all to do with sin, or with sorrow, or with both? How came they there? We may be quite sure that they were not invented without being needed, that they have each a correlative in the world of realities. I open the first letter of the alphabet; what means this 'Ah,' this 'Alas,' these deep and long-drawn sighs of humanity, which at once we encounter there? And then presently follow words such as these, Affliction, Anguish, Assassin, Atheist, Avarice, and twenty more—words, you will observe, for the most part not laid up in the recesses of the language, to be drawn forth and used at rare opportunities, but occupying many of them its foremost ranks. And indeed, as regards abundance, it is a melancholy thing to observe how much richer is every vocabulary in words that set forth sins, than in those that set forth graces. When St. Paul (Gal. v. 19—23) would put these against those, 'the works of the flesh' against 'the fruit of the Spirit,' those are seventeen, these only nine; and where do we find in Scripture such

lists of graces, as we do at 2 Tim. iii. 2, Rom. i. 29—31, of their opposites?"—Pp. 28, 29.

Now, surely this dictionary and vocabulary work is rather idle. Or we might ask in our turn, What means this "Ah," and this "Alas,"—and answer, They are the gracious sighs of virtue over vice, testifying to the former as pronouncing its sorrowful, yet not hopeless, judgment upon the latter. They bespeak not the acquiescence of our nature in the sad things over which it thus mourns, but quite the reverse. And St. Paul's enumeration of seventeen works of the flesh and only nine fruits of the spirit,—is this to be seriously analyzed? Why, if we give the same expansion and particularity to the latter that St. Paul has happened to do to the former, we may soon make seventeen at least, and restore the balance, as any one may find by setting down the nearest opposites to the seventeen vices enumerated. Let us try. The seventeen works of the flesh enumerated are: (1) Adultery, (2) fornication, (3) uncleanness, (4) lasciviousness, (5) idolatry, (6) witchcraft (poisoning, rather), (7) hatred, (8) variance, (9) emulations (or rivalries), (10) wrath, (11) strife, (12) seditions, (13) heresies (separations and divisions), (14) envyings, (15) murders, (16) drunkenness, (17) revellings. Cannot we find seventeen opposite "fruits of the spirit"? (1) Conjugal fidelity, (2) chastity, (3) purity, (4) delicacy, (5) spiritual worship, (6) abstinence from forbidden arts, (7) love, (8) peace, (9) sympathy, (10) mildness, (11) meekness, (12) unity, (13) concord, (14) disinterestedness, (15) benevolence, (16) sobriety, (17) temperance. St. Paul has, indeed, summed up all these and others in nine words: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. And we might sum up the seventeen in nine very easily, as we can expand the nine into seventeen. This is word-trifling, assuredly, and quite beneath the usual grasp of Mr. Trench's powerful and well-furnished mind.

Many words, we are told, "men have dragged downwards with themselves, and made partakers more or less of their own fall. Having originally an honourable significance, they have yet, with the deterioration and degeneration of those who used them, deteriorated and degenerated too." (P. 30.) Instances are suggested in *knave* (originally meaning lad), *villain* (peasant), *boor* (farmer), *varlet* (serving-man), *churl* (a strong fellow), *conceits*, not originally conceited; *officious*, once referring to offices of kindness, not of meddling, &c. Does the history of such words really bear out the argument? The words once equivalent to lad, peasant, serving-man, have degenerated "with the degeneration of those who used them," into the modern knave, boor and varlet. We confess we see nothing in this process beyond the law of aristocratic thought. It is an illustration of the old feudalism of our country; but not (so far as we can see) of any progressive deterioration of the feudal lords. "Conceits," now used in *malam*

partem, would, if we strain it hard, shew the reverse of degradation on the part of those who have modified the use of it, proving that they have reached a greater simplicity of thought and manners, or a sterner code of morals, from the elevation of which they now condemn as trifling and wrong what once was deemed pretty and playful. For it is plain that the moral of the word is to be judged *ex animo imponentis* as it were; and thus the degradation of its meaning may be a sign of the exaltation of the general mind of society. This principle Mr. Trench seems to have left unnoticed. Of course we do not mean to argue that such a great moral conclusion can fairly be drawn, either one way or the other, from the degradation of the word "conceit;" but to shew rather the danger of urging such verbal arguments too far, whether in connection with the morality in words, or any other inferences from them. Equally strained, we think, is the following, on the national character of the Italians:

"On the other hand, we cannot wonder that Italy should have filled our Great Exhibition with beautiful specimens of her skill in the arts, with statues and sculptures of rare loveliness, but should only rivet her chains the more closely by the weak and ineffectual efforts which she makes to break them, when she can degrade the word 'virtuoso,' or 'the virtuous,' to signify one accomplished in painting, music, and sculpture, such things as are the ornamental fringe of a nation's life, but can never be made, without loss of all manliness of character, its main texture and woof—not to say that excellence in these fine arts has been in too many cases divorced from all true virtue and worth. And what shall we say concerning the uses to which she turns her 'bravo'? The opposite exaggeration of the ancient dwellers in Italy, who often made 'virtus' to signify warlike courage alone, as if for them all virtues were included in this one, was at all events more tolerable than this; for there is a sense in which a man's 'valour' is his value. How little, again, the modern Italians live in the spirit of their ancient worthies, or reverence the greatest among them, we may argue from the fact that they have been content to take the name of one among their noblest, and degrade it so far that every glib and loquacious hireling who shows strangers about their picture galleries, palaces and ruins, is termed by them a 'Cicerone,' or a Cicero!"—Pp. 57, 58.

Why did not Mr. Trench add that the customary use of the names Cæsar and Pompey for English bull-dogs, is the deliberate judgment of the English nation upon the brutality of the ancient Romans? Equally curious is this *degradation* of great names by us with that of Cicero by the Italians; yet the facts by no means justify any serious moral judgment on national character. The modifications of meaning which a word undergoes are generally traceable throughout its history, whether that modification be in the way of generalizing what was at first specific, or of restricting what was general—whether an accidental meaning grows into the permanent, or whether the moral import of the word becomes exalted or degraded by usage. But to decide in each case *why*

the specific became generalized or the general became restricted, why the accidental swallowed up the first essential, and why the moral import became raised in one instance or lowered in another, is going beyond the task usually undertaken by scientific etymologists. Some forms of speech, indeed,—idioms more frequently than words—do bear upon them the indelible marks of a moral import; and we suggest, in conclusion, two such broad intimations of man's innate sense of his own heavenly origin and aspiration—two unmistakeable protests of human language against all doctrines tending to human degradation. The name *Man* has never lost its dignity in human speech, though it has in certain church creeds. "A man's a man for a' that," is the British "Homo sum, nihil humanum a me alienum puto;" or rather, the words of Burns bespeak the native dignity, as those of Terence the native goodness, of the human being. Each has its response in the depths of our consciousness. "Manly conduct" is always used in a good sense. We speak of "manly virtues," but never of "manly vices." By "manly weaknesses" we mean those susceptibilities which endear but do not degrade.

And in the same spirit, with the same implied consciousness of the innate worth of the human soul, we say, as Christ said in his parable, of the penitent offender, that he "comes to himself." Why does *coming to himself* mean returning to *virtue*, if the original self is corrupt? It is not only good English, but good Latin, good Greek, good French, German, Italian; perhaps it is good in universal grammar, because it is good in ethics, to say of the sinner repenting and returning, "he came to himself." The next edition of Mr. Trench's book would be greatly enriched, in its chapter on the Morality in Words, by this inspiring counterpoise to its studiously chosen illustrations of the degradation of mankind, and of their language as betokening it.

E. H. H.

CALVIN.

CALVIN's mind was throughout a reflective and a political one. Speculating one-sidedly and conventionally, although with Romanic acuteness and French neatness, on the Divine foreknowledge, he produced a system in which the impartial philosopher can only see the distortion of a reflective mind of the deepest ethical earnestness, but overpowered by the logical consequences of Divine necessity, and untouched in this reflection by the central thought of Christianity, eternal love.—*Bunsen's Hippolytus*, II. 195.

DR. JOHNSON AND DR. PRIESTLEY.

OF Dr. Johnson's bigotry in both religion and politics it is unnecessary to adduce proofs. Coarse and unbecoming a good man it confessedly was. There are, however, one or two things imputed to him by his biographer and his biographer's editor, of which we hope to prove him innocent. Boswell tells us that in Wiltshire Dr. Johnson attended some experiments that were made by a physician at Salisbury on the new kinds of air. In the course of the experiments, frequent mention being made of Dr. Priestley, Dr. Johnson knit his brows, and in a stern manner inquired, "Why do we hear so much of Dr. Priestley?" He was very properly answered, "Sir, because we are indebted to him for these important discoveries." On this, Dr. Johnson appeared well content, and replied, "Well, well, I believe we are, and let every man have the honour he has merited." This anecdote is interesting, and shews the Dr. receiving not ungracefully a rebuke for a petulant outbreak of bigotry, and admitting the merits of one whom on political and religious grounds he disliked. To that portion of his text which relates this anecdote, Boswell appended a virulently offensive note, justifying his hero's dislike of Priestley. After some coarse abuse of him as a writer, than whom no one had "been suffered to publish more pernicious doctrines," Boswell proceeds thus: "My illustrious friend was particularly resolute in not giving countenance to men whose writings he considered as pernicious to society. I was present at Oxford when Dr. Price, even before he had rendered himself so generally obnoxious by his zeal for the French Revolution, came into a company where Johnson was, who instantly left the room. Much more would he have reprobated Dr. Priestley."

We shall presently adduce evidence of a satisfactory kind in disproof of this story. A story, attributing a similar ebullition of bigotry on the part of the Dr. against Dr. Priestley, was published in a letter to the Public Advertiser for Saturday, Aug. 18, 1792, signed *Causidicus*, in these words:

"It is reported in Eusebius that the apostle St. John, going one day into a public bath, saw Cerinthus there, one of the first opposers of the divinity of the Saviour and depravers of the gospel. The apostle instantly retreated at the sight of so abandoned an infidel, with the strongest marks of abhorrence and indignation in his countenance. Dr. Johnson being on a visit to Pembroke College, Priestley's arrival was announced; the moment Johnson saw him enter, he retired with the greatest precipitation, impressed, no doubt, with the same ideas as the apostle at the sight of Cerinthus. On the above anecdotes, the following lines are built:

"John saw Cerinthus in the bath; he saw
The monster, and lo! instant did withdraw;

Dreading lest heaven should sudden vengeance send
 To crush the wretch who durst the *Christ deny*,
 And God the Father in the Son defy.
 Johnson saw Priestley; saw, and big with ire
 Behold the good old man with speed retire;
 Fearing, no doubt, some sad, tremendous doom,
 With such a rank blasphemer in the room.
 The apostle and the sage both felt the same:
 What honest Christian can the conduct blame?"

For the story of *Causidicus* there is not the smallest foundation. In his Appeal to the Public on the Riots of Birmingham (Works, XIX. 502), Dr. Priestley says, "In fact, we were never at Oxford at the same time, and the only interview I ever had with him was at Mr. Paradise's, where we dined together at his own request. He was particularly civil to me, and promised to call upon me the next time he should go through Birmingham. *He behaved with the same civility to Dr. Price when they supped together at Dr. Adams's at Oxford.* Several circumstances," Dr. Priestley adds, "shew that Dr. Johnson had not so much of bigotry at the decline of life as had distinguished him before."

Considering the intimate relations that existed between Drs. Price and Priestley, the testimony of the latter to Dr. Johnson's courtesy to his friend, may be regarded as decisive against Boswell's story respecting Johnson's behaviour to Price at Oxford.

Dr. Priestley's candid estimate of Johnson is remarkably confirmed by a passage in Boswell himself. "A friend was one day, about two years before his death, struck with some instance of Dr. Johnson's great candour. 'Well, Sir,' said he, 'I will always say that you are a very candid man.' 'Will you?' replied the Doctor; 'I doubt, then, you will be very singular. But indeed, Sir,' continued he, 'I look upon myself to be a man very much misunderstood. I am not an uncandid, nor am I a severe man. I sometimes say more than I mean in jest, and people are apt to believe me serious; however, I am more candid than I was when I was younger. *As I know more of mankind, I expect less of them, and am ready now to call a man a good man upon easier terms than I was formerly.*"

In his edition of Boswell, Mr. Croker has thought proper to endorse Boswell's vituperative note. The new edition by Mr. Croker professes to be thoroughly revised, and the editor intimates that many of the old notes are altered and improved, and some new ones are introduced. The notes respecting Priestley and Price, unjust alike to them and to Dr. Johnson, remain uncorrected. It becomes, therefore, important that the evidence on this subject should be distinctly replaced before the public eye. Mr. Croker professes to have weighed it, and to have come to the conclusion that Boswell was right in his statement. The witnesses whom we design to call will prove that Mr. Croker is a sorry judge, and will confirm Mr. Macaulay's heavy, but not

undeserved, censure of the notes, that they "absolutely swarm with misstatements, into which the editor never would have fallen if he had taken the slightest pains to investigate the truth of his assertions, or if he had even been well acquainted with the book on which he undertook to comment."

Dr. Parr is the first witness we shall call. He had been reproached for holding intercourse with Dr. Priestley. In a pamphlet published soon after the Birmingham riots, he wrote thus:

"In the name of common sense, then, and of common humanity, let me ask, can the unlettered and therefore the prejudiced classes of mankind, be privileged to prescribe the bounds of social intercourse to enlightened men, who, from the very circumstance of being enlightened, are most qualified to assist others in emerging from the gloom of ignorance, and in shaking off the fetters of every unsocial and unchristian antipathy? *Did not Dr. Johnson himself endure, and, as I am told, almost solicit, an interview with Dr. Priestley*, whose tenets he openly reprobated, and whose sect he derided, too coarsely as I think, and too indiscriminately? Instead of shunning contagion from the presence of a polemic, who had 'blown with a louder blast than his fellows the horn of battle,' did not Professor White converse with him easily and amicably when they met at the great armoury of heresy in St. Paul's Churchyard? Did not the Dean of Christ Church, with his usual sagacity and good-humour, call Dr. Priestley 'a Trinitarian in politics, and an Unitarian in religion,' when they saw each other at Oxford? Did not Mr. Burke himself visit Dr. Priestley at Birmingham? Yes. These great and worthy men did not think it inconsistent with the purity of their faith, or the dignity of their stations, to interchange the courtesies of gentlemen and of scholars with Dr. Priestley."—Parr's Works, III. 280, 281.

Boswell replied to Dr. Parr, and denied that Dr. Johnson "not only endured, but almost solicited, an interview with Dr. Priestley."

It is remarkable that, in the defence of his statement, Dr. Parr did not quote the passage from the "Letter" of Dr. Priestley which we have quoted above. This is decisive of the case; for Dr. Priestley states distinctly that his dining with Dr. Johnson at the table of Mr. Paradise was "at his own request." Dr. Parr confirms his statement by his recollections of a conversation held with Dr. Priestley.

"I asked Dr. Priestley if he had ever seen Dr. Johnson. He said, 'Yes, once.' I then asked how the interview came about. He said, that knowing Dr. Johnson's prejudices against himself, he had never sought that interview; and that he met Dr. Johnson under the idea that Dr. Johnson wished to see him. I afterwards asked how Dr. Johnson behaved to him; and his answer

was, 'that Dr. Johnson's behaviour was very civil, and seemed to him even respectful.' * * * I particularly remember Dr. Priestley's use of the word *respectful*; it is so marked a word from so plain a man," &c. &c.—*Gentleman's Magazine*, March, 1795.

To confirm Dr. Parr's evidence respecting this conversation with Priestley, which took place in 1790, the host of the day (E. Johnstone) might be called, but it is not necessary.

We next call a common friend of Parr and Priestley, Mr. Edward Bearcroft, who states,

"In April or May last (1794), I heard Dr. Priestley remind Mr. Paradise of the particular civility with which, according to his account, Dr. Johnson had behaved towards him (Dr. Priestley), when they formerly dined together at the house of Mr. Paradise. I will, moreover, add, that having mentioned the subject this afternoon to Mr. Paradise, he told me, that, though he did not clearly recollect the motive by which he had been induced to bring Dr. Johnson and Dr. Priestley together, he very well remembered Dr. Johnson's having been previously informed that Dr. Priestley would be one of the company, and his having manifested great civility to the latter upon that occasion."

The last witness we have to call is another common friend of Parr and Priestley, Mr. Samuel Rogers. He alleges,

"I heard of the interview between Dr. Johnson and Dr. Priestley, from Dr. Priestley himself. I have heard it mentioned more than once. I understood that it was not solicited by Dr. Priestley, and that, if any overture was made for that purpose, it came from Dr. Johnson. I found that Dr. Priestley thought Dr. Johnson's behaviour such as it ought to have been from one man of letters to another. Johnson was very civil."

The evidence now adduced vindicates Dr. Johnson from the foul blot on his manners and his Christian charity which Boswell and his editor have agreed to cast upon him.

When Dr. Parr wrote, Dr. Priestley was an exile. The cautious way in which Messrs. Parr, Johnstone, Bearcroft, Paradise and Rogers, state their recollections of a transaction which happened more than five years previously, is in remarkable contrast to the blundering dogmatism of Boswell and Croker. Had Dr. Parr remembered Priestley's positive statement on the subject of the interview (written, it will be remembered, when the circumstances were recent), he would not have felt it necessary to make this qualification of his statement: "Should Mr. Boswell be pleased to maintain, that Dr. Johnson rather *consented* to the interview than *almost solicited* it, I shall not object to the change of expression." In other respects, Dr. Parr sums up the evidence with judicial exactness:—"The dispute now lies between Mr. Boswell and Dr. Priestley; between firm belief upon the one hand, and positive assertion on the other; between Mr.

Boswell's inference from his knowledge of Dr. Johnson's general disposition, and Dr. Priestley's account of Dr. Johnson's behaviour in a particular case. * * * If Dr. Johnson met Dr. Priestley; if he previously knew that he was to meet him; if, upon meeting him, he behaved to Dr. Priestley with particular civility, he did what Mr. Boswell represents as unlikely and indeed unfit to have been done by so exact and inflexible a moralist, towards a writer whose opinions he thought pernicious to society."

We now ask attention to Mr. Croker's note. He first alleges that the evidence adduced by Dr. Parr in support of his assertion, "really contradicted him," and then, noticing Dr. Parr's proposed qualification (which we have shewn was not required), he says that it "does little credit either to his accuracy or his candour;" and adds, that the mode of expression was a disingenuous surrender of the whole question, leaving Dr. Parr without a shadow of excuse for his misrepresentation."

We know not whether more to wonder at the audacity or mendacity of this criticism; but as the subject of it was, when it was first published, "where the wicked cease from troubling, and the weary are at rest," we give the palm to the latter quality. Had Mr. Croker not alluded to the correspondence in the *Gentleman's Magazine*, we might have conceived his misstatement arose from ignorance. He avails himself of Dr. Parr's candid but unnecessary admission, and then accuses him of inaccuracy, want of candour, and even wilful misrepresentation.

There is, unfortunately, still a reading, or at least a book-buying, class to whom political and theological misrepresentation is not unacceptable, who may save Mr. Murray from the inconvenient consequences of having risked another edition of Croker's Boswell, although the fact that the market price of the volume is already reduced one-sixth is perhaps one indication that not quite in vain did Mr. Macaulay expose some of its innumerable blunders. But the time will come, however distant it may now appear to be, when Dr. Priestley will rank far higher in the estimation of the wise and good than his great contemporary, and when writers like Croker, who applaud Johnson's bigotry, will be saved from contempt only by being consigned to oblivion.

PURITAN LADIES.

It was the ancient usage of the Church of England for women who came to be churched to come veiled. In James I.'s reign, an order to this effect was made by the Chancellor of Norwich, plainly because the Puritan ladies thought it superstitious, and made it a point of conscience to show their faces. One who refused to conform was excommunicated for contempt, prayed for a prohibition, and was refused one on the ground of ancient usage.—*Southey's Commonplace-Book*, III. 124.

CORRESPONDENCE.

LEGALITY OF REMOVING THE COLLEGE FROM MANCHESTER.

SIR,

As one deeply interested in the prosperity of our denomination of Protestant Dissenters, and as a Trustee of Manchester New College, I ask permission to make a remark or two on a portion of the Address of the Committee quoted in your last No. In reference to the proceedings in the Court of Chancery, the Committee say,—“The question thus raised is not whether the late resolution was expedient or not; it involves a still more important question, whether the present and future generations of Trustees shall enjoy the same power of determining the locality of the College which has been exercised by their predecessors, or shall be bound to maintain, under all circumstances of success or failure, a Literary, Scientific and Theological College in Manchester.”

The College has been removed from Manchester but once, at a time when, through difficulties as to management, finances and discipline, the arrangements for the conduct of the institution had been suspended; when no one in Manchester would undertake the responsibility of carrying it on; when no one competent to conduct it could be induced to remove thither for the purpose; whilst Mr. Wellbeloved, whose pre-eminent qualifications were admitted, was willing to make the attempt at York.

The attempt to break up the institution in 1853, when provided with an adequate staff of admirably qualified Professors, and discharging, to the utmost that circumstances will permit, its proper duties, in the face of a strong and influential amount of opinion in favour of its maintenance at Manchester, is certainly not an exercise of the same power as that which was exercised in 1803.

Neither is the question at issue whether the Trustees shall be bound to continue, under all circumstances of success or failure, a Literary, Scientific and Theological College in Manchester. The resolution of which Mr. Aspinall Turner and Mr. Wood gave notice for the meeting of Trustees in December, 1851, is to the effect that it be an instruction to the Committee, in accordance with the original foundation of Manchester College, to continue to provide the means of theological and general education for ministers and laymen to such extent as the means at their disposal may enable them to do, with especial care to provide instruction particularly in those branches of education which the Owens College may not be likely adequately to supply. The resolution passed at the meeting of December, 1852, is to the effect that the Special Committee negotiate with University Hall, with the view more especially of providing for lay and divinity students the means of a common religious and ethical culture.

The previous resolution is much more general and comprehensive than the latter, and would include, if necessary, the higher branches of Classics and History, in which Manchester College has always maintained a distinguished reputation; but both equally include instruction for laymen and divines within the two departments of Theology and of Literature and Science.

The question really at issue is, whether the property of Manchester College is held in trust for certain objects within the kingdom generally,

or whether the application is limited to the vicinage of Manchester, and whether, consequently, the resolution of December, 1852, is or is not one which the Trustees are competent to pass, and which individual Trustees are justified in accepting. That legal obstacles to the acting upon that resolution exist, would at least appear from the opinion given by eminent authorities upon the legal case, carefully prepared in 1848 by two of the present officers of the College, that the nature and objects of the charity are purely local, as well as from the announcement made by the Committee on the 31st of December last, that it was their intention to apply for the sanction of a Court of Equity before proceeding to carry out the resolution of the Trustees in favour of the removal of the College.

As a Trustee of the property, holding the opinions which his declarations have conveyed, Mr. Wood is bound to proceed on clearly ascertained legal grounds. Should the Court of Chancery declare, in opposition to the legal opinion of 1848, that the removal to London *may* be lawfully effected, there can be no further difficulty on Mr. Wood's part in acquiescing in the decision of a majority of Trustees, however strong his opinion may be of the inexpediency of the change.

T. M. C.

MANCHESTER COLLEGE AND UNIVERSITY HALL.

SIR,

Feb. 16, 1853.

"A Trustee of Manchester College," dating his letter Jan. 10, 1853, offers some remarks in the last No. of the Christian Reformer, in correction of an assertion made at a recent meeting of the Trustees in reference to the exertions of the London Unitarians in building University Hall. I have little doubt that his deliberate, written and printed statement is literally correct, and that the extempore statement on which he remarks is literally incorrect. I do not examine this point for myself, or enter into the consideration of what constitutes a Lancashire or Cheshire man (involving questions of residence and property), or what subsequent contributions made in London may have modified the proportions of country and town support defined by your correspondent, because I think that the main object of comparing the amount of money accumulated in sixty years for Manchester New College, with the amount subscribed in one or two for University Hall, must be to shew that London may be the centre and the source of a large amount of educational zeal, as well as Manchester, and that this amount may be greatly under-estimated. As I am willing to attribute the funds of Manchester New College to Lancashire and Northern zeal, although many other parts of the country have contributed to them, I feel that it is important not to forget that the funds raised for University Hall (though also from various parts of the country) may be permitted to speak in some similar manner for the zeal of our friends in London, and those who agree with them that London is a fit locality for our College. I take it that the allusion to University Hall was meant to shew that the zeal and energy of our London friends is not exactly to be *pooh-poohed*, and that we of the North are not for ever to speak of ourselves as though we were the people, and wisdom would die with us.

A NORTHERN SHAREHOLDER IN UNIVERSITY HALL AND A
TRUSTEE OF MANCHESTER COLLEGE.

CRITICAL NOTICES.

Milton's Treatise on Christian Doctrine, compiled from the Holy Scriptures alone. Translated from the Original by Charles R. Sumner, D.D., Lord Bishop of Winchester. A new Edition, revised and corrected. London—H. G. Bohn. 1853.

THIS volume, containing the first book of the Treatise, is the fourth volume of Mr. Bohn's Standard Edition of Milton's Prose Works. Some reparation was due from this enterprising publisher for having incorporated with English theological writers that coarsest of polemics, Andrew Fuller, and in the work before us he practically makes it. In the expensive form in which Milton's late discovered Treatise was originally published, its circulation was undesirably limited. The consequence has been, that there are persons, who would resent the charge of ignorance, who have yet to be taught that Milton was an Antitrinitarian. In illustration we may mention the founders of the *Milton Club*, who, if they apply to the books of their library the same test which they exact from their members, and reject those which are not (in their abuse of the word) "evangelical," must be content with an imperfect set of the works of the illustrious man whose name they dishonour by applying it to a narrow and exclusive institution. Another illustration has within the last few weeks occurred in the city of Chester, where the editor of one of the two newspapers treated with insolent incredulity a public assertion by Rev. James Malcolm, that Milton, Locke, Newton, Priestley and Channing, were not believers in the doctrine of the Trinity. We hail, therefore, this cheap reprint by Mr. Bohn with satisfaction, and rejoice that it will partake of the wide circulation which the other volumes of the Standard Library have obtained. It is now twenty-eight years since Milton's Treatise, in the accurate Translation of it by Dr. Sumner, was published. The editor was at that time only Librarian to George IV. and Prebendary of Canterbury. We are glad to perceive that the higher title now added to the translator's name, of "Lord Bishop of Winchester," has not induced him to modify his excellent "Preliminary Observations," the moderation and (with one or two trifling exceptions) accuracy of which are entitled to higher praise. Nowhere can we point out a better statement of Milton's claims to regard as an interpreter of Scripture, than we have in Bishop Sumner's remarks: e. g.

"His epic poems afford sufficient evidence not only of extensive biblical knowledge, but of singular judgment in availing himself of the language of Scripture itself, without addition or alteration, in particular parts of his subject. There is no topic to which he refers more frequently, or with more apparent satisfaction, than to the serious turn of his early studies. In his *Apology for Smectymnus*, he speaks of the 'wearisome labours and studious watchings wherein he had spent and tired out almost a whole youth.' Again, 'care was ever had of me with my earliest capacity, not to be negligently trained up in the precepts of Christian religion.' In his treatise on Education, he mentions his 'many studious and contemplative years altogether spent in the search of religious and civil knowledge;' to which allusion is again made, with much feeling, in the *Defensio Secunda pro Populo Anglicano*. He was a proficient in the Hebrew tongue, which he strongly recommends should be gained 'at a set hour,' that the Scriptures may be 'read in their own original.'

His own knowledge of this language was probably acquired in his early youth; for in a letter to Young, written in 1625, he thanks him for his acceptable present of a Hebrew Bible—"Biblia Hebræa pergratum sane munus tuum jampridem accepi." Aubrey and others, who obtained their information from his widow, have related, that as long as he lived it was his custom to begin the day with hearing a portion of the Hebrew Scriptures, which a person was employed to read to him; and during every period of his life his Sundays were wholly devoted to theology. The importance which he attached to these pursuits is further confirmed by what Birch relates of the system pursued by him with his pupils. 'The Sunday's work for his pupils was for the most part to read a chapter of the Greek Testament, and hear his exposition of it. The next work after this was to write, from his dictation, some part of a system of Divinity, which he collected from the most eminent writers upon that subject, as Amesius, Wollebius, &c. Some account of the Treatises to which he is said to be indebted for this compilation, will be found in a note on the vii. Chap. of B. ii.

"Nourished with these studies, and imbued with a salutary abhorrence of indolence and licentious excess, the ordinary failings of youth, Milton's mind acquired from his earliest years that reverential and devotional cast which is perceptible in all his writings. In the sonnet written on attaining his three-and-twentieth year, he unfolds the principle on which he acted :

'Be it less or more, or soon or slow,
It shall be still in strictest measure, even
To that same Lot, however mean or high,
Towards which Time leads me and the will of Heaven ;
All is, if I have grace to use it so,
As ever in my great Taskmaster's eye.'

"The pious language in which, at a later period of his life, he speaks of his blindness, is not more affecting as a display of the mental consolations whereby he was supported under his personal infirmities, than characteristic of his religious feelings. * * *

"Again, in the second book of *The Reason of Church Government*, a passage occurs of singular beauty, which shews how devotedly the author was attached to the illustration of sacred subjects, whether in the works of imagination or of pure reasoning."—Pp. xviii—xx.

The Translation is said to be "revised and corrected." We have not the means at hand of comparing it with the former Translation, but we have carefully compared portions of it with the original work, and have formed a favourable impression of its general accuracy. It is sometimes characterized by unnecessary freedom. No translation is given of the word "Anglus," which follows Milton's name in the noble Dedication prefixed by him to his work "to all the Churches of Christ, and to all who profess the Christian faith *throughout the world*." This omission is as infelicitous as it is remarkable. In the fifth chapter, "of the Son of God," the Bishop translates "deitatem" by "divinity," a most inaccurate rendering, as will be perceived from the consideration that Milton, in common with all Unitarian Christians, believed in the divinity (divine inspiration) of Christ, though he renounced his deity. This chapter appears to have many additional notes, containing quotations from Allix, Hey, Wardlaw, and other orthodox writers. The simple statements of Milton's text, with its abundant scripture proofs, are in strong contrast with the controversial comments of the editor.

Bishop Sumner finds consolation, when dwelling on Milton's heresy, from the reflection that the great poet lived before Bull and Waterland, and thinks, had he benefitted by their defence of orthodox doctrine, he

might have been rescued from his Arianism. But with still greater probability may it be alleged that, had Milton lived to read Dr. John Taylor on Original Sin and the Atonement, he would have adopted opinions on this subject which, though less "orthodox," would have harmonized better with the other articles of his creed, than the statements in the *Treatise on Christian Doctrine*.

To the present edition some interesting statements are prefixed, confirming the authenticity of the Treatise, and justifying, by subsequent discoveries, some of the editor's original statements. From an original letter of Dr. Isaac Barrow, it is shewn that the Mr. Skinner who had the charge of the MS. of Milton's Treatise, was Daniel Skinner, who was a member of Trinity College, Cambridge, and in that capacity amenable to the College authorities. Dr. Barrow warns him that, if he "shall publish any writing mischievous to the Church and State," he would incur a forfeiture of his interest at Cambridge.

The other matter of the Prefix we quote in the words of Mr. Lemon, the Deputy Keeper of State Papers.

"This afternoon, Mr. Lechmere, a gentleman in this Office (who is engaged in examining and arranging an immense collection of old miscellaneous papers), brought up to me a document which he had just accidentally found amongst them. It is an original letter from Daniel Elzevir to Sir Joseph Williamson, dated at Amsterdam, in November, 1676, in which he acquaints Sir Joseph that, *about a year before, Mr. Skinner put into his hands a Collection of Letters, and a Treatise on Theology, written by the deceased Milton*, with directions to print them; but on examining the works, he (Elzevir) found many things in him which, in his opinion, had better be suppressed than divulged;—that he, in consequence, declined printing them; and that Mr. Skinner had *lately* been at Amsterdam, and expressed himself highly gratified that Elzevir had not commenced the printing of them, *and then took away the Manuscripts*.

"It is not less singular than gratifying, that the discovery of this letter so completely confirms the conjectures we had previously formed respecting the *Doctrina Christiana*; and I think you will agree with me in opinion, that this is the only link wanting in the chain of evidence to prove the authenticity of this work, and that Milton was the undoubted author of it. The letter of Elzevir, above alluded to, is undoubtedly an original, as I have carefully collated it with another letter of Elzevir's, which I fortunately have in my possession; and the writing of the two letters is perfect identity."—P. xxxvii.

We could have wished that the letter had been given. Anthony Wood informs us that Milton's theological work was in the hands of his friend Cyriac Skinner. The republican principles of Cyriac Skinner may, it is conjectured, have made him an object of suspicion, under the influence of which his papers seized by the government fell into the hands of the Secretary of State; and thus Milton's Treatise, which had been returned to him from Holland, after the ineffectual attempt to get it printed by Elzevir, became lodged in the State-Paper Office, where it was doomed to lie in obscurity for a century and a half.

Can any of our correspondents give us any information respecting the Daniel Skinner who had charge of the manuscript? In the list of Cambridge graduates, the name of Daniel Skinner is graced with an asterisk, indicating (we believe) that he was a Fellow of his College. He graduated A. B. 1673, and A. M. 1677.

The concluding volume of Mr. Bohn's edition will, we suppose, give us, in addition to the second book of the Treatise, the remaining prose

works of Milton, which will be incomplete unless they include his State Letters, of which Bishop Sumner informs us that a corrected MS. copy, differing materially from the published editions, exists in the State-Paper Office. If a carefully-compiled Index be added, the edition will deserve a place in every good library.

Observations on India. By a Resident there many Years. 8vo. Pp. 178. London—John Chapman.

WE have read this book with pleasure. The writer tells the story of what he saw in India, briefly and unaffectedly. Unencumbered by the ordinary political, aristocratic or military prejudices of Indian residents, he has an eye to see and a heart to feel for the wronged and pillaged natives. The account he gives of our government of India is not flattering to our national pride; but it is impartial in censuring Whigs and Tories alike. He thinks the government of the East-India Company far from good, but very preferable to that of the Crown. One or two extracts will shew the author's power of description.

Native Jugglers.

"I had an opportunity, shortly after my arrival here, of seeing the performances of one of those many kinds of jugglers with which India is overrun. He professed the art of enchanting snakes with his music, so that if your house and garden were infested with these reptiles, a tune from his pipe would induce them to come out of their holes to listen to him; and so rivetted would their attention be, that they would meanwhile allow him to take them up, without endeavouring to escape. As a proof of his own prowess among these creatures, he drew from out a dirty bag several of them, and with the rest the deadly Cobra, which he handled with impunity. I did not think his strains remarkably captivating; however, he piped away for a long while, and poked into many dark corners, and at last pretended he had caught one. The scene was acted with good effect; and, considering that quacks of divers kinds usually belong to most human societies, I could not but esteem my present acquaintance a harmless one. He was a strange, fantastic-looking being, wrapt up in a quantity of loose garments, which were rubbed with a red colour, resembling the 'ruddle' that they rub sheep with in some parts of England. The principal part of those who wander about the country, gaining a livelihood in this way, are faqueers, who make all sorts of preposterous vows; and the more they conduct themselves like madmen, the more they appear to be objects of awe and veneration. I met three or four of them one morning, walking, one after the other, each holding one arm in the air, as high as he could. Their nails were grown, their hair long and matted, and their faces and bodies smeared with paints, so as to make them look most demoniacal. It is said that the reverence of the natives towards these people is becoming much less than it was in the good old times; a circumstance that is not improbable."—Pp. 48, 49.

The voluntary tortures endured as expiations for sin are thus described:

"I also witnessed, while at Chinsurah, the horrible self-tortures which many of the lower orders are in the habit of inflicting upon themselves, at one of their spring festivals, called the Churruk Poojah. A crowd had assembled, in a small open space, at the outskirts of the town, and among them were several men with spears run through their tongues; others had strings, about as thick as writing quills, run through each of their sides, so as to go nearly as deep as the ribs. Two men, standing about ten yards apart, and facing each other, held the four ends of these two strings, and the victim danced

a sort of native hornpipe between them, alternately advancing and retreating from one to the other, and regardless of the strings, which raked his sides and drew fresh blood from them every time he moved. During this, an attendant kept beating the tom-tom (the native drum) loudly in his ear, evidently to keep up the excitement, that he might not fail in his task. I saw the other exhibition of people suspended by hooks stuck into their backs, the next day, but only at a distance, and I had already seen enough to prevent my wishing to be nearer."—Pp. 49, 50.

The volume contains many incidents which illustrate Scripture, such as two women grinding at a mill (p. 49); and the statement (p. 46), "Violent diseases, such as raging fevers and epilepsy, are attributed to the entrance of evil spirits or devils into the body;" and that peculiar varieties of madness are considered in the same light.

While on board ship, sailing to Bengal, our Indian Resident witnessed a singular Lascar trial for theft.

"The whole of the persons suspected were made to chew some rice and then spit it out. The spittle was afterwards examined, and an individual declared to be guilty, upon the appearances detected in his portion of it. He was accordingly tied up to be beaten; and I then remonstrated with the Captain for allowing the man to be punished upon what appeared no evidence at all. He answered me that he always let them manage their own matters among themselves, and the beating proceeded. To my surprise, in a short time the culprit confessed, and stated where the stolen property was to be found. This mode of ordeal is common among the natives of Hindostan; and I have heard Europeans attempt to account for the prevalence of it, by asserting that the saliva of the mouth is altered under the influence of fear."—P. 83.

The Religion of Good Sense. By Edward Richer, of Nantes. 12mo. Pp. 248. Belfast—Simms; London—Chapman.

Or Hudibras the poet sang,

"We grant, although he had much wit,
He was very shy of using it,
As being loth to wear it out."

A modern Butler could alone do justice to "Edward Richer, of Nantes." Boundless may be the amount of his good sense; but we are compelled to report to our readers that, after two weary hours spent in turning over the pages of this volume, we have found neither good nor common sense—save in the title-page. We have a philosophy as mysterious as that of the darkest of the schoolmen, and a theology which, though professedly new, is here and there reconcilable with the old orthodoxy. In school divinity our author is indeed another Hudibras, and, like him,

"Can twist as tough a rope of sand,
And weave fine cobwebs fit for scull
That's empty when the moon is full,
Such as take lodgings in a head
That's to be let unfurnished."

According to Mr. Richer, "the first religious books of all nations were written by extatics who enjoyed spiritual communications." The Scriptures, Jewish and Christian, are in his view hieroglyphic, and unintelligible to those who are limited to five senses. But he charitably offers to mankind the required hieroglyphic key. As a specimen of the wonders it will open to our view, we may mention his exposition of the

facts connected with the dress and food of John the Baptist in the desert. They were symbolical, strange to say, not of the doctrine of the Baptist, but of the condition of the Jews of his day. The Jews had become very material in their ideas of divine things. The camel signified natural science, and the leather of the skin signified the exterior. The Baptist's clothing, therefore, was a figure of the state of the synagogue. The perverted people were then in a state of sensual falsehood of the lowest degree, and this falsehood in the Bible is represented by locusts. The wild honey, being an emblem of natural pleasure, signifies that moral delights were unknown to them. (P. 200.) We believe illustrations of the Scripture as pertinent as this could be obtained in any quantity from any well-conducted Retreat where the hapless inmates are encouraged to use pen, ink and paper.

The "Religion of Good Sense" is the first volume of an intended series under the general title of the "Spiritual Library," designed to lead man back to God by means of CLAIRVOYANCE and MESMERISM. The latter, we are told, was practised by our Lord and his apostles. It is a "spiritual medicine." We are further told, and shall not dispute the proposition, that it requires "faith on the part of the patient before anything of importance can be effected."

The Colloquies of Edward Osborne, Citizen and Clothworker of London.

As reported by the Author of "Mary Powell." London—Hall and Virtue.

WE are ashamed to have allowed this charming little book to remain on our table unnoticed sufficiently long for it to reach a second edition. Dealing with veritable names, it is a supposititious work, relating the gentle life of a worthy citizen,—narrating in pleasant style his perils, courage, loves and happiness. The story gives a not unfaithful view of what London citizen life was between 1547 and 1559. The style is far more modern than the events related; but this anachronism will not diminish the pleasure of most of the readers of "Edward Osborne."

The dark times of Queen Mary furnish some good matter for our author (*authoress?*); and the only extracts for which we can find room relate to scenes of martyrdom. The first, to Rogers, the proto-martyr of that persecution, and his associates, Hooper and Cardmaker.

"I stood with others at the Church door to see the prisoners come out. They were remanded to the Compter in *Southwark* about four o' the Clock, just as 'twas growing dark, till nine the next Morning; and as they came forth, I saw good Bishop *Hooper* look back and wait a little for Master *Rogers*, whom, when he came up, he cheerfully addressed with, 'Come, Brother *Rogers*, must we two take this Matter first in Hand, and begin to fry these Ragots?' 'By God's Grace, Sir,' quod *Rogers*, 'we will.' 'Doubt not,' returns the good Bishop, 'but God will give us that.' And so passed on, Hand in Hand, much cheered and pressed on by the People.

"Next day, they were re-examined and condemned and degraded. The Sheriffs had much ado to guard them to the *Clink* in *Southwark*, where they kept them in ward till Dark, hoping the throng would disperse or ere they brought them across the Bridge to *Newgate*. Howbeit, about eight o' the Clock, I being alone and busied, heard a great rumour, followed by sharp shrill cries along the Bridge; and Master *Hewet*, stepping in, all in a Heat, sayth, 'Lights! Lights!' I mutely gave him mine and fetched another, and we stood at the Door, protecting the Candles from the Wind with our Hands.

Others were hastily bringing Candles to their Doors; and still we could hear Men and 'Prentices running forward and crying, 'Lights!'

"'They thought to do a Deed of Darkness in the dark,' quod Master *Hewet*, wiping his Brow, 'and to smuggle them across to Newgate under cover of the Night; and so sent forward to have all the Candles at the Costermongers' Stalls extinguished....but, if they're ashamed of their Work, let them abye it!...GOD speed you, Master *Hooper*! GOD save you, Master *Rogers*!' The Blessing of GOD be on you and on all like you!"

"'The same to you all, dear Friends!' responded the cheerful voice of the good Bishop as he passed. 'The LORD have you all evermore in his Keeping!'

"And then Master *Hewet* went in and covered his Face and wept."—Pp. 200—202.

This is the touching description of the martyrdom of a humble friend of Tomkins, by trade a weaver. He had to Bonner's face denied the real presence.

"I stood over against the Door as he came forth; our eyes met; and in a Tone that had Somewhat of musicalness in it that searched and sank into the very Heart, he sayth, 'The Night is far spent, Lad! the Day is at Hand!'

"Those token words drew me irresistibly after him. I felt no Fear, no Horror, just then; only that our two Souls clave together, and that mine must keep near his till 'twas caught up. So I kept a little in advance, and eyed him now and then, that he might just see I stood by him; and I think it gave him Pleasure, for I once heard him say, 'The Presence of a Friend that cleaveth to us unto Death, how good is it!'

"But Martyrs were forbidden to make long Speeches on Pain of having their Tongues cut out; and indeed their Constancy preached enow. Wherefore this was the last Word I heard from his lips, for he seemed entirely addressing himself to another Friend whom we could neither hear nor see. And when he got to the Place, I saw him put his Arms affectionately about the Stake and kiss it, (they all did that,) and then lay aside his poor Weaver's Garments, prison-worn and tattered, and put on what seemed indeed the white Robe of Immortality, and then stand firm while they put the Chain about his Waist. Just then a Man pushed rudely past me with a Fagot; and there was a Rush and a Press of New-comers that jostled me from my Place, and wanted to feed their greedy Appetites with a good Man's pain, as if 'twere a mere Straw. I pushed at them again, and struggled forward, amid blows and reviling, and gat Sight of a Puff of Smoke, and a bright Flame leaping up. Just then, the Sun, breaking forth from a stormy Cloud, shone full upon his Face, which, looking upward with a joyous Smile, seemed transfigured by it. I could see no more....mine eyes were blinded, my Throat choked. I pushed my Way through the Crowd and went Home to pray for—myself, not for him." Pp. 214—216.

In the use of the New Style and various other matters, the Colloquies betray anachronisms; but the general features of the book are in good historical keeping, and there is the same ethical beauty that adorned the author's former work.

Memoirs of the Lives of Robert Haldane, of Airthrey, and of his Brother, James Alexander Haldane. By Alexander Haldane, Esq., of the Inner Temple, Barrister-at-Law. 8vo. Pp. 676. London. 1852.

THE brothers Haldane give little promise as interesting subjects of a biographical memoir. The execution of this ponderous volume does not transcend the promise. Both are entitled to praise as respectable, consistent men, and zealous beyond the ordinary measure of zeal in the

propagation of their religious dogmas. To neither of them can be extended the praise of learning or remarkable abilities. The characters of both were defaced by theological bigotry, in narrowness seldom surpassed. Their relative has shewn little power in depicting character, and we rise from the perusal of a most minute and laborious volume with little knowledge of the distinguishing characteristics of the two brothers; nay, more than this—the two narratives are so intertwined, that the reader is often compelled to turn a page or two back to ascertain whether what he is reading about refers to the younger or the elder brother. The biographer's principal qualification for his task is his entire sympathy with his uncle and father; he has all their religious antipathies, but wants their theological information.

Having, after many efforts, succeeded in reading through the *Memoirs* and noted the principal facts, we will give our readers the benefit of our ill-rewarded toil, and offer them a hasty outline of the life of at least one of these two gentlemen.

Robert and James Alexander Haldane were descended, on both the paternal and maternal side, from an ancient family settled in Perthshire. An ancestor, named John Haldane, represented the county of Perth in the first British Parliament. Of Mungo, the son of John, an anecdote is given which discloses a singular state of manners as prevalent during the last century in the valleys of Scotland:

"Sunday trafficking was then prevalent in Scotland, in consequence of the packmen, or itinerant hawkers, bringing their goods for sale to the church doors on the Lord's-day. As chief magistrate in the neighbourhood, the Baron of Gleneagles issued an order prohibiting the practice. On the following Sunday he did not happen himself to go to Blackford Church, but, meeting his servants returning, he inquired whether the packmen had obeyed his mandate. Being informed that they had not, the old tenant, with great emphasis, used to tell how 'the Laird clapped his hand on his sword,' and declared that, if he lived over another Sabbath, he would make the packmen repent of their perverseness. Accordingly, on the following Sunday, he himself went to the church; and, finding the packmen assembled as usual, and spreading out their goods for sale, he drew out his sword and scattered them in an instant. Having pursued them down the hill, as they fled in trepidation before the irate and portly Baron, he returned to the church gates and tossed their wares into the adjoining lake. This exercise of a 'rigour beyond the law,' which in those days was not very nicely weighed, had the desired effect, and Sunday trading has never been again attempted near Gleneagles from that day to the present."—Pp. 7, 8.

Robert Haldane was born in London, Feb. 28, 1764. When little more than four years of age, he lost his father, who was a Captain in the Navy. His mother survived only a few years, but sufficiently long to communicate, to her elder son at least, her strong feelings of religion. The orphans were taken charge of by their grandmother, Lady Lundie, who resided with her two sons, Colonel Duncan and Adam, afterwards Lord Duncan, at Dundee. The boys were taught at the grammar-school of that town, and had the assistance of Rev. Dr. Fleming as a private tutor. After the death of Lady Lundie, they were placed at the High School in Edinburgh, under the tuition and charge of Dr. Adam, the author of the *Roman Antiquities*. Robert had a boyish desire to become a minister of the Church of Scotland, and gathered the servants around him on Sundays at Lundie House, and tried his hand at preaching. But

no precedents could be found for a young man of his rank and prospects entering the Church of Scotland, and he rather abruptly quitted his studies at the University of Edinburgh in 1780, and, influenced by the tastes and wishes of his uncle the Admiral, he entered the Navy, and joined the *Monarch* man-of-war at Portsmouth. From the *Monarch* he was transferred to the *Foudroyant*, commanded by Captain Jervis, afterwards Earl St. Vincent. Shortly after he joined the ship, it engaged with the *Pégase*, which, after an engagement of three-quarters of an hour, it took. Robert Haldane's conduct in the engagement was honourably mentioned by his Captain. While serving in the *Foudroyant*, young Haldane had frequent opportunities of associating with Dr. David Bogue, who, educated for the Scotch Presbyterian Church, settled in 1778 with a Congregational church at Gosport, in the pastorship of which he continued till his death in 1825. With the peace of 1783, Robert Haldane's naval life terminated. After spending some time with Dr. Bogue, in whose religious views he already warmly sympathized, he returned, being now in his twentieth year, to the University of Edinburgh.

After spending two sessions in the University, he devoted some months to foreign travel, taking what was then called "the grand tour." When little more than two-and-twenty years of age, he married an Oswald (his bride being only eighteen years of age), and settled at his residence at Airthrey, near Stirling. For ten years he devoted himself to country pursuits, improving his estate and beautifying the grounds about the house by the then novel arts of landscape gardening.

The French Revolution occasioned in Scotland, as elsewhere, much party strife. At a county meeting, Robert Haldane denounced the French war and eulogized democratic principles, as tending to peace and goodwill. His boldness in advocating these unpopular views in the face of the aristocracy of his county, cost him some friendships, and was the occasion of throwing him into comparative solitude. Deprived of the society of gentlemen of rank, he consorted with the more eminent and worthy clergymen of his district, whose conversation was the means of directing his thoughts anew to those religious subjects in which his mother had delighted during his childhood. But what in the language of the popular theology would be called his *conversion*, arose from a conversation with a journeyman mason during a long country walk through his estate. Embracing Calvinism without reserve, he became immediately an altered man. Of the sincerity and purity of his motives, and of the strength of his convictions, there cannot be a shadow of doubt. They are attested by the whole course of his not brief life. He embraced the dogmas of Calvinism with fervour, and at home and abroad he laboured to disseminate them. His exertions were not without considerable success. But it would prove a long and tedious narrative were we to recount the various modes in which his proselyting zeal was developed.

The events of the life of his brother James Alexander were still less interesting. He devoted himself, from 1797 to the close of his life, to preaching, and the strength of his convictions respecting the five points found, as might be expected, a large measure of acceptance in Calvinistic Scotland.

The elder Haldane died in 1842, aged 78; his brother survived him nine years, dying 1851, aged 82.

The narrative of both lives has painfully struck us with the lament-

able manner in which the influence of Paul is allowed by the body of Christians to which these two worthy men belonged, to supersede that of Jesus Christ. The Gospels, and of course the direct teachings of the great Author of the Christian faith, are by them made subservient to the Epistles of Paul. In our estimation, these Pauline Christians sadly misunderstand and distort the writings of the apostle of the Gentiles. Fixing their attention on certain difficult and abstruse parts of the apostolical letters, abounding with expressions of a Jewish and highly figurative character, they interpret them with painful literalness, and expand them into a system of dogmatic theology, in which little or nothing can be recognized of the gentleness and love of the Saviour of the world.

Whilst we are compelled to regard the two brothers Haldane as men of narrow views and contracted minds, we willingly do justice to their integrity, consistency and ardent Christian zeal, and wish it were often our lot to see the latter quality combined with a freer and more noble exposition of Christian faith.

Sin: its Nature, Origin, Effects and Remedy. An Essay. By John Wright, B.A. 12mo. Pp. 59. London—Whitfield.

THIS is a model theological tract,—the argument beautifully logical, the style simple, and the doctrinal portion of it leading directly to the practical. After an introductory chapter on the sources of our knowledge on religious subjects and the true mode of using it, Mr. Wright proceeds to discuss the nature of sin, which he defines as disobedience to the voice of conscience. The third chapter handles the embarrassing topic, the causes of sin, which our author finds in the state of moral discipline in which man is placed. He then discusses the effects of sin, the means of escape from them, and also the means of gaining strength to conquer temptations to sin. The last chapter is devoted exclusively to practical conclusions. There is a pure religiousness (if we may use the word) throughout these pages. It is just the book we should put into the hands of an "orthodox" friend, whose mind was imbued with prejudices against the Unitarian system, as alien from a devout spirit and practical righteousness.

The Martyrs, Heroes and Bards of the Scottish Covenant. By George Gilfillan, M.A. Pp. 256. London—Cockshaw.

OF Mr. Gilfillan's style of writing we cannot profess ourselves admirers. But the story he has to tell in this little book, which forms a volume of the "Library for the Times," is so full of romantic incidents, appealing to the purest and tenderest sympathies, that we forget the writer in the absorbing interest of his subject. The death of Viscount Dundee (the Claverhouse of Scott's Old Mortality) in the battle of the pass of Killiecrankie, in the reign of William the Third, is well told:

"The troops of Dundee charged, as they had done at Bothwell Bridge, and ever before and after, with prodigious impetuosity; Mackay's men were broken, and the rout would have been total had not Dundee himself, at the third fire, reeled in his saddle and fallen. The hand which gave him his death-blow is to this hour unknown, and various fabulous rumours have floated about in consequence. Some say that he was shot by his own servant with a silver button!—others that one of his old Covenanting friends who had

wrongs to avenge, had followed him to the braes of Killiecrankie and gained his object. But we find similar rumours whenever a cause is identified with one man, and when that man falls suddenly. It was so with Gustavus Adolphus, with Charles XII., and many others. And had Napoleon dropped at Waterloo, there would have been afterwards cries of 'Treachery—treachery!' Claverhouse, like Napoleon, while hated by many, seems always to have secured the attachment of his soldiers, and it is not likely that he owed his death to one of them. His time, in fact, had come—his fearful works were all accomplished—his war-saddle, long the throne of cruelty over the western and southern shires, must now become vacant; and, thank God! in Scotland, at least, he has had no successor. He was a brave bad man, and it was, perhaps, fitting that he should die in that pass of peril—that Thermopylæ of the domain of northern darkness, and that

'His mourners were the plaided Gael;
His dirge the clamorous pibroch sung.'—Pp. 120, 121.

The Israel of the Alps: a History of the Waldenses. Translated from the French of the Rev. Dr. Alexis Muston. By William Hazlitt. With numerous Engravings. Pp. 312. London—Ingram, Cooke and Co.

No portion of Christian Ecclesiastical History is more striking and instructive than that which records the fidelity and sufferings of the religious men in the wild fastnesses of the Alps, who clung with invincible tenacity to their simple religious convictions, and endured centuries of Popish persecution. The cheap and very beautiful volume before us gives a condensed narrative of the history of the Waldenses, for the most part translated from the French work of Dr. Al. Muston, but considerably enriched by particulars derived from Dr. Gilly's Narrative of an Excursion to the Mountains of Piedmont. From the latter work the illustrations (excellent specimens of the art of engraving on wood) are taken. Without subscribing unreservedly to the claims of antiquity, extending to the apostolic age, sometimes put forth in behalf of the Vaudois, we freely give our admiration to these simple-minded and heroic men, sung by Milton's muse as

"slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;"

and we are glad that the spirited conductors of the "National Illustrated Library" have made the story so accessible to English readers of every class.

The volume contains, amongst many other matters of interest, a characteristic illustration of the spirit of the government of Cromwell and that of Charles II. Cromwell, it is well known, energetically interfered in behalf of the persecuted Vaudois. In 1655, a large subscription was raised in England to supply the wants of the persecuted pastors and people of the Alps. To this subscription Cromwell was a munificent contributor. The interest was sent year by year while the Commonwealth endured. At the Restoration, Charles appropriated to his own purposes the balance of this fund, amounting to £16,333, and refused to repay it, on the flagrant pretext that he was not bound by any of the engagements of an usurper and tyrant, nor responsible for his *debts*!

INTELLIGENCE.

SPEECH AT DUKINFIELD OF PRINCIPAL
SCOTT.

At the opening of the Village Library, January 22, 1853, Principal Scott being invited to speak to the sentiment of "The Dukinfield Village Library—may it receive from all classes the cordial and effective support its importance merits, and thus become the daily-increasing treasury of wisdom and knowledge to all the inhabitants of the neighbourhood, and especially to the working man,"—spoke to the following effect.

It was impossible to say anything new, in the present day, on the desirableness of Libraries; but that he entirely sympathized with the approval expressed by the President. No doubt, there were views of the subject of book education which had not a little interested his own mind; and he, perhaps, could also make them interest this meeting, if it were reasonable so to occupy their time. He could not but contrast an occasion like this with some incidents in the past history of book education in England. He was tempted to look as far back as a thousand years ago, and somewhat more. There was a very remarkable incident in the history of the literature of England, of English libraries and English bookmen, at that period. The head of the civil power, almost throughout Europe, at that time, was Charlemagne, the emperor of the Franks,—a man who was, in many respects, before his time. We knew how benighted that period was, in regard to book education; Charlemagne felt it so; and he knew that it would be good, upon the whole, to have society enlightened in this respect, as much as could be done. He looked about for an efficient instrument for the supervision of a system of book education; and that he found in England, in the north of England. The fittest apostle of science and literature whom the resources of the head of the holy Roman empire, as it was then called, could procure, was Alcuin, the Englishman from York. This Alcuin had given us an account, written with great enthusiasm, of the library in which much time of his early days was spent, the library of the cathedral school of York; and he had enumerated the authors whose works were to be

found there. Much of his time, afterwards, was spent in collecting books, to be diffused under the auspices of the emperor, and in training those who were to read them. He (Professor Scott) could not help thinking, that if that English scholar, officially placed, by the highest civil authority, at the head of the science and literature of his time, could have contemplated the possibility of an occasion like the present, he would have been indeed astonished! More books than *he* ever saw, in all his life, and upon a greater variety of topics than it was possible for him, in the existing state of science, even to conceive,—here to be placed at the disposal, not of a few learned ecclesiastics, gathered into a cloistered building, but of the mass of the labouring population of a village like Dukinfield; what would have been his wonder! He would have asked, by what human counsels, by the device of what wisdom, this had been accomplished? And *we* should have been constrained, if we might conceive ourselves answering him across that great abyss of time, to tell him, that no device of man *could* have brought this about; that it was one of those developments of the counsels of a higher Ruler than the mind of man, which must fill us with admiration, and convince us that "it is not in man that walketh to direct his steps." For, *how* had this been brought about? By mechanical inventions like printing; by more economical arrangements in the distribution of books; by the efforts of benevolent individuals too, no doubt; and by the awakened thirst for knowledge on the part of the masses of people. But all these causes had been working gradually, and almost insensibly, during more than a thousand years. There was another incident in the history of book education in England. Fifty years or more after the time of Alcuin, there lived another great Englishman, whose name was perhaps better known among us, and deserved to be remembered, as one of the greatest depositaries of the civil power, in the history of mankind,—Alfred the King of Wessex, and afterwards of England. It was not so generally known concerning him, as many other things which yet were not so much to his honour, that Alfred had thought, although long before his time, deeply, earnestly and

practically, on the subject of popular book education. He would say a word or two to illustrate the wonderfulness of such an idea and such an undertaking in a Saxon king of the ninth century. What was a book in that age? The parchment or vellum, on which a single copy was written, was a matter of vast expense; and the labours of a scribe, for a long period, copying it in letters of much larger size than those of a printed volume, were devoted to every single copy apart. We could understand, then, how, naturally, the price of these copies was enormous. But, suppose, then, the learned head of a monastery wished to add to his library some book, the name and character of which he knew, where was it to be found? He lived at York; he would inquire was it at Canterbury? If it proved not to be in the Cathedral library at Canterbury, then he would seek it at Paris or at Rome. He would have often to send to the head of some ecclesiastical library, at a distance, to request the loan of a book, to make a copy for his own monastery; and he would have to leave a large deposit as security for the restoration of the book. Then, was *he* not a bold man, and one in advance of his time, who, in such circumstances as these, could venture to think of such a thing as popular education? But Alfred *did* venture to think of it, and not altogether without result. In those days, the writers and readers of books were almost exclusively ecclesiastics, and the books almost all written in the ecclesiastical language, Latin; and as, in the invasions of the Danes, the monasteries were often desolated, the ecclesiastics slain, and their libraries destroyed, this had caused Alfred to feel the inconvenience of all knowledge being shut up in a dead language; and he wrote to all the bishops of the council of his kingdom, saying that it would be a good thing, if it were required, firstly, that men should be educated in the knowledge of their own tongue; and then, if they transferred, out of the dead language, as much as possible of the precious knowledge of the time, into the native Saxon speech. Alfred set the example himself, nobly; he translated the ancient history of the realm, by the Venerable Bede, into the Anglo-Saxon language of the people; and there were several other instances of his good sense, in choosing subjects for translation and compilation for the popular use. And although, from the

causes already mentioned, very much could not be effected in this way, still something was done; since we found a teacher, some time after Alfred, saying in his book, "The subject of which I am going to speak has already been treated in one of the works of Alfred the king; but inasmuch as I cannot suppose you have *all* read it, I will repeat it here." There was no other kingdom of Europe, in that age, where such an expression as this used by Ælfrie, "I cannot suppose you have *all* read it," would not have been altogether unmeaning; it is a proof that in England their efforts had not been absolutely of *no* avail to teach the people to read. And yet, what was effected by Alfred in comparison with that which in the present day was within our reach; and which had now been actually effected, within a few hundred yards of this spot, not for ecclesiastics and men of leisure only, but for the general population of this village and neighbourhood? One reflection occurred to him upon this. Excellent men had doubted whether it would be good for the mass of the people to have book education. It might be admitted that there were even good men among those who had thought so; we could afford to make this generous admission, since the victory was now so decidedly upon our side. He believed that Wordsworth, the poet, for example, was a man not without sympathy for the working classes; he had none of that foolish pride of the man of letters which could lead him to fancy that there was no education except book education; but he respected the education of the hands, and of the head too, which the working man acquires in his labour and experience of life, and in his daily intercourse with his fellow-men. He had a sympathy with the hearts, too, of the working classes; and yet such a man as he, who succeeded so well in making the working classes interesting to other classes, *did* express serious doubts whether the working classes would gain either happiness or anything else of value by giving them book education. Now he (Professor Scott) was compelled to consider—Was this a question that Wordsworth, or any one else, was called on to decide? Was it not an inevitable thing, which must be, whether we liked it or not? Had not the course of ages made it manifest that book education, diffusing itself from the ecclesiastical order, as from a centre—then became an object of envy

to the aristocratic class, because they saw the clergy were, in virtue of their book education, the only class who were capable of conducting public affairs, after the book and pen had become stronger than the spear and shield; wherefore the aristocracy procured education for themselves, and the Inns of Court were especially intended to qualify gentlemen for political offices and dignities. Then Providence coming in, rather than human skill, with the invention of printing, to make books accessible to numbers of people of whom Alcuin and King Alfred never could have dreamed as readers,—had not, through all these influences, the book education of the people been the result of inevitable progress? Let us look at the books and literature of England, at the time of the Reformation, and down to the reign of Elizabeth. It was then possible for books to be, comparatively speaking, read by the general public; there were vast classes then reading, who were not exactly the labouring class, as now we understood the term, but the mercantile and trading class, the *tiers état*. This was mainly due to the invention of printing; and what followed? Because they read, people wrote for them, and expressing in their writings the feelings of that class, addressing their interests, and taking them up into the living literature of the country. Now, it was a grand thing for a country that its literature should be felt throughout the whole life of the nation, and express the feelings of the whole nation. It was a bad thing for a literature to be narrow. We had heard of class legislation; there might also be a class literature. There was a purely ecclesiastical literature, and also a court literature: in the reign of Louis XIV. in France, poetry, and history, and other things, were written purposely for the court gentlemen and ladies, so as to be expressive of their views and sympathies,—a mere emanation of their life. Such a court literature,—and we should be ashamed of the remembrance,—we had also in England in the time of Charles II. The literature of a nation could not be so rich, it could not so adequately tell all that was in it, nor serve all the uses of a literature, until it could first address itself to the whole people, and until there could be such a response from the bosom of the whole population, that the literature should utter the thoughts and feelings, and express the life of all. It was only by the people

all reading, that writers could learn to address themselves to the whole people. If the people will read, depend upon it the voice of their social life will find its expression in the literature of the nation. Those classes which read would be represented in literature. Upon such an occasion as this, it was a tacit agreement that politics should be avoided, and it was a reasonable and proper one. But, without violating that rule, he would ask, what had this progressive diffusion of book education to do with the political history of nations? He thought, very much to do with it. In this country we were proud of our representative institutions, and of those assemblies in which the national voice was heard and the variety of classes and opinions represented, in a manner characteristic of England, by every man being allowed to speak his mind freely, that so a result might be attained more secure than could be got by hearing only partial opinions. We were now beginning, also, to have, more or less perfectly, a representative function of literature, which seemed likely to modify greatly the functions of those venerable representative political bodies,—if he (Professor Scott) might presume to say this, in the presence of members of the great national assembly. They would understand what he meant. A political measure, proposed in this country, was now so discussed in the newspapers and pamphlets, week after week and day after day, if the nation was really interested in it, that when it came to be discussed in the House of Commons, there was some little risk that the hon. members of that House would have nothing to say about it but what had been already said; and that they would not be able to come to any conclusion on it, except that conclusion which, as they must be perfectly aware, the nation had already come to for them. Now, it would be understood what he meant by a representative literature, and how a purely book education might have something to do with the political condition of a people. But literature was something more than this. He should like to trace the thoughts and feelings which characterized the artisan at his loom, the labouring man at his plough or his trade, represented to the mind of the whole nation, as emphatically as those of the influential classes. He would like to have the Burns of every class and occupation, to make us feel that there was poetry in every region of human

life, and that each class of society, from its own peculiar point of view, might contribute something to the national mind and thought. If, in such a representative literature, we could get the mind of the whole nation, in this manner, to speak out, the result would be found most valuable to our social welfare. But unless all classes would read, literature would not prepare itself for them, would not address them, and there would not be a voice for each of them in the grand national assembly of literature. There was yet a higher consideration. Let all England be represented in English literature, from the Queen, and the peer, the great landed proprietor, with all his venerable influences, and the great manufacturing proprietor of the means of industry, to the humblest and narrowest forms of labour; let all these be represented, with all their feelings and sympathies; but not only the England of to-day, but the England of past ages,—not only the Europe of to-day, but the Europe of past ages. He might invite them to listen to the debates of a representative assembly, where all these spoke out continually,—to the library. There spoke the great men, the earnest men, the thoughtful men,—the men who would constrain us to think that there was something good in ages which had appeared before to be altogether barbarous; and who would make us feel that there was something wise in opinions which had seemed to us to be so opposite to our own previous opinions. It was worth our while to listen in *that* representative assembly, that we might not be carried away by this or that authority. The advantage of this representative principle running through all English society was, that opinions balanced one another, and opposite parties came to sympathize with one another, so that a compromise which had in it nothing dishonest on either side, was agreed to at length, and something wiser than any individual opinion could be was the result of this balanced action. Such was the result of study, duly used; such was the result of communing with the good and the wise of past ages—hearing their august voices balancing and harmonizing one another, in their views of what was best and wisest for humanity, and in their views of what human nature, with its capacities, seemed to them to be. In short, he believed that the progress of book education, from class to class, and from order to order, from minorities to the

majority, had been an inevitable thing,—that it could not but have been. Our endeavour, then, must be, not to arrest or control it in any way, but to get from it the maximum of good with the minimum of evil of which it was capable. He believed, next, that the gradual diffusion, through all classes of the people, of book education, must have influences of a great and important kind upon literature itself. It had political influences, too, of a more direct and obvious kind; and this he would venture to say, that it was some presumption in favour of a man's political views, if he wished that everybody should be able to understand them; and that he, who was an advocate of general education, held forth at least that presumption in favour of his political belief. There were many honest and good men, also, who had entertained a doubt whether political power, even in the hands of those classes of the people who were now in possession of it,—and especially if there were an extension of political power,—would be advantageous. On what ground? Because they doubted whether there were a sufficient enlightenment of that class of the community. Well, then, we could all agree in this,—that if such were the objection, it was one that could be removed, and that we should remove it, so far as we could. He believed that great political good, in the best sense of the word, would ensue from the people acquiring an increased capacity of understanding books, and of reasoning upon important subjects; and that the result would be the promotion ultimately of the best political measures.

THE UNHAPPY APPRENTICES OF CHIMNEY-SWEEPERS.

We reprint the following humane letter from the *Leicestershire Mercury*.

London, 29th January, 1863.

Sir,—I regret to see in a report of the *Mercury* of the 22nd inst., evidence of a great misconception as to the state of the law for the protection of that helpless and suffering class—I mean, chimney-sweepers' boys. It appears that a number of master sweeps came before the Mayor and other magistrates, when facts were stated which shewed several of the men had been guilty of gross acts of illegality. Children of tender years had been employed as sweeps, one of them, a poor little creature not six years old, who had ran

away three several times from his oppressor. Another young child had been struck and wounded to compel him to ascend chimneys. Many other lads were shewn to have undergone similar treatment. The Mayor is reported to have let these offenders off with a very gentle admonition, telling them to find proper lodgings for the boys they employed, and that they must not take boys under eight years of age. Now, Sir, many of your readers who are not accustomed to look at Acts of Parliament, must have been shocked with this. They must have supposed, whether the beating of the poor little victim was justifiable or not, that at all events boys not under eight years of age may be apprenticed to this miserable life, and may be compelled to ascend chimneys. I am happy, Sir, in being able to refer to the provisions of a statute, which shew that we do not lie under this disgrace, and that the law is in a very proper state on this subject, if magistrates will but enforce it. The statute is the 85th chapter of the 3rd and 4th Victoria. The 2nd section provides that after a given day (*now past*, and which allowed sufficient time to make any necessary alterations in chimneys) any person who shall compel or knowingly allow any child or young person under the age of twenty-one years to ascend, or descend, a chimney, or enter a flue, for the purpose of sweeping, cleaning, or coring the same, or for extinguishing fire therein, shall be liable to a penalty of not more than £10, or less than £5. Section 3rd declares that after 7th August, 1840, it shall not be lawful to apprentice to any chimney-sweeper any child under the age of sixteen years; and every indenture of such apprenticeship shall be void. Other provisions follow for the protection of children, and for the proper construction of chimneys. But I have quoted enough to shew that no child can be apprenticed under sixteen to a chimney-sweep, *on any pretence whatever*, and that no one under the full age of twenty-one can be compelled, *or even allowed*, to ascend or descend a chimney. It will be no excuse to say that a chimney is not properly constructed to admit the brush. That will be the fault of the owner. Still less will it be an excuse that a fire in the chimney wants extinguishing. So cruel a defence would but aggravate the charge. In conclusion, I have only to call pointed attention to this fact, that the master sweeps are not the only

persons amenable to the law. Any other person assisting in an illegal apprenticeship may be indicted, and any person having control over a house, be it gentleman or even lady, who *permits* any one under age to mount the chimney for sweeping purposes, may be brought before Justices and fined in £10 and costs; and, in default of payment, may be committed to the House of Correction. I feel sure that I may trust to your feelings of humanity to insert this communication in your next paper.

A BARRISTER.

THE MILTON CLUB DINNER.

We have had occasion already to allude with disapprobation to the exclusive character of the Milton Club, limited to *Evangelical Dissenters*. A demonstration, originating with the Committee of the Club, took place at the London Tavern, on Wednesday, Feb. 18, in the form of a public dinner to the Evangelical Dissenting Members of Parliament. Considerable efforts were made to give the meeting importance, by summoning from the provinces ministers and laymen of high religious and social mark. Nor were the efforts unsuccessful. Four hundred guests attended, including representatives from upwards of seventy towns. The Members of Parliament (fifteen in number) present were—Sir J. Anderson (Stirling), Sir G. Goodman (Leeds), and Messrs. E. Ball (Cambridgeshire), T. Barnes (Bolton), J. Bell (Guildford), J. Cheetham (S. Lancashire), F. Croesley (Halifax), G. Hadfield (Sheffield), C. Hindley (Ashton), J. Kershaw (Stockport), E. Miall (Rochdale), R. Milligan (Bradford), A. Pellatt (Southwark), S. M. Peto (Norwich), and J. Pilkington (Blackburn).

We have no hesitation in admitting the general propriety and even excellence of the speeches delivered at this meeting; but, as Nonconformists, we feel that a wrong has been done to our common principles by the narrow basis of the whole affair. Let us not be misunderstood. We rejoice that able and zealous Independents and Baptists like Mr. Cheetham, Mr. Miall, Mr. Peto and others, have been returned as representatives of important English constituencies. It is satisfactory to us, as liberal politicians, to have such stanch and reliable friends of civil and religious liberty in the House of Commons. We anticipate good results

from their experience and influence on the religious communities to which they are attached. The Independents in particular will, we hope, be led by their members to take enlarged and national, not narrow and sectarian, views of great questions. Farther, we feel not the slightest regret that gentlemen holding Evangelical opinions and raised to Parliamentary rank, should on all proper occasions give to their religious body the *prestige* of their names. But when these gentlemen and their religious friends meet together, having first deliberately excluded from their association a portion of the Nonconformist body, they are not entitled to speak and act for the entire body. At this dinner there were several acts of indiscretion of this kind. With much surprise, too, we observe the remark of the editor of the *Nonconformist*, himself far superior in intelligence and true liberality to the founders of this Club, that it "will remain as a bond of union between *Nonconformists of all shades of opinion*." We fear the result will, on the contrary, be mischievous and tend to disunion. The determination of these gentlemen to ignore Unitarians as a portion of the English Nonconformist body, is as unwise as it is unjust. Candid and well-informed men like Mr. Miall would be not slow to acknowledge the past services to religious liberty of Unitarians, both in and out of Parliament. We hope and expect that Unitarian Members of Parliament will not allow any feeling of resentment at the slight put upon them by these *Evangelical* Dissenters to diminish their zealous co-operation with the friends of religious liberty of every sect and party.—We have alluded already to the unexceptionable character of most of the speeches. We would particularly notice that of Mr. John Cheetham, the able representative of South Lancashire. It was, in part, whether or not he intended it to be such, a rebuke of the narrow policy of the founders and conductors of the Milton Club, who seem disposed to pare down the great principles of religious liberty to conformity with the views of a clique of Dissenters calling themselves *Evangelical*. After alluding markedly to the fact that he and the other members present had not been returned to the House of Commons upon the ground of Dissenting principles—that they had not thrust themselves upon constituencies, but had been solicited to come

forward, and had raised no Dissenting battle-cry, he proceeded to say—"I trust we shall always remember that we enter the House of Commons as representing all our fellow-citizens of these different shades of opinions, and *that we shall never be distinguished as a mere Dissenting clique*, but be found at all times and in all cases advocates of liberal opinions, and that we shall use our utmost efforts to promote the institutions of the country and carry prosperity through the land. I think, Sir, this is a point of great interest to us; for surprised as we may be at seeing the numerous list of Nonconformist members in the House of Commons, I have no doubt that the numbers would be very considerably increased under a faithful representation of the people of England in the House of Commons."

VIOLATION OF THE REGISTRATION ACT—
BURIAL WITHOUT REGISTRAR'S CERTIFICATE.

This subject has some bearings of importance to Dissenting Ministers. We therefore take from recent Nos. of the "Justice of the Peace," some remarks on the subject.

"The advantages attendant upon the establishment of a general registry of births, deaths and marriages, are confessedly so important, that any violation of the provisions of the statutes by which it is enforced cannot be too strictly treated. It may be true that the carrying out of its details may in practice produce some trifling inconvenience to those who are for the time being affected by it. But the same objection applies to every other system requiring parties to furnish gratuitous information of facts within their cognizance, which must necessarily, to a certain degree, act harshly, if not sometimes even unjustly. Looking at the question, therefore, simply with a view to the interests of the public, we confess ourselves well pleased at finding the non-observance of the provisions of these statutes jealously watched and rigorously punished if proved to be intentional. There is scarcely any branch of the public service more satisfactorily worked than this, and the only way to maintain it in its present state of efficiency and usefulness is to carefully guard against its being impaired by neglect. Several instances have recently occurred which show that the Registrar-General views the matter in

this light : one of them is reported in our present number, and, as it possesses some peculiarities, we have thought it advisable pointedly to call the reader's attention to it.

"It will be remembered that by the 27th section of the 6 and 7 Will. IV. c. 86, the Registrar, immediately after registering a death, or as soon after as he is required to do so, is bound to deliver a certificate of registry to the undertaker or other person having charge of the funeral. This certificate the undertaker or other person is equally bound to deliver 'to the minister or officiating person who shall be required to bury or perform any religious service for the burial of the dead body.' The section then goes on to provide that 'if any dead body shall be buried for which no such certificate shall have been so delivered, the person who shall bury or perform any funeral or any religious service for the burial, shall forthwith give notice thereof to the registrar,' under a penalty of £10, unless he gives it within seven days. In the early part of the last week in November, an information, under which the defendant was convicted, was laid under this section against the sexton and parish clerk in Studland, in Dorsetshire, for having buried the body of a male child born alive, without having obtained any certificate of death from the registrar, or given notice thereof to the registrar within the seven days, as required by the statute. The facts of the case seem to have been undisputed, the only defence offered being, that the child had

not been baptized. This defence was, of course, very properly, overruled, as the statute makes it an offence to bury 'any dead body' without the certificate or subsequent notice, irrespective of any question as to whether the party had been baptized or not."

The Editors of the "Justice of the Peace" aver, that, according to the Act, the only party bound to give information to the registrar of the burial of an unregistered body is the clergyman or officiating minister, the responsibility belonging to the Dissenting minister in such a case equally with the clergyman, and expressing, therefore, a doubt of the legality of the conviction of the sexton, who was the offending and convicted party at Studland, no religious service whatever having been performed in that case. The Registrar-General pronounces this opinion "erroneous." The Editors repeat and defend their opinion. Without discussing this legal point, we may quote the words of Mr. Freeland Filiter, of Wareham, to whose intelligence and public spirit we owe the discussion of the subject. He very properly observes to the Editors, "If your construction is correct, what a serious consequence arises, viz., 'that any person not a minister may evade the Act, and the bodies of young infants, born alive, be disposed of without check by private interment, *unregistered*, and no particulars or cause of death being given or asked for.' Weighty reasons, suggested by past events, exist for preserving the means of checking interments of this sort," &c.

OBITUARY.

Jan. 18, at Dorchester, MARY JANE, the eldest daughter of Mr. John BISHOP, of that town. The death we thus record belongs to that class which form the most mysterious of all the dealings of Heavenly Wisdom. It is comparatively easy to bow the heart in resignation when the mortal summons calls those away whose heads are grey with the snows of age, and who have had full opportunities of usefulness and ample leisure for improvement; but when we see the shadow of death overcast the morning of a young and promising existence, it is impossible not to feel that "God moves in a dark, mysterious way," and that only in humble, unquestioning faith can be-reaved affection find repose. In the

present case, the life that has been cut short was one of unusual promise. With a mind richly endowed by nature, and carefully improved by discipline and culture, it was the cherished purpose of the deceased to become the guide and instructress of a large circle of younger brothers and sisters. This object gave a stimulus to her studies, and invested them with a sacredness and value that kept within very narrow limits the desire for recreations and pleasures that is so apt to seize with too strong a hold on the buoyant mind of youth. But God willed otherwise, or rather, He willed that she should become a teacher to those she loved so well in another way than that which she herself had planned. Between

three and four years ago there appeared the first indications of that insidious malady which beautifies what it so surely destroys, and soon its marks became so confirmed as to bring clearly before her own view, as well as that of her friends, the certain prospect of an early death. Not without a struggle were the schemes formed in healthy and hopeful days abandoned; but faith at length obtained a perfect triumph, and the memory of the gentle patience, the cheerful resignation and the trusting acquiescence evinced by her in the two last declining years of her life, will ever abide a cherished and sanctifying recollection with those who now mourn her loss. Familiar as the writer of this notice is with the chamber of sickness and the bed of death, he has never witnessed an instance of a more steady and willing contemplation of the approach of the last great change, as the appointment of heavenly love, and the necessary precursor to diviner peace and holier occupation than earth can afford. With brightened vision she looked beyond the cold flood to the land of promise, and rejoiced in the thought that death would re-unite her to loved friends who had gone before, and introduce her to fuller communion with God and a closer walk with Christ. Her state of mind, when looking forward to her own death, may be gathered from the following touching letter to a dear friend who had just lost a sister. Stepping out of the circle of her own griefs to sympathize with others, she says, "In the midst of the stillness of your deep sorrow I only write, my dear M., to ask that you will give me also a place in your circle; that, though absent, you will admit me to your sympathy and let me weep with you. Words of consolation I may not offer; my own heart tells me that at such a time they would be vain. God alone can know the agony of suffering caused by the tearing asunder of ties so closely drawn around the heart, and He only will and can give strength in the lonely hours of nature's strife. We will only bless Him that He has taught us to love Him, and given us an assurance that we are united with His family above. Our loved ones are not lost to us if they dwell in our Father's home."

The same deep trust in God is shewn in all the various papers written by her during her illness, in which she was accustomed to pour forth her in-

most feelings. The following is from an entry in her diary on the last day of eighteen hundred and fifty-one:—"The last day of the old year! Drearly enough thou goest out, old friend, weeping dripping tears. * * * The last day of the old year! I shall never watch the dying hours of his swift successor. The last old year for me! Henceforth mine shall be always new. I think and hope now that all no more expect me to recover; and I would not that it should be so. * * * Death is a solemn mystery. It is altogether different contemplating it in health, and when you feel yourself drawing daily nearer to its severing embrace; for such it seems to us, and it is sad to part from those so very dear; but my trust is strong that even through the period which must intervene before they too shall come, my love shall not be separated from them: and I tell them so, that they may listen for me in the breeze and on the up-heaving spirit-music; even as I now hear faint snatches of the angels' melodies. In the midst of this world of broken ties, there is One which remains the same for time and for eternity—God's love supreme, *here* and *there*. On this all-sufficing thought willingly does the frail heart lean, reposing its great load of life. And so through this faith I am strong, I am fearless: my Father will always shield His little one, even as He has done. * * * It is nearly twelve o'clock, and the band is playing lively music in the streets. It is ungrateful so to dismiss the old year; they should wait for him rather; he has been very bountiful. After all, perhaps it is the truer philosophy which looks onward to the future instead of mourning the past. Good bye, old year! you are nearly gone. Good bye, dear old year, good old year! I love you dearly, even for those same tears. May God bless and keep all my loved ones through this and every mortal year!"

Her end was not so near as she imagined when the above was written; and under the date of the following July 12th we find this record in her diary:—"And now the spring has bloomed into summer, and the time is gone by when last year I quitted H. Then I thought that I should long ere this have been called to the dearer home. I did not hope to see another summer; and yet, here I am, still filling my place, and, I trust, not quite cumbering the ground. It would be

sad indeed could I not believe 'They also serve who stand and wait,' and that good influences may flow alike from silent *being* as from active *doing*. And there lies the question, whether my inner life is true and high enough to fulfil that holy mission towards which E. K. was looking when she said, 'You will do so much for them by living amongst them.' Ah! that is the very highest and subtlest power God has lent us to exercise; and one may well fear to mar its wondrous workings by a tainting of the pure fountains, whose unseen, though not unfelt, issues permeate the whole stream of human thought. * * * May I, dare I, hope to bear a purer garment to the feast when the summons comes? My robes may perchance be whiter, they must be surely, if so they may be cleansed in hot-dropping human tears. Sometimes I feel that the angels delay so long their call to try whether all this time I will be patient, I have listened for it so long. Patience, then, yet longer! My body surely is too frail to hold the spirit many months: it would be beautiful to be buried in the autumn with the flowers." And then, after giving expression to some fears as to the health of some of those nearest and dearest to her, she continues—"Oh! God send us strength! These thoughts press at times almost too heavily. Yet I will bear witness that God is always very good, very kind in all his dealings. I will bear witness of the deep, still joy which enwraps my life, never failing in its gentle soothing and whispers of the spirit-land. I do not feel that sadness really touches me; it falls off from me, leaving me calm and still; the child always clinging to the Father; and so through tears there comes a smile, and gentler tears fall then, for the angels are listening to hear them drop; and the human garment of woe slips off, leaving me free, untrammelled in the garment divine of peace and trust. * * * It seems as though sorrow had done her worst—say, indeed, her best, for me. If it were possible for me to resume a healthy life and mix in the world again, I might find myself mistaken. But I have ceased to look that way; my life takes quite another course."

We would willingly quote more from our departed friend's diary, and from other of her papers, all breathing the truest spirit of Christian hope and resignation; but the fear of occupying

too much space forbids. The end of such a life, when at length it came, was, as might be expected from the reconciled composedness with which it had been contemplated, very calm and peaceful. Were we to draw aside the veil which rests on the bed of death, the picture presented would be that of one worn down by the pangs of a consuming disease, her pale features flushed with the sunset light of decay, yet suffering with uncomplaining resignation, and awaiting the issue with a feeling equally remote from defiance and from fear. But we forbear. Of such scenes it were a desecration to expose them to the public gaze; rather let those most closely connected with the departed embalm the thought of her peaceful transition in the holiest sanctuary of the soul's affections, re-joicing in the assurance that "Blessed are the dead who die in the Lord."

The earthly remains of the deceased were buried in the Unitarian chapel, Dorchester, the Rev. J. L. Short, of Bridport, officiating on the occasion; and on the following Sunday evening the event was improved in an appropriate discourse in the same place, by the Rev. M. Rowntree, of Poole.

Liverpool.

F. B.

Jan. 28, in the 75th year of his age, Mr. JOHN BARROW, of Stockport. He was the oldest member and an invariable attendant, unless prevented by illness, on the services of the Unitarian church. Mild and unobtrusive in his manners, he was still a firm and consistent maintainer of his principles. Devoted and affectionate to his family, his memory will be cherished and his loss severely felt.

FRANCIS HORNBLOWER, the fourth child of William and Sophia Hornblower, was born at Stourbridge, in Worcestershire, April, 1812. The family had been resident for two centuries in the northern part of Worcestershire. Puritan from the very beginning of Puritanism, it remained throughout unswerving in its adherence to the principles of Nonconformity. The subject of this notice reckoned among his ancestors Richard Sargent, one of the ejected ministers, and the assistant of Baxter at Kidderminster. His great-grandfather's brother, Thomas Hornblower, was minister of a Dissenting congregation at Cam, in Gloucestershire, about the middle of the last century. The father

of Francis died when he was a boy; but his mother, a most devout and excellent woman, laboured not unsuccessfully to impart to him her own earnest and religious spirit. His destination was trade; but during his apprenticeship in Stourbridge, he never forgot his true vocation: he took a lively interest in the services of the Presbyterian chapel there, displayed thus early that attachment to religious duties and philanthropic exertion which accompanied him through life, and commended himself to those who knew him by that graciousness of nature and charm of manner which so remarkably distinguished and so universally endeared him.

In 1833, at the age of twenty-one, he transferred himself to Manchester, where he continued to exhibit the union of diligence in business and spiritual fervour. He then, to the great regret of his Manchester friends, removed to Liverpool, where, in 1838, he commenced business as a tea-merchant, and married Jane Elizabeth, the younger and now the only surviving daughter of William Roscoe, the biographer of Lorenzo de Medici and Leo the Tenth. His residence in Liverpool was in many respects a very happy one. His delight in society, his refined tastes and his various sympathies, met with ample gratification; and he never lost an opportunity of manifesting his interest in religion, philanthropy, politics, literature and music. He bestowed no small attention upon the Ragged Schools, and occasionally conducted the services of the Mission Chapel. But his very unworldly, unsuspicious and tender nature, unfitted him for business. Its anxieties preyed upon his health and aggravated his natural tendency to rheumatism.

The cares of this world, however, enlarged his spiritual nature. His true vocation was at last made plain to him; and in 1849, he undertook the charge of the Presbyterian congregation at Nantwich, and preached from the pulpit once occupied by Dr. Priestley, but altogether unoccupied for some years previous to Mr. Hornblower's arrival at Nantwich. Here, assisted by the counsels and efforts of his admirable wife, he laboured most assiduously and devotedly till his most lamented death, last January. A closed meeting-house was to be re-opened—a congregation was to be created: this, too, was to be attempted in a little town, dull, decayed and bigoted. He encountered

these difficulties with resolute perseverance, and not without success. The poor were attracted within the deserted walls. Few could labour more diligently to promote the welfare of their flock in every way.

His health, however, continued very feeble. On Saturday, Jan. 22, after a pastoral visit, he was seized with shivering fits; rheumatic fever came on, and penetrated to the heart; and on Monday, Jan. 31, he breathed his last, in the forty-first year of his age.

In him his deeply-afflicted wife has lost a most affectionate husband, his nearer circle a much-loved kinsman and friend, and the church and the world a devoted minister and a delightful member of society.

Feb. 5, of paralysis, at her residence, in Richard Street, Cornwall Road, Lambeth, ELIZABETH, wife of Mr. WORTON RANDELL, aged 61. Her maiden name was Mills, and she was granddaughter of the Rev. John Mills, pastor for many years of the General Baptist church, St. Thomas's Street, Portsmouth. She was born at March, in Cambridgeshire, but lived for some years before her marriage with her uncle, the late Mr. James Brent. After her marriage with Mr. Randell (whose family were members of the General Baptist church at Chichester, lately revived under the Rev. John Hill), she resided in London; and in 1829, she and Mr. Randell joined the General Baptist church, then removed from Worship Street, and established in Trinity Place, and afterwards in Coles Street, in the Borough, under the pastoral care of the Rev. Joseph C. Means, now of Chatham. Of this church Mr. Randell was soon after chosen one of the deacons, and they continued in membership with it both during and after Mr. Means's ministry; and though the removal of the church to Dockhead, and other circumstances, of late years prevented Mrs. Randell's attendance, she remained constant in the principles in which she had been brought up. She worshiped for some years with the Unitarian congregation in Stamford Street, and afterwards attended Carter Lane, where she much enjoyed the earnest services of the Rev. H. Solly. She was distinguished by the piety and consistency of her character, and by the sweetness of her disposition, which won the warm affection of all who knew her. In her was realized the wise man's description of the good

wife (Prov. xxxi. 28)—“Her children arise up and call her blessed: her husband also, and he praiseth her.” A happy union of more than thirty years has been broken by the stroke of death; but that heavenly hope which cheered her own life, now leads her surviving family and friends to anticipate a happy re-union in the presence of God. She has left, beside her sorrowing partner, a son and daughter to lament her loss, and to recal and copy her excellence.

Her remains were interred in the ground attached to the General Baptist meeting-house in Worship Street, the last offices being rendered by her former pastor, Mr. Means, who had ever retained a cordial esteem for her Christian worth.

Feb. 6, at his residence, Rax House, Bridport, Dorset, after a few days' illness, WILLIAM COLFOX, Esq., in the 69th year of his age. The removal of this excellent man from the midst of us has been a source of the deepest regret to a large circle of friends. Fond of retirement, as he avowedly was, there were few offices in the town of his birth and the sphere of his life which he had not been called upon to fill. Immediately after the passing of the Municipal Reform Act, he was appointed a Justice of the Peace for the borough, and it is somewhat remarkable that the date of his commission in 1836 corresponds precisely with that of his death in 1863. In the old corporation and in the new he had filled the highest offices, and to the period of his death was one of the Aldermen of the latter. In all these spheres Mr. Colfox discharged the duties devolving upon him with the most scrupulous integrity. Integrity of character was, indeed, one of his most prominent traits. It was manifested in every relation—in his religious and social, as well as in his political life. He had early anchored his mind fast upon certain great principles and truths which by a large portion of his fellows were deemed heretical; but none of the temptations, by which men in his position are surrounded, to hide them or to adapt them to the fashion of the day, ever had power to shake for a moment his adherence to them. His faith in them grew up with him, and grew old with him. It seems never to have suffered any distractions or perplexities, and the invariable consistency with which he acted upon it

obtained for him a large share of respect and honour.

Another marked characteristic of our friend was his humility. We do not mean that timidity of character which often assumes the name of humility and claims its reward, for he was steadily and manfully opposed to pride and vice and craftiness. He neither flattered profligacy nor fawned on power; but his humility kept him from overstepping his own province, and from making pretensions to other talents than those with which he had been endowed. Seldom have we known a man who has so well combined this estimable quality with those other and equally important characteristics which ensure a desirable amount of self-respect and the respect of others.

With these estimable traits Mr. Colfox combined yet another—it was the heartiness of his friendship. Under a calm and placid manner, with no pretence or show, there was the kindest of natures. His heart was a fountain of loving-kindness, always gushing up and running over. Time never checked its stream nor dried up a drop of it. What a cordial greeting he would give us! There were but few words, yet there were a kindness and sincerity about them that went to the very heart. How sadly shall we miss him in the family and social circle! And sadly will he be missed beyond them. Quiet and unostentatious as his manner was, his loss will be felt not so much immediately as in coming time. The poor will miss him, for often did he aid them unobtrusively. The labourers in his service will miss him, for he always took an interest in their welfare and manifested a kindly sympathy in their affairs. The supporters of our institutions will miss him, for he was ready at their call to aid them; and especially will his fellow-worshippers deplore their loss, for he was always punctual in his attendance upon public worship, and a liberal supporter of that truth which was dear to his heart.

Peace be with his spirit! That, we doubt not, has entered upon the joys and glories of a better state than this. His mortal remains were laid in the family vault, in the chapel-yard through which he had passed to public worship from his childhood; and the last sad offices over them were performed by one who had found in him one of the kindest, sincerest and most faithful friends.

J. L. S.

MARRIAGES.

1852. Dec. 25, by Rev. D. Griffith, Mr. A. FARQUHARSON, Spital, to HELEN, eldest daughter of Mrs. C. WHALLEY, Skene Square, Aberdeen.

Dec. 30, at Trim-Street chapel, Bath, by Rev. Jerom Murch, Mr. JOSEPH WILMETTS, of Barnstaple, to Miss ANNE VIRGIN, of Bath.

Dec. 31, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. JOHN HAYDOCK to ELIZABETH, daughter of the late Mr. Joseph LOMAX.

Dec. 31, at Bank-Street chapel, Bolton, Mr. WILLIAM CROMPTON to HANNAH, daughter of Mr. John KIRKHAM.

1853. Jan. 1, at Bank-Street chapel, Bolton, Mr. PHINEAS SHUTTLEWORTH to Mrs. HAPPY BARROW, widow.

Jan. 1, in the Unitarian chapel, Chowbent, by Rev. M. C. Frankland, Mr. SAMUEL MANLEY to MARY ANN, youngest daughter of the late Mr. William ALLEN, of Manchester.

Jan. 2, at Blackwater chapel, Rochdale, Mr. JAMES HILL, of Spotland, to Miss MARY ANN GREENLEES, of Rochdale.

Jan. 5, at the Upper chapel, Sheffield, by Rev. T. Hincks, B.A., CHARLES JOS. HILL, Esq., of Manchester, to HENRIETTA, only daughter of T. A. WARD, Esq., of Park House, near Sheffield.

Jan. 8, in the Unitarian chapel, Portsmouth, by Rev. Henry Hawkes, Mr. WM. HUMPHREYS, of Southsea, to Miss MATILDA ANN ANDREWS, of Portsea, both teachers in the Sunday-school connected with the chapel.

Jan. 11, at Barton-Street chapel, Gloucester, by Rev. J. Taplin, of Tavistock, GEORGE PULLIN HINTON, Esq., of Bristol, solicitor, to MARY ELIZA, widow of Mr. John LANE, late of Yew-tree House, near Malvern Wells, Worcestershire.

Jan. 15, at St. Olave's, Exeter, Rev. JOHN INGLE, B.A., Head Master of the Cathedral Grammar-school, Ely, to ANNETTE CATHERINE, eldest daughter of Rev. C. R. ROPER, M.A., of Mount-Radford House, near Exeter.—We record this marriage in consequence of the peculiar ceremonies with which, according to the *Western Times* of Jan. 22, it was accompanied. The parties contracting this marriage are said to be zealous *Tractarians*. The bride and bridegroom were called openly in the face of the church on three successive Sundays, marriage by license being deemed uncanonical by persons of this party in the Church. In marriage by banns, the Church contem-

plates that the banns shall be called in the parish in which the parties reside. Mr. Ingle had accordingly taken up his domicile in the parish of St. Olave, and was "published" as John Ingle, a sojourner at the "Oat Sheaf," in that parish. The marriage ceremony lasted an inordinately long time—some three hours in all. There were divers mystic ceremonies, which rather puzzled the crowded congregation which had assembled to witness the ceremony. The bride was marched from the body of the church to the altar and back again; then the ring was waved twice around her head by a gentleman in canonicals, and the usual service being finished, a sermon followed. The sermon being over, the Sacrament was administered, and, at length, the rites concluded. There was a strong mustering of clergy of the Tractarian party. All the clergymen wore their academical robes and college caps.

Jan. 25, at the Upper chapel, Sheffield, by Rev. T. Hincks, THOMAS DANBY, Esq., of Sheffield, to MARY ELIZABETH, youngest daughter of the Master Cutler, Michael HURTER, Esq.

Jan. 27, at Lewes, JOSEPH EWART, Esq., of Manchester, to CORDELIA, youngest daughter of George MOLINEUX, Esq., banker, Lewes.

Jan. 30, at the Old chapel, Dukinfield, by Rev. James Malcolm, of Chester, Mr. JULIUS SCHOFIELD, of Lane End, Quickmere, to Miss ALICE CLIFF, of Sandbed, Quickmere.

Jan. 30, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. THOS. SMITH to MARY, daughter of Mr. Thomas ROSCOE, of the same place.

Feb. 1, at the High-Pavement chapel, Nottingham, by Rev. B. Carpenter, Mr. WILLIAM P. MELDRUM to Miss M. A. BLOOM.

Feb. 9, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. BENJAMIN HARROP to Miss MARY HARROP, both of Dukinfield.

Feb. 10, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. JOSH. CROOK to ELIZABETH, daughter of Mr. John GERRARD, of the same place.

Feb. 11, at the Stockport Unitarian church, by Rev. J. Bayley, Mr. SAMUEL BARROW to Miss MARTHA BOWDEN.

Feb. 17, at the Stockport Unitarian church, by Rev. J. Bayley, Mr. SAMUEL P. LEATHER, engineer, to Miss HANNAH TURNER, both of Stockport.

THE CHRISTIAN REFORMER.

No. C.]

APRIL, 1853.

[Vol. IX.

LOOSE THOUGHTS AND LOOSE THINKERS.*

WE hold all conscious loose thinking to be a high crime and misdemeanour against the true morality of authorship. The publication of a man's thoughts is his professed contribution to public instruction; and how should a man dare to set up as public teacher on a subject on which he confesses his own mind to be still at fault? We have pedants and pretenders enough who profess beyond their knowledge; but these we expose and avoid as soon as we detect their incapacity. It seems, therefore, a strange recommendation to public favour that a man should set up as teacher on the very ground of his conscious unpreparedness to teach! Who needs his loose thoughts? Are they better, does he think, than other people's matured and settled ones? Then how far superior would be the matured and settled thoughts of so gifted a mind as his, whose very loose ones are so precious! Why not wait till he can give them out to his own fullest satisfaction, and to the unqualified delight of his admiring readers, who will not admire him more for the inconsistency of these thoughts with his former ones and his next, nor will feel their own minds increasingly indebted to him as their guide, for the discovery that they have laboriously fastened his first loose thoughts in their minds, only to feel themselves, a few weeks or months hence, the *ignoramuses* of his forgotten yesterday. What obligation is there upon him to publish loose thoughts? It may be right and necessary that he should have such, in his own progress as a thinker; but to himself they are the *means* and *process* to a result as yet unknown to him; and to us, the public, they are no concern at all until they have led to a result; in which case, indeed, if he thinks his result worth telling us, we shall be doubly thankful to him if, as a genuine man, he chooses to lay open the process also. When his "Yeast" has ceased to be mere froth and fermentation, we will thankfully taste the bread he offers us, and pronounce upon its savour and nutritive qualities. And now that he invites us to a day's ride with Phaethon (that hopeful but dashing and inexperienced young charioteer), we confess we would rather wait till Apollo himself shall have

* Phaethon; or, Loose Thoughts for Loose Thinkers. By the Rev. Charles Kingsley, Canon of Middleham and Rector of Eversley. Cambridge—Macmillan and Co. 1862.

resumed the reins. Or, if we must see the loose thoughts of the world in a blaze, we cannot share the enthusiasm of those who cry, How brilliant! how warm! how clever! how charming!—but sadly yet confidently hope that Wisdom will resume his own authority, and still bless us with his mild, beneficent daylight, when the explosive thunderbolts thus rashly provoked shall have hissed and been quenched in some cooling stream of this sublunary world.

Mr. Kingsley is only one of many who, during late years (with best intentions, we trust, and with apparent sincerity), have published crude, vague thoughts,—thoughts confessedly immature,—thoughts which even to their own minds do not seem mature when they publish them,—which they have no reason to regard as their own ultimate thoughts, but every reason to believe they may yet greatly change and modify. We speak of the publication of crude thoughts on *grave religious questions*. Loose thoughts on such questions are the offence which we now indict in the Court of Authorship. We are not impugning the propriety of light thoughts on light subjects, or casual thoughts on casual topics. We admire *Punch*, in his easy, random way, because his way is not to meddle with topics unfit for loose thinking. We gladly recognize the Novel as having a true and important place in literature, always excepting the *religious* Novel, which either brings loose thinking into sacred things, or cant into secular life. We recognize in the case of the Newspaper the necessity of no little loose thinking, amid much of a more massive and enduring order, because it records the process of daily and weekly thought, discussion and opinion, out of which principles are continually evolved. But the Book, the Volume, on any secular subject, usually aims at something more definite and better worth perpetuating. And when the highest and most sacred topics of human thought and interest are concerned, conscious loose thinking we hold to be disgraceful even in a religious newspaper or pamphlet, and, in any more deliberate act of authorship, a serious crime against the true ethics of public instruction.

What obligation can there be upon any man to publish his thoughts while consciously incomplete? Does sincerity require it? Rather, the reverse: for while he doubts his own results, he ought to hesitate to undertake the responsibility of influencing others. If sincerity requires that he should tell the world what he thinks, it certainly requires that he first know it himself. And how can he expect the world will care for all that he half-thinks and loosely thinks? Is the world listening to his doubts as daily oracles of wisdom? Has not every man in the world plenty of half-thoughts and loose thoughts of his own?—which he might indeed be glad of aid from some master mind in maturing and clearing, but which will not be matured nor cleared

by the contribution of half-thoughts and loose thoughts from another mind.

But loose thoughts for *loose thinkers* expressly, is Mr. Kingsley's *recipe*. Nothing can be worse. Loose thinking is the prominent vice of our popular half-education. Men of good natural abilities, but whose school education has been merely that of reading, and whose time for self-culture is limited by the necessities of long hours at a mechanical trade, are apt to think themselves profound metaphysicians or theologians, while unacquainted, and indeed because they are unacquainted, with the progressive literature of either science. Loose thinking is the great danger of such minds; so many subjects are open before them, and they have so little time for any, while perhaps they have a taste or desire towards all. What they do read on each subject should be the very reverse of loose thoughts. It should not be dogmatic, but definite; not absolute and pompous, but argumentative and clear. It should have a purpose definitely stated and argumentatively pursued. It should express results believed in by the writer, and his reasons for so believing. To read a book so written is a good training at least into exact and logical thought, whether the reader assents or demurs to the conclusions advocated. But to take up with loose thoughts of other people on great subjects, is the sure way to dissipate the power of clear and steady thinking in oneself, and to substitute conceit.

The thinkers among what are called the "working classes" are usually profoundly ignorant on theological questions. And among this order of minds we believe it is—and very naturally so—that all that class of theological books distinguished by the vaguest tone of opinion, whether as regards natural religion or revealed, of which Mr. Foxton, Mr. Froude, Mr. Newman and Mr. Emerson, may be taken as representatives, find their most admiring readers;—whether the most competent and discriminating judges, is another question. Mr. Kingsley is a favourite with the same class, chiefly for the sake of his "religious Chartism," through which they do not as yet clearly see his ultra high-churchism, so oddly compounded with it. They approve *Alton Locke* in all but his very unnatural conversion; but do not take that conversion as the proper moral of the story. The former class of writers flatter their intellectual foible by the proposal to supersede historical investigations by an appeal to each man's intuition; the latter author is less likely to gain their assent to his method of Church authority: for this is the method suggested in effect (as we shall presently shew), though very delicately and cautiously, by Mr. Kingsley's *Phaethon*.

"It seems to me," says Professor Norton, "a weighty offence against society, to advance and maintain opinions on any important subject, especially any subject connected with religion,

without carefully weighing them, and without feeling assured, as far as may be, that we shall find no reason to change our belief. I may be excused, therefore, for mentioning that the substance of what follows was originally committed to writing more than ten years ago, and that I have not since found occasion to make any essential change in my conclusions." (*Genuineness of the Gospels*, Vol. II. p. 412.) This is an example of the deliberateness of thought and care in publication, for which we are pleading as the plain duty of those who speak through the press on great subjects to their fellow-men. It is a grave act to do this, however cheap printing may be, and however great the facilities for distribution. Nay, all the graver is the responsibility on this account. A free press does not abolish ethical restraints. Change and progress of opinion is, we know and avow, the law both of the individual mind and of society. We do not deprecate change or progress, but simply maintain that the change or progress should be complete and reliable in the individual before he sets about impressing it upon society. A new convert should wait awhile before he becomes a prophet. He should know his own whereabouts before he teaches others. Not only should present uncertainty make him wait, but the consciousness of frequent past changes should make him proportionately distrustful of his present certainty. It is sadly instructive to see a book of great power and clearness of style, propounding intellectual results with great definiteness and certainty, and producing considerable influence upon a large circle of readers, surviving, after a few short years, the author's next change of views; and very strange is it to find him, in such a case, announcing different views as if unconscious of the change, or putting forth an avowed change of views with equal precision of statement and definiteness of result, and unabated confidence that his new views are true, and that it is his duty to propound them to the world. There must have been loose thoughts once at least given by him to the world, to work their fascinating mischief upon loose thinkers.

These ethics of authorship are, in a minor and somewhat modified degree, applicable to publication by word of mouth. They apply in due proportion to the public speaker or teacher on whatever subject. A man is bound to know his subject (or at least to satisfy himself that he knows it) before he teaches it;—to know it at least to that extent to which he undertakes to teach it. And in proportion as the subject is important or sacred, his duty to truth is grave and absolute. The Christian preacher should "know what he says and whereof he affirms." Continuity and consistency of teaching must be looked for from him, though the word spoken from week to week may not have the same degree of deliberateness or exactness as the compacted thoughts of his book. Progress, too, in thought and opinion, should be

looked for from the preacher. But it should be progress from well-ascertained grounds, and not fickle change from one theological position to another. We do not expect to find a Christian minister one day reserving the Miracles as an open question in theology, or speaking of the doctrine of the Trinity another day as unimportant to the tone of public worship, or replacing his sermon by a lecture on Poetry or Science. A man may think this way or that way; but one way or the other, on all great subjects, he ought to decide, before he helps others to think. The great bases of belief he should have laid firmly for himself, before he professes to help others to build up their faith. In such further changes as may and ought to occur to him in the faithful progress of his own mind, he should endeavour well to ascertain each new or enlarged point of view, before he describes the mere glimpses of new truth which he had caught in his ascent. By speaking too soon, or too fragmentarily, and too confidently withal, he may be unjust to his own mature perceptions of the truth, and therefore to truth itself, and to other minds quite as desirous and as capable of truth as his own. A little attention to these evident principles of self-knowledge and respect for others' minds, would save a young preacher from many a subsequent regret for eccentricities and crudities conscientiously, but absurdly, inflicted upon minds more mature than his own. Is he to suppose the whole congregation are waiting from week to week for his next step in metaphysical or theological thought as a new discovery? Or might he not feel somewhat sad in the thought, that he cannot more quickly become a ripe-minded man, and be humbly thankful to be allowed meantime to speak the great admitted truths of natural and revealed religion, while quietly maturing his own perplexed thoughts on metaphysical abstractions and moral casuistries, into gradual harmony with the central faith of his heart? What he knows, and as far as he knows it, let him teach and communicate. Where he is learning, let him not perplex others with his crudities, but study diligently how to mature them into mental and moral nutriment, for his own soul first, and then for those of others.

It is one of the misfortunes of the public man, be he statesman, lecturer or preacher, to be compelled, as it were, to *think aloud*. Whatever change of opinion he undergoes from the time of his entrance upon public life, the public are more or less aware of it *while in progress*, and not merely when it is completed. This publicity is unfavourable to calm reflection. Its most frequent effect is to detain a man in the bondage of his first avowed opinions, and to impede the natural progress of his mind. Thus the late Sir Robert Peel's seeming inconsistencies in his Free-trade career, were explainable by his too early introduction into public life on principles of hereditary, but not personal, Toryism. He cherished the new, but still crude, opinion, while adhering

to the old policy; and when at last the old policy was renounced, the new conviction was found complete and firm. An opposite course seems to find favour with some of those theologians among us who have of late years burst through the trammels of their early creeds or beliefs—namely, that of printing every loose thought as it arises, and declaring themselves free from the old belief before they can say they have found a new one. It would plainly be better for the political and theological doubter alike, if he could quietly retire from publicity till he shall have found his new footing firm beneath his feet: but if the statesman might not be spared from public action, the theologian at least was not obliged to publish an immature book. The public could have waited for his loose thoughts to weave themselves into an even fabric, though the needs of the country could not be satisfied without bread. So the statesman, lingering with the old, yet decisive when the new must be declared, is justified;—the theologian, rash without need, decisive only in negations, and having nothing yet to offer to others' minds as fully satisfactory to his own, is justly liable to the expostulation, "Thou that teachest others, teachest thou not thyself?"

But we must say something about the Phaethon himself, whose bold avowal of "loose thoughts" on his title-page has supplied our theme thus far.

"Young Jehu must not be forgot,
Left floundering in the flood,"

as Mrs. Barbauld has it in her charming *Phaethon Junior*.

Phaethon is avowedly a *skit* on Emerson, and a very loose as well as a very ill-natured one. It is in the form of a Socratic dialogue, with introduction and episode.

A clerical Cantab (Mr. Kingsley himself) visits a lay chum, Squire Templeton, at his seat in Herefordshire. Out fishing one day, they can catch nothing, for thinking of the previous evening's dinner-table talk, at which Professor Windrush had been the lion, introduced by some friends at Manchester, "where all such prophets are welcomed with open arms, their only credentials being that, whatsoever they believe, they shall not believe the Bible." Templeton, disgusted with the *Evangelicism* that had been urged upon him in early youth by his mother, because unable to persuade himself that he had ever experienced the mysterious emotions deemed necessary for salvation, had been reading Emerson's books, and liked them. His clerical friend, symbolizing with the "Reformed Church Catholic," cannot endure "the Professor," and is particularly shocked by his having said that Truth is practically to each man what each man troweth;—a sentiment, we believe, older than Emerson, and generally ascribed to Lord Bacon;—a sentiment more recently expressed, not by Emerson particularly, but by Coleridge before him, in imitation of the German phraseology, by saying that Truth is



subjective in each individual mind, though *objective* in its own essential existence. Squire Templeton's clerical friend has accordingly sat up all night writing a Socratic dialogue to disprove the assertion that truth may be one thing in itself, and a different thing as apprehended by a human mind. In this dialogue, Phaethon, Socrates and Alcibiades are the speakers. The clergyman reads it to Templeton, while the latter smokes his cigar instead of fishing. And the Platonic dialogue being ended, the friends converse together, and the clergyman persuades Templeton to resume his Plato and study dialectics, and teach the science practically to his ploughmen, in order to bring them to the doctrines of the "Reformed Church Catholic."

The Platonic dialogue is as shameful a burlesque on Socrates, as the introduction and conclusion are on Emerson. The latter is made the "representative man" for all the sins of Theodore Parker, as well as his own, against orthodox theology, and for all the added heresies of mesmerism, clairvoyance, &c.; while the good old Greek is made to talk foolishly, not wisely, about modern *subjectivity* and *objectivity*, which would have been ludicrous enough in the anachronism, if he had been allowed to converse with his known acuteness and good sense.

The whole gist of the dialogue is to demolish the distinction between subjective and objective truth; to deny that there is any difference between the absolute truth as known to God, and the truth as practically attainable by man; and to maintain that the absolute truth can be found by man,—it being gently hinted that this will be done by submission to the authority of the "Reformed Church Catholic," and by seeking the "spirit of Truth" through her offices.

"The theory which Professor Windrush so boldly started, when his nerves were relieved from the unwonted pressure by Lady Jane and the ladies going up stairs," was this: "That, if a man does but believe a thing, he has a right to speak it and act on it, right or wrong." And a good theory too, and better practice. Religion and morals are sadly hollow for want of its general adoption. Who shall dispute the right? Who shall deny that, to the man who *sincerely believes* it, a thing is right, and that to do contrary to what he believes would be wrong? This is precisely St. Paul's doctrine—that "every man should be fully persuaded in his own mind;" that "to him who believeth a thing to be unclean, to him it is unclean;" that "whatever is not of faith (from conviction), is sin." This was St. Paul's deliberate estimate of his own life, as a persecutor first and then apostle,—that he had lived in *all good conscience* always, and had received mercy for his former course because he had "done it ignorantly, in his state of unbelief." There is no higher appeal for any man than his own conscience. And if men would but act up to their own perception of what is true and right, there

were little need to sigh for an infallible external authority. That authority, at any rate, does not exist; and it were wiser to promote true reverence for the light we have, than to attempt its extinction while promising what cannot be.

Most unworthily does Mr. Kingsley throw contempt upon this "right to speak and act upon one's own convictions," from the moment of introducing it as the theme of his book. His clerical interlocutor is not ashamed to identify that sacred duty of the conscientious, with the unconscientious offensiveness of the profane. The dialogue of these Cambridge worthies runs thus—the "ribaldry and blasphemy" are their own atrocious invention:

"That, if a man does but believe a thing, he has a right to speak it and act on it, right or wrong. Have you forgotten his vindication of your friend, the radical voter, and his 'spirit of truth'?"

"What, the worthy who, when I canvassed him as the liberal candidate for * * * *, and promised to support complete freedom of religious opinion, tested me by breaking out into such blasphemous ribaldry as made me run out of the house, and then went and voted against me as a bigot?"

"I mean him, of course. The Professor really seemed to admire the man, as a more brave and conscientious hero than himself. I am not squeamish, as you know: but I am afraid that I was quite rude to him when he went as far as that."

"What,—when you told him that you thought that, after all, the old theory of the Divine Right of Kings was as plausible as the new theory of the Divine Right of Blasphemy?—My dear fellow, do not fret yourself on that point. He seemed to take it rather as a compliment to his own audacity, and whispered to me that 'The Divine Right of Blasphemy' was an expression of which Theodore Parker himself need not have been ashamed."

"He was pleased to be complimentary. But, tell me, what was it in his oratory which has so vexed the soul of the country squire?"

"That very argument of his, among many things. I saw, or rather felt, that he was wrong; and yet, as I have said already, I could not answer him; and, had he not been my guest, should have got thoroughly cross with him as a *pis aller*."

"I saw it. But, my friend, used we not to read Plato together, and enjoy him together, in old Cambridge days? Do you not think that Socrates might at all events have driven the Professor into a corner?"

"He might: but I cannot. Is that, then, what you were writing about all last night?"—Pp. 14—16.

And then we come to the Socratic dialogue, in which the theme is thus again most disgracefully misstated. Phaethon and Alcibiades, walking into the Pnyx early in the morning, meet Socrates, who tells them he has been praying that all who shall counsel there may have light to see the truth.

"And for me also?" said Alcibiades;—"but I have prepared my speech already."

“‘And for you also, *if you desire it*’—(let the reader mark this involuntary slip of our loose thinker, and ask himself how this supposed ‘desire of truth’ differs, after all, from the ‘spirit of truth’ which our Platonist scouts as Windrushian. He is compelled to talk *subjectively* now and then, in spite of himself. The dialogue goes on—) “And for you also, if you desire it,—even though some of your periods should be spoiled thereby. But why are you both here so early, before any business is stirring?”

“‘We were discussing,’ said I, ‘that very thing for which we found you praying, namely truth, and what it might be.’

“‘Perhaps you went a worse way toward discovering it than I did. But let us hear. Whence did the discussion arise?’

“‘From something,’ said Alcibiades, ‘which Protagoras said in his lecture yesterday—How truth was what each man troweth, or believeth, to be true. ‘So that,’ he said, ‘one thing is true to me, if I believe it true, and another opposite thing to you, if you believe that opposite. For,’ continued he, ‘there is an objective and a subjective truth; the former, doubtless, one and absolute, and contained in the nature of each thing; but the other manifold and relative, varying with the faculties of each perceiver thereof.’ But as each man’s faculties, he said, were different from his neighbour’s, and all more or less imperfect, it was impossible that the absolute objective truth of anything could be seen by any mortal, but only some partial approximation, and, as it were, sketch of it, according as the object was represented with more or less refraction on the mirror of his subjectivity.’”—Pp. 19, 20.

Now, without stopping to settle accounts chronologically between Protagoras and the subjectivities, we see not how any one can dispute the truth of the mental phenomena here described. No one can deny that good men, and wise men, and truth-loving men, do differ in opinion, in politics, in science, in religion. They do variously apprehend and variously appreciate the same facts; and some know a larger amount of facts than others. And some of the wisest mortals have done themselves honour by their expressed consciousness that they had only made “some partial approximation to the absolute truth.” But Alcibiades goes on quoting Protagoras as saying,

“‘And therefore, as the true inquirer deals only with the possible, and lets the impossible go, it was the business of the wise man, shunning the search after absolute truth as an impious attempt of the Titans to scale Olympus, to busy himself humbly and practically with subjective truth, and with those methods—rhetoric, for instance—by which he can make the subjective opinions of others either similar to his own, or, leaving them as they are—for it may be very often unnecessary to change them—useful to his own ends.’”—P. 20.

How this *therefore* follows, we are at a loss to know. Logically and legitimately it does not. Idly, loosely, viciously and self-excusingly, it may, as any other doctrine may be perverted and abused; and so Mr. Kingsley cannot let the subject of discussion be fairly stated for Socratic, any more than Cantabrigian

argumentation, but throws an ill-natured anti-Windrushian *animus* into it from the beginning. The true inquirer does indeed "deal only with the possible." But what is the possible? He only knows by trial; by attempting, in fact, many things that prove in the attempt impossible, at least to him; while to another inquirer some even of those things may prove possible. A philosopher who adopts the distinction of *subjective* and *objective*, does not (if he understands his own terms) pursue the one and disregard the other. They are not two classes of facts, but facts and apprehensions respectively. He pursues the objective, and he makes subjective just so much of it as he gains,—by the very act of gaining it. It is gained, of course, under the necessary conditions of human imperfection; and this is what he means by calling it subjective truth, while he is modestly conscious that it may be short of the objective reality, or in part at variance with it. Perhaps these terms *subjective* and *objective* may be no improvement upon the older and plainer, though more lengthy, English phrases, in which we used to speak familiarly of our *convictions* of truth on the one hand, and reverently of the absolute or abstract and still veiled truth on the other, and, urging strict conscientiousness and denying human infallibility, to say that a man's truthfulness of spirit is practically his best attainment of truth. In regard to commonplace facts and occurrences, and phenomena altogether belonging to the senses, it seems absurd to distinguish between the subjective and the objective, between tangible and visible things as they are and as we perceive them to be;—what we perceive them to be, we do not hesitate to say, plainly and without reserve, they are. But the case is different with metaphysical truths, and the distinction should not be confused by any but the infallible Pope. Yet Mr. Kingsley, in order to bring ridicule upon the distinction, makes Socrates take an illustration from the former class of facts or truths, in which men's subjectivity never does (except through disease) vary from the objective fact. Very pleasant, forsooth, is the following *reductio ad absurdum* put into the mouth of Socrates; but it is only a loose thought for loose thinkers. Socrates could never have spoken it, or anything so unfair and untruthful, we are very sure.

"Soc. 'Let us see, then. Alcibiades distinguishes, he says, between objective fact and subjective opinion?'"

"ALCI. 'Of course I do.'"

"S. 'But not, I presume, between objective truth and subjective truth, whereof Protagoras spoke?'"

"A. 'What trap are you laying now? I distinguish between them also, of course.'"

"S. 'Tell me, then, dear youth, of your indulgence, what they are; for I am shamefully ignorant on the matter.'"

"A. 'Why, do they not call a thing objectively true, when it is true

absolutely in itself; but subjectively true, when it is true in the belief of a particular person?"

"S. '—Though not necessarily true objectively, that is, absolutely and in itself?'

"A. 'No.'

"S. 'But possibly true so?'

"A. 'Of course.'

"S. 'Now, tell me—a thing is objectively true, is it not, when it is a fact as it is?'

"A. 'Yes.'

"S. 'And when it is a fact as it is not, it is objectively false; for such a fact would not be true absolutely, and in itself, would it?'

"A. 'Of course not.'

"S. 'Such a fact would be, therefore, no fact, and nothing.'

"A. 'Why so?'

"S. 'Because, if a thing exists, it can only exist as it is, not as it is not; at least, my opinion inclines that way.'

"'Certainly not,' said I; 'why do you haggle so, Alcibiades?'

"S. 'Fair and softly, Phaethon! How do you know that he is not fighting for wife and child, and the altars of his gods? But if he will agree with you and me, he will confess that a thing which is objectively false does not exist at all, and is nothing.'

"A. 'I suppose it is necessary to do so. But I know whither you are struggling.'

"S. 'To this, dear youth, that, therefore, if a thing subjectively true be also objectively false, it does not exist, and is nothing.'

"'It is so,' said I.

"S. 'Let us, then, let nothing go its own way, while we go on ours with that which is only objectively true, lest coming to a river over which it is subjectively true to us that there is a bridge, and trying to walk over that work of our own mind, but no one's hands, the bridge prove to be objectively false, and we, walking over the bank into the water, be set free from that which is subjective on the further bank of Styx.'

"Then I, laughing, 'This hardly coincides, Alcibiades, with Protagoras's opinion, that subjective truth was alone useful.'

"'But rather proves,' said Socrates, 'that undiluted draughts of it are of a hurtful and poisonous nature, and require to be tempered with somewhat of objective truth, before it is safe to use them,—at least in the case of bridges.'"—Pp. 24—26.

In a spirit of levity quite unworthy his subject, our Christian preacher makes his Socrates degrade the "spirit of truth" after the following fashion:

"ALCIB. 'I assert, that whoever says honestly what he believes, does so by the spirit of truth.'

"Soc. 'Then if Lyce, patting those soft cheeks of yours, were to say, 'Alcibiades, thou art the fairest youth in Athens,' she would speak by the spirit of truth?'

"A. 'They say so.'

"S. 'And they say rightly. But if Lyce, as is her custom, wished by so saying to cheat you into believing that she loved you, and thereby

to wheedle you out of a new shawl, she would still speak by the spirit of truth?"

"A. 'I suppose so.'

"S. 'But if, again, she said the same thing to Phaethon, she would still speak by the spirit of truth?'

"'By no means, Socrates,' said I, laughing.

"S. 'Be silent, fair boy; you are out of court as an interested party. Alcibiades shall answer. If Lyce, being really mad with love, like Sappho, were to believe Phaethon to be fairer than you, and say so, she would still speak by the spirit of truth?'

"A. 'I suppose so.'

"S. 'Do not frown; your beauty is in no question. Only she would then be saying what is not true.'

"'I must answer for him after all,' said I.

"S. 'Then it seems, from what has been agreed, that it is indifferent to the spirit of truth, whether it speak truth or not. The spirit seems to be of an enviable serenity.'"—Pp. 35, 36.

And Socrates is shamelessly made to reiterate that "the spirit of truth is indifferent to the question whether facts be true or false, but only concerns itself with the sincere affirmation of them, whatsoever they may be;" adding, "Much more then must it be indifferent to those processes by which they are discovered" (p. 38). A coarser caricature could hardly be drawn. The vain and passionate Alcibiades flattered and cajoled by the artful Lyce into giving her a new shawl, and the two standing as representatives of that truth-loving spirit which sincere men have thought the only human test of truth itself! The spirit of truth is not "indifferent to the processes;" they are, on the contrary, all-important in its view; and if the processes are morally right, it righteously trusts that the results will be intellectually as well as morally true to the extent of individual capacity. A Heathen philosopher would not thus have disgraced himself, or so degraded his subject. But Mr. Kingsley, passing on from Lyce, presently makes a man "blow his nose by the spirit of truth," and "a horse shy at a beggar by the spirit of truth;" and at last proves this spirit of truth to be "something quite brutish and doggish, and proper to be restrained." When Alcibiades is gone, Phaethon beautifully says,

"'Oh Socrates, what cruel words are these which you have spoken? Are you not ashamed to talk thus contemptuously to one like me, even though he be younger and less cunning in argument than yourself; knowing as you do, how, when I might have grown rich in my native city of Rhodes, and marrying there, as my father purposed, a wealthy merchant's heiress, so have passed my life delicately, receiving the profits of many ships and warehouses, I yet preferred Truth beyond riches; and leaving my father's house, came to Athens in search of wisdom, dissipating my patrimony upon one sophist after another, listening greedily to Hippias, and Polus, and Gorgias, and Protagoras, and last of all to you, hard-hearted man that you are? For from my youth I loved and longed after nothing so much as Truth, whatsoever it may be; thinking

nothing so noble as to know that which is Right, and knowing it, to do it. And that longing, or love of mine, which is what I suppose Protagoras meant by the spirit of truth, I cherished as the fairest and most divine possession, and that for which alone it was worth while to live. For it seemed to me, that even if in my search I never attained to truth, still it were better to die seeking, than not to seek; and that even if acting by what I considered to be the spirit of truth, and doing honestly in every case that which seemed right, I should often, acting on a false conviction, offend in ignorance against the absolute righteousness of the Gods, yet that such an offence was deserving, if not of praise for its sincerity, yet at least of pity and forgiveness; but by no means to be classed, as you class it, with the appetites of brutes; much less to be threatened, as you threaten it, with infinite and eternal misery by I know not what necessary laws of Zeus, and to be put off at last with some myth or other about Prometheus. Surely your mother bare you a scoffer and pitiless, Socrates, and not, as you boast, a man-midwife fit for fair youths."—Pp. 51, 52.

But our loose thinker can unthink all this. Socrates, after this even, is the brute to quirk and quibble still, to the effect that if Phaethon "had possessed the spirit of truth, he would have seen *all facts whatever*, as they are;" and it turns out at last that, *instead of his possessing it*, it is desirable that *it should possess him!* and he is to pray the gods to give it him! But by what spirit will he do this, except the spirit of truth? Here is the stupid controversy of human impotence and divine grace virtually foisted into a Socratic dialogue. Socrates says the spirit of truth is not a part of you, but utterly independent of you. Is this spirit, then, always given or gained in one definite (or rather in an infinite) degree? Does every one who has it see all facts as they are? Or do not men grow in grace by effort; and does not God give more grace to the humble seekers after it? Does not the love of truth and the loving pursuit of it increase the power of gaining it? Sad word-splitting is this Socratic dialogue, after all!

The modern orthodox dogma of infinite sin, as committed against an infinite Being, though by a finite creature, is actually stretched and made to apply to mistakes of opinion, and poor dear Socrates is made to propound it like a Calvinistic divine meddling beyond his articles:

"But can we say of such mistakes, and of the harm which may accrue from them, anything but that they must both be infinite; seeing that they are mistakes concerning an infinite Being and his infinite properties, on every one of which, and on all together, our daily existence depends?"

Surely, Socrates never perplexed his clear head with such an argument. As truth is beneficent, of course error is injurious; but who shall talk of *infinite harm* from the partial ignorance or mistakes of human minds, and forget to ascribe *infinite reward and blessing* to its partial knowledge of truth? And then the

infinite opposites shew the folly of using such language at all, in respect either to our knowledge or to our ignorance.

There is a set of allusions prevalent through these Loose Thoughts, which, if classical and graceful in their place, and appropriate to Socrates and his Greek disciples, seem hardly decent in Christian Theology. The "Nymphs obtaining the embraces of the Gods by pleasing and obeying them in all things," are deemed the most appropriate "myth" for setting forth the "blessedness" of him who has "light to see facts as they are." And this myth is to replace such obsolete ideas as "the love of truth," "fidelity to conscience," "personal conviction," "individual judgment"! We think not. We think our Protestantism, whether as an *objective* fact in the world, or as the *subjective* experience of three centuries, will defy all pseudo-Socratic argument to prove, on the one hand, the attainableness of absolute infallible truth, or, on the other, to disprove the value and sanctity of individual faithfulness to individual convictions.

We have not alluded to the structure and style of the Phæthon. It is plainly the work of a fine classical scholar and man of genius. We have confined ourselves to the thoughts, avowedly loose, and have reprobated them as so. Except as the thoughts do injustice to the principal speaker, it is a clever imitation of the Platonic dialogue;—but these exceptions have become the rule by which we are led to condemn it even as a work of art, instead of mere drawbacks upon our admiration. The thoughts constitute the style.

E. H. H.

ON THE LANGUAGE OF THE NEW TESTAMENT.

THE language of History is easily translated, and needs little remark: the actions and the things named are nearly the same at all times; a horse, a camp, a general, a battle, a sword, find words in all languages. But it is far otherwise with our philosophical thoughts and religious feelings. The words which express these in one age of the world, are not easily understood in another. They must be explained by the help of the known opinions of the people who have used them and adapted them to their wants. The simple language of the Gospels, which speak to the heart, which describe the Saviour's life and acts of mercy, is more easily understood by everybody, than the philosophical arguments of the apostle Paul, which have often been wrested by the unlearned to the defence of opinions which the apostle never held. But even in the simplest parts of a book written

eighteen centuries ago, there are many words which a translation leaves obscure, and which require the help of a commentator.

The word *God*, which is now always pronounced with reverence as the proper name for the Creator, had, eighteen hundred years ago, been used among nations of polytheists, for Jupiter and Juno, for Osiris, for Baal, for statues and sacred animals, for kings and their favourites. When the Greeks of Egypt or Syria called Ptolemy or Antiochus a god, they never for a moment supposed that he had any share in creating or governing the world. The word bore no such lofty meaning. Moreover, it was a common name, not a proper name. To speak of the Almighty, it was necessary to say *The God*. Thus Paul did not write (Rom. ix. 5), "He that is over all, namely God, be blessed for ever," but "He that is God over all." *Jehovah*, on the other hand, was a proper name, and a word free from misunderstanding. But then it was a word too sacred to be written in Greek letters: it finds no place in the New Testament, or in the Septuagint translation of the Old Testament. The word used in its place is *Lord*, and more often as a proper name, and therefore not *The Lord*, as we are obliged to write it in English. Thus, while the word *Lord* is used in some places as a mere title of civility to a centurion or a nobleman, it is in other places used as a proper name in a sense more solemn even than *God*.

Sometimes the Jewish reverential custom of not writing or speaking the name of *Jehovah*, leaves the meaning doubtful. Thus, in Coloss. i. 19, "For He was well pleased that in him all fulness should dwell;" meaning *God* was well pleased. Again, in Heb. iii. 5, "Moses truly was faithful in all His house;" meaning *God's* house. Sometimes, in order to avoid speaking of *Jehovah* too lightly, they say the Spirit of *Jehovah*, or the Holy Spirit, when they simply mean *Jehovah* himself; though at other times the Spirit means *God's* influence on the hearts of men.

The word which we render *Worship* is applied not only to *God*, but also to any men of rank; as, "The slave, falling down, worshiped him" (Matt. xviii. 26). The word which is more solemn and is applied only to *God*, is to *Serve* or perform religious service; as, "God, whom I serve in my spirit" (Rom. i. 9); and again, "They shall serve me in this place" (Acts vii. 7).

Good feeling has led all nations to speak to inferiors as youthful, to call servants lads, boys or maidens; and thus a word which in the time of Homer meant a Son, in the New Testament and Septuagint means a Servant. In Acts iv. 25, 27, we meet with "Thy servant David," and "Thy holy servant Jesus."

Many words by use gain a meaning more limited and more particular than they at first bore. Thus the Jews had such strong national feelings, that their word *Nations* means Foreign Nations, and we leave it untranslated—the Heathen, or the

Gentiles. So Paul (in 1 Cor. xiv.), speaking of a *Language*, means a foreign language. Since the conquest of Judea by the Assyrians, the Jews had been very much scattered among the neighbouring nations, but never lost their love of home. The word *Dispersion* thereby gained a peculiar meaning; and Peter, writing to his countrymen abroad, calls them the *Pilgrims of the Dispersion* (1 Peter i. 1). James also writes to the twelve tribes in the *Dispersion*.

Words which have two meanings in the same sentence, can seldom be properly translated. Thus, in John iii. 8, we have one word meaning both *Wind* and *Spirit*. In Mark viii. 35, 37, we have a word meaning both *Life* and *Soul*. In Hebrews ix. 15, 20, we have a word meaning both *Testament* and *Covenant*. In each of these cases the argument rests on the ambiguity of the word, and is lost in a translation. It must be left to the commentator to explain them.

Even the very simple words, *Greeks*, *Jews* and *Hebrews*, are not without two meanings each. The apostle Paul, by *Greeks*, often means all who are not Jews; as, "There is no difference between Jew and Greek" (Rom. x. 12). By *Jews*, Paul means all who were of the Jewish religion; but the apostle John means natives of Judea only. By the word *Hebrews*, the writer of the Acts (chap. vi. 1) means those only who spoke Hebrew; while he calls the Jews who spoke Greek, *Grecians* or *Hellenists*. On the other hand, the writer of the Epistle to the Hebrews means to address all of the Jewish faith; but he certainly wrote in Greek; and, though he calls his readers *Hebrews*, he did not write for the use of those who used the Hebrew language.

The Jews of all sects had a strong belief that the age of the world in which they were then living was drawing to a close. Whether the end of the age was to arrive sooner or later—whether it was to be followed by the day of judgment, or by the destruction of the world, or by the beginning of a new age, they were not agreed. But so strong was this belief, that it appears in their religious language; and when a writer says that anything will last till the end of the age, he leaves us in doubt whether he means for ever, or for a short and fixed period of time. The words, "So will it be in the end of this age" (Matt. xiii. 40), refer to the day of judgment. "He hath no forgiveness till the end of the age" (Mark iii. 29), may mean for ever. Paul (1 Tim. i. 17), to make it clear that he means for ever, says, "Honour and glory for ages of ages." When the author of the Epistle to the Hebrews says (chap. i. 2), that God through Jesus made the *Ages*, he is using language not unlike that of some of the Gnostics, who said that the *Æons* or *Ages* were spiritual beings that proceeded out of the everlasting God, and to whom he trusted the government of the world. See Theodoret. Heret., ii.

It would be more satisfactory if a Greek word could, wherever it is met with, be translated into the same English word; but this is often impossible, as it may have several distinct meanings. Thus we have one Greek word which seems to mean messenger, angel, ghost, and preacher, as in the following sentences. In Luke vii. 24, we have, "And when John's messengers were gone, he began to say." In Acts v. 19, we find, "An angel of the Lord by night opened the prison doors." In Acts xii. 15, when Peter appeared at home, while he was thought to be at a distance in prison, we have, "Then they said, It is his ghost;" and in 2 Tim. iii. 16, we have, "made manifest in flesh, justified in spirit, seen by preachers, proclaimed among the Gentiles, believed on in the world, received up in glory." In these four quotations we find four English words in the place of one Greek word. So also the word translated Prophet, generally means a man gifted with the power of foretelling future events, as in Matt. xxvi. 56: "All this hath been done, that the writings of the Prophet might be fulfilled." But this word sometimes means a man who has the power of extempore speaking, as in Acts xiii. 1: "Now there were at Antioch, in the church there, certain prophets and teachers, as Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen the schoolfellow of Herod the tetrarch, and Saul."

The writers suppose their Jewish readers to have a most thorough knowledge of the Old Testament. They quote it without naming it, knowing that the words of the oracle would be at once recognized and bowed to. Thus—"For he must reign till *he hath put all enemies under his feet*," says the apostle (1 Cor. xv. 25). "The things which the Gentiles sacrifice, *they sacrifice to demons, not to gods*" (1 Cor. x. 20). "For *who hath known the mind of the Lord?*" (Rom. xi. 34). "For *all flesh is as grass*" (1 Peter i. 24). In every case, the writer quotes the Old Testament without saying so.

The references to the prophecies of the Old Testament are not only to the sense, but usually to the exact words. Thus Jesus is called THE CHRIST, or THE ANOINTED, because they applied to him the following words from Isaiah: "The Spirit of the Lord is upon me; because he hath Anointed me to preach good tidings to the poor" (Luke iv. 18). So, when the Baptist says he is not the Christ, he is asked, "What then, art thou Elijah?" (John i. 21), referring to the words of Malachi: "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." The next question is, "Art thou the Prophet?" referring to the words of Deuteronomy, "The Lord thy God will raise up unto thee a Prophet from among thy brethren" (see Acts iii. 22, and vii. 37). But the Baptist, quoting Isaiah, says, "I am, *the voice of one crying in the desert*." When the Saviour says that "John was the Lamp that burneth and shineth"

(John v. 35), he probably refers to Isaiah lxii. 1: "I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." The title given to Jesus of the Son of Man is probably taken from the prophet Ezekiel, who uses it throughout. Afterwards, it was stamped with still more importance, in Daniel vii. 13: "Behold, one like the Son of Man came with the clouds of heaven."

But the practice of referring to the words of the prophets, has in one or two cases led the writers to overlook the sense. Thus Matt. ii. 23: "He dwelt in a city called Nazareth; so that it might be fulfilled which was spoken through the prophets, He will be called a Nazarite," referring to Judges xiii. Here, the writer of this chapter mistakes a Nazarite, or man under a vow, for a Nazarene, or native of Nazareth. The writer of the Epistle to the Hebrews quotes from the Psalm, "What is man, that Thou art mindful of him; or the son of man, that Thou visitest him?"—as if the words son of man could there mean Jesus, or indeed any one man in particular.

Sometimes the quotation is so short that it must be misunderstood by an unlearned reader. Thus John (xii. 40) quotes from Isaiah, "He hath blinded their eyes and hardened their hearts." But those who remember the words in the Old Testament, know that they are wholly different in meaning; namely, "This people hath blinded their own eyes and hardened their own hearts."

The quotations are usually taken from the Greek translation, called the Septuagint. When the writer to the Hebrews quotes a text, as if about the nature of angels, "Who maketh his angels spirits, and his ministers a flame of fire,"—his argument would have been spoiled if he had quoted from the Hebrew—"Who maketh the winds his messengers, and the lightnings his servants." When Paul says that the Law was 430 years after the Covenant (Gal. iii. 17), he is quoting the Septuagint, which says that there were 430 years between Abraham and Moses (Exodus xii. 40); not the Hebrew Bible, which says that there were 430 years between Joseph and Moses.

One Hebrew mode of expression is often a cause of ambiguity; namely, placing two clauses in a sentence as if they were parallel, whereas one is in reality dependent on the other. Thus, "Be angry, and sin not" (Ephes. iv. 26), means, If ye be angry, then sin not. Again: "I thank Thee, O Father, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. xi. 25), means, Because, whereas Thou hast hid these things, &c. Again: "But thanks be to God that ye were the slaves of sin, but have obeyed from the heart" (Rom. vi. 17), means, that whereas ye were the slaves of sin, &c.

These few remarks are perhaps enough to shew, that after the difficulties of translation have been overcome, there still remain a large number of words and sentences which ask for help from

critical skill. They shew that though no learning is necessary when we read the New Testament for purposes of devotion and as a guide towards our duties, yet that the unlearned will not do right to quote it in theological controversy without help from a commentator.

S. S.

NIEBUHR'S LIFE AND LETTERS.*

IN the Preface to the first two volumes of this work, Miss Winkworth promised that, if these were favourably received, she would give another volume, containing some of Niebuhr's correspondence on subjects political and learned. Having met with an appreciation and acceptance such as few even original writers enjoy, it was to be expected that the translator would early redeem her promise, and she has done so in the volume before us. It is seldom, perhaps, that a supplementary gleaner equals in interest the first harvest, and we think this volume is no exception to the general rule. The most obvious cause of this is, that the first selection has been so well made, that the best and most genial of the letters have been already given, and have raised expectations which none that were left could satisfy. Even on politics and philology, Niebuhr's most striking opinions have been given, so that even these departments, which should supply the chief interest of this third volume, have been, so to speak, rifled of their most attractive treasures. Another reason is, that the former correspondence, being arranged in chronological order and embracing every period of the career of the gifted writer, presented a connected picture of his whole life, and had almost the charm of an autobiography; whereas here both the serial connection and the colouring of individuality are wanting. But there is, in spite of this, much that is highly interesting and valuable, and that bears the stamp of the same profound and patriotic mind which was displayed in its more domestic and attractive aspects in the former volumes.

This third volume is divided into three sections. The first is a statement of Niebuhr's general political creed, in the form of a letter from Chevalier Bunsen to the translator: the second is a collection of letters written from Holland in 1808 and 1809: the third consists of political and miscellaneous fragments from occasional and minor writings of Niebuhr.

We have seen in the earlier volumes in how extraordinary a degree there were united in Niebuhr the qualifications of both the statesman and the scholar; so that he achieved in both capa-

* *Life and Letters of Barthold George Niebuhr.* Edited and Translated by Susanna Winkworth. Vol. III. Supplementary.

cities a position of the highest eminence in a period of immense political activity. Especially remarkable were his marvellous grasp of memory, which enabled him to retain without effort all the materials for the philosophical historian which past ages have supplied, and his almost intuitive sagacity, which taught him, on the one hand, to fill up and restore the lost threads of the web of ancient history, and, on the other, to divine with prophetic confidence the texture which the future would assume. The political opinions of a man thus gifted claim more than ordinary attention; and Miss Winkworth has done well to obtain from Bunsen, his chosen disciple and friend, the account of them here given. They refer principally to a subject which the events of the last four years have shewn to occupy the minds and wishes of advanced and liberal men on the continent, and which to us, as the only nation that has as yet permanently realized it, is of paramount interest, viz., constitutional government. The attention of Niebuhr was earnestly directed to the constitutional experiment then going on in France under the elder Bourbons; the failure of which, through the bigotry and treachery of Charles X., was the last great event he lived to see.

Most truly is it remarked by Bunsen, that "we live in a critical epoch of the world, when no mortal can yet tell whether Europe is advancing to life or sinking to death; whether the elements of decay or those of new life are the real signs of the times." The nations of the continent, which four years ago fondly believed that liberty was in their grasp, are drifting to a confirmed and soulless despotism, under which no free thought or action of humanity can develop itself and live. Is there anything that can save them from this fate? Republicanism seems too hazardous, and has too often been the precursor of military despotism, to be regarded with much hope by any real well-wisher of continental freedom. And if these now crushed and groaning nations are ever to realize their visions of constitutional liberty, what are to be the preliminary conditions? This question had been deeply considered by Niebuhr; and his views, formed perhaps half a century ago, have been but too well confirmed by the recent failure of constitutional government in Germany.

"Europe is threatened with great dangers, and with the loss of all that is noble and great, by two opposite but conspiring elements of destruction—despotism and revolution; both in their most mischievous forms. As to the former, the modern state despotism, established by Louis XIV., promoted by the French revolution, and carried out to unenviable perfection by Napoleon and those Governments which have adopted his system after combating its author,—is more enslaving and deadening than any preceding form; for it is civilized and systematized, and has, besides the military force, two engines unknown to the ancient world or to the middle ages. These are, first, the modern state-govern-

ment, founded upon a police-force which has degenerated into a gigantic spy-system; and, secondly, a thoroughly organized and centralized bureaucracy, which allows of no independent will and action in the country. So likewise modern revolution is more destructive of political life and the elements of liberty than similar movements in former ages; for it is a merely negative, and at the same time systematic, reaction against the *ancien régime*, of which it made the despotic part universal by carrying out uniformity, and by autocratic interference in the name of the State; whereas it gives no equivalent for the real, although imperfect, liberties which the old system contained, in the form of privileges; and in condemning such privileges under the sanction of democracy, it destroyed the basis of liberty under the pretext of sovereignty." P. xxiv.

Niebuhr did not consider that the establishment of parliaments *per se* was any guarantee for popular liberty: parliamentary government must be preceded by free local and municipal government.

"Constitutional monarchy was to him not the beginning but the end, not the root but the ripened fruit of the tree of liberty. In his view, the foundation of political liberty was municipal self-government, or, as he used to call it, a free administration,—'*freie Verwaltung*.' Without that basis, the legislative power of Parliament itself was to him either a *mauvaise plaisanterie*, or a mischievous experiment.

"Here we are arrived at the centre of Niebuhr's constitutional policy. Here is the pivot of his political system. He thought it as absurd and mischievous to begin with the parliamentary system (like the French revolution and all its imitators), as to create, or rather to restore self-government in Europe, while stopping short of constitutional liberty. The first error appeared to him as if a man should plant a tree without a root, while the second was like expecting it to bear fruit without being allowed to blossom; or he might have compared the one system to the mad endeavour to begin a house by the roof, whereas the other was as wise as to build a dwelling-house with a good foundation, but neglect to roof it in due time, and then to wonder and complain that the inhabitants did not feel comfortable!

"All his political conversations with me, when treating the constitutional question, turned upon this point. He often expressed to me his regret that the spirit of the age and the plan of his great work had made Montesquieu consider the parliamentary system isolated from its basis—municipal liberty and self-government. 'Montesquieu,' he once said, 'knew that well; but it is the tragical fate of great men that the defects or weak points of their system are made their principal merit or strong side, whereas the best things they say remain a dead letter.' He applied this in particular to the theory of the division of powers. 'Montesquieu's expression,' he said, 'is too abstract and absolute; but the French might as well have evolved out of it a good and wise system, as a vicious and foolish one. This arose out of the oneness and conceit of the men of 1789. Now the Empire,' he would continue, 'has done absolutely nothing but destroy a liberty which had neither a basis in the moral honesty of the people, nor in the practice of municipal self-government, and put in its place the most irresistible and destruc-

tive system of despotism which the world ever saw, covered with the lying colours of liberty and the rags of democracy!"—P. xxvii.

How truly do these severe words describe the worse than imitation of that Empire, which now lies like an incubus on the free life and thought of unhappy France! One formidable difficulty which constitutional government in that country will always have to contend with, is the influence of the Catholic Church, which was indeed a main cause of its failure in 1830. The following anecdote, related by Bunsen, is significant as well as amusing:

"When, in the summer of 1829, Pius VIII. had been elected successor to Leo XII., the Cardinal's hat was given to Latil, formerly, as Abbé Latil, the Confessor of the Comte d'Artois and of his mistress—later, as Archbishop of Rheims, the prelate who anointed Charles X. Diplomatic dinners preceded and followed this great ceremony. At a dinner given on this occasion at the Russian embassy, the Cardinal, after a joyous repast, entered into a private conversation with Prince Gagarin, the Russian Minister, with the import of which the Prince, who was '*homme désprit*' and very fond of fun, made me acquainted on the spot. The Cardinal had said to him, 'Prince, we'—meaning the King and the Cardinal, or the Cardinal and the King—'have come to the conclusion that two things are incompatible—the Catholic Church and the constitutional Charter. *We* see that we must choose between them, and our option has been made. You will believe me, Prince, that it has not been difficult. You will soon hear more of it. We must modify the Charter in order to make it compatible with the precepts of the Catholic Church; and we are decided to do so soon.' We both agreed that this was a most important revelation, and that vanity and wine had made Latil say more than a confessor and a Cardinal ought to have divulged. The manner in which he had said these words was such, that it was impossible not to believe that he spoke the secret of the Cabinet. And indeed when, a few days afterwards, he received, under a princely dais, the red hat from the Pope's Alegate, instead of answering his congratulations, as other cardinals used to do, with a few words of thanks, he made a set speech, evidently learnt by heart, and delivered with great emphasis, in which he said—'Tell the Holy Father that I am fully aware of the duties and responsibilities which this highest honour imposes upon me in the situation which I hold. My conduct will shew my sense of duty and my gratitude.'"—P. xxxv.

Few men have had better opportunities of knowing the spirit and policy of the Romish Church, than Niebuhr and Bunsen, who both resided for years, officially, in the metropolis of Romanism; and few men could be found less liable to form opinions on hasty or illiberal grounds; yet they do not hesitate to pronounce the clergy the ever obedient tools of despotism, and "the mortal enemies of every sort of liberty and progress."

It is unnecessary to follow Chevalier Bunsen further in this letter, the remainder of which is taken up principally in describing the mode in which Niebuhr proposed to apply the constitutional system to the actual circumstances and social state of

Prussia. But one passage from the third or miscellaneous division of the volume we will give here, as it bears on a point which we have sometimes heard urged as an objection to constitutional government, viz., that no reform appears practicable under it unless preceded by popular agitation. How much better, say some, if the government, less dependent on the stimulus from without, were able of itself to effect important reforms, removing by its own authority the opposition of selfish and interested parties, and saving its citizens the wearing and bitter struggles of party agitation, which seem sometimes almost to threaten a rupture of the social fabric! But even granting that violent agitation is an evil, there is in it, independent of its utility as a school for the exercise of political rights, one important advantage, thus well stated by Niebuhr:

“It is the peculiar and inimitable excellence of the British legislation that no law can anticipate the progress of public opinion. Thus the laws find the way prepared for them, and millions are eager to carry them into execution; thus they do not come before the public as a dead mass of words which study alone can render intelligible, but the public is already awaiting them, and comes to meet them half-way. This method certainly makes it necessary, in the case of all great measures, that the majority of the people should be brought to concur in their favour; and a generation may elapse before the prejudices of the majority can be silenced. But if this have been accomplished, and a strong feeling on the side of the new measures been formed, it is no longer in the power of the administration, as is proved in the case of the Catholics, to resist the force of public opinion. Those men who are free from prejudice, will unquestionably discern what is desirable or expedient sooner than the multitude, which cleaves more closely to its old customs; and the freer the nation, the stronger are its prejudices. But if the clearer vision of the more sagacious minority become law ere it is called for by the general voice, it takes the shape of external restraint, and does not mingle with the deep-rooted national habits.”—P. 111.

The Letters from Holland, which form the next division of the volume, were written in 1808 and 1809, whilst Niebuhr was staying in that country, endeavouring to obtain financial assistance for Prussia at that disastrous period of her history. His mission brought him into connection with the great bankers and merchants of Amsterdam, and among others with the English house of Hope, of whom he speaks as the most eminent of these merchant princes. The society of the Dutch capital he describes as dull and frivolous, the chief or rather sole occupation at evening parties being cards. Niebuhr, who had not acquired the taste for gambling, was much diverted at the contempt with which he was regarded in consequence. In one of these letters he says,

“I did not get home till two o'clock this morning from a supper at Mr. Hope's. At this party one thing afforded me much amusement. Here, it is never imagined that any human being having claims to the

title, does not gamble; it is therefore a rule in Amsterdam, that the number of persons at an evening party should, subtracting seven, be divisible by four into the intended number of parties for cards. These seven are destined for *bouillotte*. Now, Amelia remained at home, and I did not play. This deranged the whole plan of those who had grouped together for this interesting amusement, and they were forced to play with only five. What a malicious pleasure I enjoyed in watching the vexation of one and another at this spoiling of the only interesting hour of their day; above all, the excessively supercilious contempt with which a *petite maitresse* regarded me for my awkwardness and want of education! I enjoyed it so much that it made the evening quite endurable. A Huron (a character in one of Voltaire's novels) would have said of Amsterdam, 'They invite a stranger, under pain of their considering themselves highly insulted, to spend his evening after nine o'clock in utter idleness, and to undergo a headache, if night-watching does not agree with him. They also impose it on him as a duty to lose either his money or his temper at play. This is one of the refinements by which intellectual culture has been brought to its well-known high perfection in Europe.'" P. 9.

These letters, having been written for the perusal of his relations in Holstein, contain fewer of the personal characteristics or important opinions of the writer, than those of the former volume. They are the narrative of a tourist, and are principally taken up with descriptions of his visits to the various cities and public institutions of the country, churches, galleries, hospitals and other charitable institutions, in which latter, most admirably conducted, Holland abounds. The large houses for the reception of orphans are under the superintendence of directors and directresses, chosen from the highest class of citizens, whose services are given gratuitously. The resident overseers are called Fathers and Mothers, and the treatment of the inmates seems at once liberal and judicious. Niebuhr visited the Citizens' Orphan House, containing from 600 to 700 children.

"This is quite a model institution, managed on the system I have just described. None but the orphans of citizens of Amsterdam are received into it. They remain till they have completed their 20th year, and are instructed, the girls in women's employments, the boys in handicrafts or navigation, besides the usual school education. They are allowed to learn anything except locksmiths' work, which is not taught lest they should be tempted to break open each other's chests: for each child has its own chest, with its own number and key, for the clothes and little things it has brought with it. We have only seen the part of the building containing the girls and the little boys, and I could never have thought that an Orphan House could present so cheerful a spectacle. When we came in, the bigger girls were sitting working in the handsome wide court-yards; the little ones were playing as merrily as if they had been in their own homes. During the interval that we had passed in the directors' rooms, the little ones had taken their supper; and as we went up stairs to their dormitories—where we were not less delighted with the fresh, pure air than with the neatness and cleanliness

of their beds—came the hour for going to bed, and the whole stream rushed up the staircase with us. The little creatures were not at all shy, and were continually laughing at my spectacles. How I wish our Christine could have seen this sight! They are allowed to go out at certain times; for just as the 'Mothers' seem to exercise a truly maternal care over them, so they are not more confined than order requires, or than they would be in the house of good parents. Here again we see the sound, excellent, old Dutch intelligence. So Howard is said to have declared, that the wisdom of the founders astonished him almost more than the number of benevolent contributors."—P. 45.

We will close our notice with a few extracts from the Political and Miscellaneous fragments, which form the third section of the book. The first shall be from a paper on International Rights.

"War and victory are only means of enforcing right; they create no right which did not exist before. An unjust victory and the conditions of peace extorted by it are, and remain to eternity, illegal, except in so far as the maintenance of the existing universal political relations may render their acknowledgment and observance the lesser of two evils. Thus the cessions and treaties extorted by France under Napoleon were illegal; and as it was a duty to God and man to annihilate the order of things introduced by them, so they neither superseded existing rights nor created new ones. Hence we are not speaking of any rights which the Allies have acquired by conquest, but of rights which their conquests rendered capable of being enforced; and we protest against censures proceeding from a dishonest confounding of these two things. He who combats for the right and against the wrong, conquers, when victorious, whatever would be awarded to him by a tribunal not bound to the letter: for he has overstepped the domain of the letter, which reigns within the sphere of positive law. But from the necessity of extorting your rights springs a twofold right, that of indemnifying yourself for your losses and toils, and that of providing for your future security, lest the enemy from whom you have wrung justice should take advantage of a favourable opportunity to revenge himself. Where the ground of warfare is not a contested right, but a mortal enmity, there arise between governments, as in antiquity between peoples, wars of extermination, resembling a struggle for life and death between man and man. The extent of a victor's lawful powers cannot be determined by any letter; they can only be referred to the tribunal of conscience."—P. 120.

In this miscellaneous section there are several valuable fragments relating to ancient literature and history—"On Marcus Antoninus and his Age;" "On Petronius and his Age;" "On Xenophon's Hellenics, and the Character of Xenophon and Plato." There is also a sketch of the growth and decay of the city of Rome, intended as an introduction to the description of Rome by Plattner and Bunsen. There is an excellent essay "On the Study of Antiquities," being an introduction to his lectures on that subject; in which, among other things, he shews the absurdity of an overweening and almost unreasoning reverence for the classical writers, which led men to receive their

evidence, even on points and events which belonged to times long anterior to themselves, as entitled to absolute credit. To even the best ancient historians, the antiquities of their own nation were probably much less known than our own antiquities to us; and how imperfectly that is, the controversies and the Notes and Queries of our own day sufficiently shew.

"It would have been a very surprising thing if Sallust or Tacitus had known more of the Roman jurisprudence, 500 years before their time, than a British statesman that of his own country at a proportionately remote period. Nobody would expect anything else, were it not that the long line of antiquity is to our eyes so foreshortened, that very few practically realize that the time between Plautus and Claudian was as long as that from the Minnesingers to our own day. For the contemplation of antiquity is like looking up at mountain ranges rising up one behind another, of which the most remote and central peaks appear quite contiguous to the headlands at their base. Under the influence of this delusion, we shut our eyes to the evidence which meets the reader of those historians at every turn when they speak of old things and times, that all these were a foreign world to them. It is the same delusion which makes us persist in laying as much weight on Livy's or Cicero's verdicts respecting ancient times, as if pronounced by eye-witnesses and actors in the scene."—P. 222.

These extracts, which might be greatly extended, will be sufficient to indicate the solid and suggestive character of these fragments, and shew that, if this volume is not so attractive to the general reader as its predecessors, it abounds in matter that will richly repay perusal to those who seek in their reading something more than entertainment, and who delight in drawing exercise and food for their own thoughts and studies from the lucubrations, even though unfinished, of rarely-gifted minds.

The translator has performed her part with the same skill and freedom which we had occasion to commend in our former notice of her work. There are very few passages in which an English reader would discover that he was reading a translation; and this great merit, too, has been attained under the greater difficulties inseparable from the more learned and technical character of the pieces to be rendered, many of which are on contested points of philology or antiquities. B.

THE SCEPTICAL PHILOSOPHERS OF GREECE.

THE Genius of Greece fell with Liberty. The Grecian philosophy received its mortal wound in the contests between scepticism and dogmatism which occupied the schools in the age of Cicero. The sceptics could only perplex and confute and destroy. Their occupation was gone as soon as they succeeded. They had nothing to substitute for what they overthrew; and they rendered their own art of no further use. They were no more than venomous animals, who stung their victims to death, but also breathed their last into the wound.—*Sir James Mackintosh's Miscellaneous Works*, I. 33.

THE TESTIMONY OF JOSEPHUS CONCERNING CHRIST.*

WE take up an old treatise, and a still older subject, not so much in the hope of bringing forward anything that is new on so well-discussed a topic, as simply with the purpose of re-stating a few of the considerations which may be urged in favour of the reception, as authentic, of an ancient testimony respecting the Founder of Christianity. In doing this, we shall make free use of such works on the subject as are within our reach. The literature relating to the question is voluminous. The principal writers will be found mentioned by Schoedel—not always correctly, however, as where he classes Dr. Lardner among those who have admitted the evidence of Josephus. They are referred to also, many of them, by Gieseler (*Eccles. Hist. i. § 24*), and given more fully by Heinichen (in his long and elaborate *Excursus* on *Euseb. Hist. Eccl. i. 11*). To Bretschneider (*Παρεργον* super *Ios. de I. C. testimonio*, and the more recent summary by the same author in his *Glaubenslehre*, § 42), as well as to the work which has furnished our text, we must acknowledge ourselves especially indebted. The section of Josephus on which so much has been written by these various authors, has lost none of its importance, in consequence of the controversies of late years on the origin and historical character of the Gospels. It is easy, on the contrary, to see that the fact of the authenticity and genuineness of the passage, if established, would have the most direct bearing on the question of the credibility of the Gospel History; and would go some way towards confirming their title to the character of fair and trustworthy records of the public life and teaching of Jesus.

Josephus, the celebrated Jewish historian, was born about the year 37 A.D.—that is, a few years after the crucifixion. He belonged to a priestly family of distinction, and received an education suitable to his descent and rank. Of the sect of the Pharisees, he was yet no bigoted adherent of that party; for he took pains to inform himself well respecting the doctrines of the Sadducees, and spent three years in the wilderness among the Essenes, whom he repeatedly mentions in terms of commendation. These facts are of some importance in helping us to estimate the passage in his works in which he speaks particularly of our Saviour. They shew us that he was not likely to be carried away by Pharisaic zeal and hatred of the Christians, and that he was a man who was capable of freeing himself from the common prejudices of his people,—an expectation that is verified by much in his writings. He was present at the destruction of Jerusalem, and some time after that occurrence went to Rome,

* *Flavius Iosephus de Iesu Christo testatus Vindicie Flaviane Auctore* F. H. Schoedel, &c. Pp. 84. Lipsiæ. MDCCCXL.

where the remainder of his life was chiefly spent, under the protection of the imperial house and in intercourse with its members. Here he employed himself in the composition of his literary works, of which we need only mention his *History of the Jewish War*, and his work on the *Antiquities of the Jews*. In the latter, he gives an account of the origin and history of his nation, following in this the narratives of the Old Testament, but frequently in so free a manner as to indicate his own doubt or rejection of some of the statements there made. He brings down this work to the commencement of the last war of the Jews with the Romans, and completed it about the year A.D. 93. His main object, in its composition, appears to have been to gain for his nation the good opinion of the Romans, and to exhibit the value and wisdom of the Mosaic legislation.

Now, as the *Antiquities* comes down to a point so many years after the death of Christ (A.D. 66), and includes the period of his public life, it would indeed be strange if there should be found in that work no notice of the origin of the sect of the Nazarenes, of the fate of its Founder, or of the very considerable progress which, at the time when the *Antiquities* was finished, had been made by the adherents of Jesus. In his position at Rome, the historian could hardly fail to meet with disciples, among whom were probably some members of the imperial household (comp. Philip. iv. 22). We cannot see any reasonable ground for expecting that such an omission on the part of Josephus should be made. It may be said, indeed, that his prejudices as a Jew and a Pharisee, his zeal for the religion of his fathers, would lead him to dislike the Christians; and, since any true account he might give of their origin and character would tend rather to benefit them than otherwise, his best policy was to pass them over in silence.* But is there any sufficient evidence of the prejudices and zeal here referred to,—such as would lead to this contemptuous treatment of what, in the latter years of the life of the historian, must have been a sect rapidly growing into importance? We think not, but the contrary; and we have already alluded to the grounds on which this opinion may be based. From the circumstances of his later years, Josephus was, probably, as much a Gentile and a Roman as a Jew; as any one may perceive who will take the trouble to read the account of his life. By his own countrymen he was regarded as little better than a renegade. Besides this, we must not lose sight of a fact of importance. At the time the *Antiquities* was written, the active hostility of the Jewish authorities towards the Christian apostles and disciples had well nigh ceased. The latter had

* Comp. Lardner, *Works*, VI. p. 500, and the passage there quoted from Le Clerc, who calls Josephus "ce Juif malicieux," on account of his supposed silence about the Christians.

turned themselves, in truth, to other countries and peoples; and the former, after the destruction of Jerusalem, can hardly have had any longer even an existence. Thus even supposing, what is probably not true, that Josephus was much under the influence of Pharisaic zeal, still it is not likely that such zeal should have been so stimulated by anything in the relations existing between the Jews and the Christians, about the time when he was writing the latter part of his work, as to lead him deliberately to suppress all allusion to the rising sect, or studiously to conceal his very knowledge of its origin and existence. That would have been a mode of shewing zeal, or prejudice, or whatever it may be termed, extraordinary and useless in a high degree. Moreover, it should be remembered, that a numerous party among the Christians were as zealous for the law as Josephus himself; and hence, again, the improbability that any strong feeling of dislike, or of contempt, should have been entertained by him towards them. Indifference to the Christians would be a more probable explanation; but even this can hardly be accepted as sufficient; for a writer of such extensive knowledge of his own times must have been well aware of the important progress which the new religion had made long before the completion of his History.

It is therefore, antecedently, probable enough that some notice of Christ and his followers would be taken by the Jewish historian;* and, judging from his character, we may expect such a notice of them as, without giving minute details, will correspond tolerably well to the facts of the case. And such a notice is actually found in the extant works of Josephus. As we shall have to make some remarks on words and phrases in this passage, we give it below entire as it stands in the original,† adding here a tolerably close translation:—"At that time lived Jesus, a wise man, if, indeed, it is proper to call him a man; for he was a doer of wonderful deeds, a teacher of men who receive with pleasure what is true. And he drew to him many Jews, and many also of the Greek race. This was the Christ. And when Pilate, on the accusation of the chief men among us, had condemned him to the cross, those who had before loved him did not cease (to do so). For he appeared to them on the third day

* This is fully admitted by Heinichen, who writes:—"Debutit adeo fere quædam Josephus de Christo commemorare, cum de aliis longe levioribus rebus exposuerit, et Iohannis baptistæ et Iacobi Iusti mentionem fecerit Antiqq. xviii. 5, 2, xx. 9, 1." (Excur. I. p. 336.)

† Γίνεται δε κατά τούτον τον χρόνον Ιησους, σοφος ανηρ, εις ανδρα αυτον λεγειν χρη. Ην γαρ παραδοξων εργων ποιητης, διδασκαλος ανθρωπων των ηδουη τάληθη εχομενων. Και πολλους μεν Ιουδαιους, πολλους δε και του Έλληνικου εκπηγαγετο. Ο Χριστος ουτος ην. Και αυτον, ενδειξει των πρωτων ανδρων παρ' ημιν, σταυρω επιτετιμηκετος Πιλατου, ουκ εκαυσαντο δι γι πρωτον αυτον αγαπησαντες. Εφανη γαρ αυτοις τριτην εχων ημεραν παλιν ζων, των θειων προφητων ταυτα τε και αλλα ποια θαυμασια περι αυτον ιρηκοτων. Εις επι νυν των χριστιανων, απο τουδε υπομασμενων ουκ επιελπει το φυλον.—Antiqq. xviii. 3, 3.

alive again, the divine prophets having foretold these and many other wonderful things concerning him. Up to the present time the sect of the Christians, so named from him, has not become extinct."

This passage is found in every extant manuscript of Josephus. It is first quoted by Eusebius, who gives it nearly verbatim in two places,* and probably alludes to it in one or two others. After him it is cited by Jerome and by successive writers, for a long period and without question, until we come to the sixteenth century, when it was doubted by one Hubert Gifanius and by Lucas Osiander. The section has been attacked and defended by various writers from that time to the present, when, we suppose, the preponderance of opinion may be taken to be as much as ever against its authority. Some have gone so far as to say that it was wholly composed by Eusebius; others, that it at least originated in his time, as Lardner thought; while others, again, maintain that it received its present form from the pen of this Father, having previously existed in a shorter form, as it came from the hand of Josephus,—which is the view taken by Heinichen and by Gieseler—the latter, however, not decidedly accusing Eusebius of the interpolation.

But why, we must proceed to inquire, should there be so much doubt and difficulty about this passage? Why should not Josephus have written it? Why must he receive the hard treatment of being first deprived of a section which actually exists in all the manuscripts and printed editions of his works, and then termed a "malicious Jew," because he has not the very notice of Christ and the Christians which this so rejected section contains? We cannot do better, perhaps, in endeavouring to give some answer to these questions, than state in order the objections brought by Dr. Lardner against the passage, taking them as they are derived, first, from its external history and its position, and, secondly, from its internal character.

The paragraph is not quoted, nor referred to, by any Christian writer before Eusebius, who flourished at the beginning of the fourth century, although we might expect that it would have been brought forward by Justin Martyr, Clement of Alexandria, Tertullian and Origen, some or all of these. They were well acquainted with the works of Josephus, and it "would have been highly proper to produce it in their disputes with Jews and Gentiles." "A testimony so favourable to Jesus in the works of Josephus could not be overlooked or neglected by any Christian Apologist."†

Before we can attribute much weight to this objection, we must be tolerably clear on two points—first, that the several

* *Demonst. Evang.* iii. 5. *Hist. Eccles.* i. 11.

† *Lardner, Works*, VI. p. 487, seq.

writers mentioned were well acquainted with the *Antiquities* of Josephus, and secondly, that they were likely to think his testimony respecting the life and character of Christ of such value as to deserve citation in their controversial writings. To take the latter point first, there is one general consideration, applicable perhaps equally to all the early Apologists, which will in itself go far to explain their omission to cite the statement under our notice, or even to shew us that they could not, with any propriety or force, appeal to Josephus as a witness in their behalf. He was not a *Christian*. This is now probably admitted by every one who has considered the question, if it has not always been so. We learn it not only from his works, but from the positive statement of Origen, if this were needed, which it is not. This being so, it is evident that the testimony respecting the character and deeds of Jesus, given by one who was not himself made a Christian by the admission of that testimony, could have but little weight with either Jewish or Gentile opponents. If Josephus could remain an unbeliever despite the statement respecting Christ which he makes, so evidently might they even in the face of the same statement. It would have been useless, therefore, to allege this evidence of the Jewish historian to the Hebrew or Heathen contemporaries of the first Apologists, and accordingly it is not mentioned. Even when Eusebius cites the passage, he lays little or no stress on it as confirmative of the statements of the Gospels. He expressly says in one case, that the evidence of the Evangelists is sufficient (*Demonst. Ev.* III. 5); and the use he makes of the quotation is to shew that many Greeks as well as Jews attached themselves to Jesus, which he observes is also stated in the Acts of the Apostles. In the other case (*Ecc. Hist.*, I. 11), the citation is certainly brought forward with more of an apologetical purpose, and has the appearance of being intended to confirm the statements of the Gospels; but even here it is not adduced with any air of triumph, or as if the writer attached any very great importance to it. And the same remark is true of the manner in which Jerome appeals to the passage (*De Vir. Illust.*, cap. xiii.). The slight use thus made of the paragraph by those who do cite it, helps to explain why the earlier Fathers made no appeal to it at all. It would have done them small service. In truth, in the first two or three centuries, the great facts of the life of Christ were hardly called in question. The miracles were admitted even by the adversaries of Christianity—attributed to the devil, it is true, or to magical arts, but still admitted, and therefore needing no attestation from Josephus. The Gospel history was well known and generally received, probably on the simple statement of the Christians. The formal exhibition of evidence, internal and external, and the citation of corroborative testimonies, with which we are so familiar in modern treatises, is not met with in the early Apolo-

gies. These are for the most part occupied with very different matter—such as the vindication of the Christians from gross calumnies; the defence of their doctrine of one God as having been recognized by ancient heathen philosophers and poets; the proof from the prophecies of the Old Testament that Jesus was the Messiah, and so forth;—facts which all serve to illustrate our general statement, that there was little occasion for any appeal to Josephus on the part of the early Fathers, and that there would have been little propriety or utility in any such application of his authority.

With respect more particularly to Justin Martyr, can it be alleged with any confidence that he was even acquainted with the works of Josephus? From the principal writings of this Father, the two Apologies and the Dialogue with Trypho, it would not appear that he was so, as no citation from Josephus occurs in them,—a fact which, at any rate, shews us how little use he was inclined to make of the authority of that historian. In one of the minor works attributed to Justin (the *Cohortatio ad Græcos*), Josephus is certainly mentioned as a wise and prudent man. But the authenticity of this work is doubtful;* while, even assuming it, there appears to be no necessity or propriety in the nature of the contents for the citation of the passage. The Dialogue with Trypho is the work in which, more than in any other of Justin's, we should at first sight expect the disputed paragraph to be adduced or referred to. But the plan of this Dialogue appears to have been such as necessarily to exclude it. The whole argument is founded on an authority recognized as indisputable by both sides, viz., the Jewish Scriptures. To have cited as important the testimony of Josephus, would have been to have changed the character of the discussion, as a discussion founded in the Scriptures alone.† Even supposing, therefore, that Josephus really intended to admit that Jesus was the expected Messiah, his admission could have had no weight with the unbelieving Jew, but would be taken simply as the erroneous opinion of an individual. It is probable, also, that the ill-repute of Josephus among his own countrymen in the time of Justin, would effectually prevent the latter from bringing forward his testimony in any controversy with Jews. Thus the passage would be absolutely powerless to prove what the Father is seeking to establish, the Messiahship of Jesus: this was only to be conclusively shewn out of the Old Testament itself.

The remarks now made in regard to Justin, apply also, *mutatis mutandis*, to Irenæus. This Father does not refer to Josephus at all in the single work of his which we possess. Once

* Neander, Church Hist. II. pp. 418, 419 (Bohn's ed.). Dict. of Greek and Rom. Biog. and Mythol., art. Justinus.

† Schoedel, p. 27, for passages from the Dialogue in proof of this.

only does he appear to do so, and that is in a short fragment attributed to him, and printed at the end of Grabe's edition (p. 472). No importance can be attached to this; and no conclusion against the paragraph can fairly be drawn from the silence of Irenæus, until it can be shewn both that the Antiquities were known to him, and that there was some necessity for his citation of the disputed passage.

With Clement of Alexandria, the case is somewhat different. This Father, who died about A.D. 218, was undoubtedly acquainted with the Antiquities; for he makes some use of chronological data which they contain, to determine the year and the day of the birth of Christ. In this instance, however, Clement would have had no assistance from a particular quotation of the words of Josephus respecting Christ, and we do not see how even a reference to them would have aided him. The paragraph says nothing about the birth of Jesus, or about his age, mentioning only the time at which he exercised his public ministry. Clement might very well consider the whole section as without weight for the information or confirmation of those who were already Christians; as may be alleged, indeed, with equal propriety respecting Irenæus. We must remember, again, in the case of these early writers, how near to the time of Christ they still were, and how little need there was that the well-known story of the Founder of Christianity should be confirmed by the quotation of a few lines from a Jewish author. For the conversion of unbelievers, indeed, but little use would seem to have been made at any time of the facts of the life of Jesus, taken by themselves alone, and as possessed of an extraordinary character. The great endeavour was rather to shew that they were conformable to ancient prediction. The facts themselves were there; rarely questioned by any one; requiring no attestation from any one; known to be true, because recorded in the Gospels, or handed down by oral delivery from and through those who were "witnesses of these things." To attempt, by historical testimony, to prove or attest facts thus already universally credited, was evidently a superfluous work.

These remarks apply equally to Tertullian, a contemporary of Clement of Alexandria. He was chiefly engaged in discussions with, and for, those who were already believers, whether heretical or not, and who required, therefore, no testimony from Josephus to create or to strengthen their faith. It will, perhaps, be difficult to mention any work of this celebrated Father, except, it may be, his *Liber adversus Judæos*, and his work *adv. Gentes*, in which the passage of Josephus could well have found a place; or at least any other work which, from not containing either the passage or a reference to it, can be regarded as furnishing a plausible argument against it. Tertullian was, no doubt, acquainted with Josephus, as his mention of him in the treatise

adv. Gentes, shews. It has, however, been thought that his designation of the Jewish historian as "*antiquitatum judaicarum vernaculus vindex*," indicates his acquaintance only with the work of Josephus against Apion. If so, it is at once apparent why he should not have made any quotation of a notice occurring in the *Antiquities*. But, even without thus restricting the knowledge of Tertullian, we do not see that his non-citation of the passage in this place is to be wondered at. With what propriety could it have been here introduced? The writer is speaking simply of the superior antiquity of the Jewish Scriptures, and not at all of the Christians or their affairs: and surely the words of Josephus were not to be paraded every time that a Christian writer happened to make any reference to that author, and whatever might be the nature or the purpose of such reference. Tertullian's book against the Jews might, however, so far as we can judge, easily and properly enough have contained the controverted passage. Why it is not in any way noticed there, we do not pretend particularly to explain. But, on the other hand, we may ask again, Can it be laid down as a rule, that every early Christian author who happens to mention Josephus must shew his acquaintance with this particular passage, otherwise its authenticity must be given up? Unless such a rule *can* be maintained, where is the reasonableness of rejecting the statement as an interpolation (or as interpolated), merely because Tertullian here fails to adduce it?

On the non-appearance of the disputed words in the works of Origen, much emphasis is laid by Dr. Lardner. He observes, "This passage is not only not quoted by Origen, but we can perceive that he had it not." The places in Origen on which this statement is founded are three, of which two occur in his work against Celsus, and one in his Commentary on Matthew.* In these three instances, Origen represents Josephus as saying, that the sufferings of the Jewish people and the destruction of Jerusalem took place "in vindication of James," or "on account of James," or "for what they had dared to do to James, the brother of Jesus called the Christ;" whereas the Father, in the first two cases, adds, Josephus ought to have said† they happened because of Jesus himself. Before going further, we must observe that, in representing Josephus as thus speaking respecting James, Origen *misrepresents* him; as no such remark is to be found in his writings, as Dr. Lardner admits. Josephus in one place (*Antiq.* xviii. 5, 2) says, that some of the Jews thought the destruction of the army of Herod, in his expedition against Aretas, happened on account of the death of John the Baptist. It is most

* Schoedel, pp. 31, 32, the passages of Origen are given at length. Comp. Lardner, VI. 488.

† *ἕνεκα αὐτοῦ ἐκείνου*, κ. λ.

probable, strange as it may appear, that Origen, by a failure of memory, confounds the death of John and the loss of the army of Herod, with the death of James and the destruction of Jerusalem. But, to return to our main argument. In two of the passages of Origen just referred to, that Father expressly speaks of Josephus as "disbelieving in Jesus as Christ;" and again, as "not admitting our Jesus to be Christ."* Here, then, is the alleged positive evidence that "Origen never read in Josephus that testimony to Jesus which we now have in his works." A very different conclusion may, however, with equal probability, be drawn from these statements of Origen. The latter evidently does not allege of Josephus that he is *silent* respecting Jesus, but that he does not mention his name rather than that of James. Josephus ought, according to Origen, to have ascribed the sufferings of the Jews to what they had done to *Jesus*. Then Josephus must have been well aware of what they had done to Jesus, and also of the life and the character of Jesus, as even a more righteous man than James. And Origen knew that Josephus was so, and could speak so positively on the point, because he was acquainted with what the historian says in the disputed passage respecting Jesus and the conduct of the Jewish rulers to him. Hence Origen may have read this very passage in Josephus; and we do not gather from what the Father states, that "he had it not," as Lardner infers, but the contrary, even that he had it!

In the passage in the Commentary on Matthew, Origen uses the words, "The wonderful thing is, that, not admitting our Jesus to be Christ, he not the less bore witness that the righteousness of James was so great."† Here the writer implies that Josephus is inconsistent in recognizing the remarkable righteousness of James, at the same time that he refused to receive Jesus as the Christ. It was properly due to the well-known righteousness of James, that Josephus should mention it: it was equally to be expected (according to Origen's implication) that Josephus, knowing the character and the life of Jesus as he did, should have received him as the Christ. It was wonderful, therefore, that, not having done the latter, he should yet so fully and remarkably have done the former. Hence, as before, to speak thus respecting the author of the Antiquities, Origen must have read in this work the very passage in dispute; and must have been sure, *from seeing it there*, that the writer of it was as well informed about Jesus as he was about James.

(To be continued.)

* ἀπιστων τῇ ἰησοῦ ὡς χριστῷ (Cont. Cels.); τὸν ἰησοῦν ἡμῶν οὐ καταδεξιμένους εἶναι χριστὸν (Com. ad Matt.).

† Το θαυμάσιον ἐστίν, ὅτι τὸν ἰησοῦν, κ. λ.

ADDRESS DELIVERED IN THE NEW MEETING-HOUSE, BIRMINGHAM, AT THE FUNERAL OF THE REV. JOHN KENTISH, ON TUESDAY, MARCH 15, 1863.

By SAMUEL BACHE.

My Christian Friends and Fellow-mourners,—It is seldom indeed that we are called to follow to the silent tomb one more truly venerable, or more extensively revered, or more deeply lamented, than our departed friend. Not we alone, but the whole community, of which, for more than half a century, he has been a useful and distinguished member and a liberal benefactor, involuntarily confess that our loss is great as it is irreparable; and that his removal from us at last, though in the full maturity of a more than usually advanced and honourable age, is the withdrawal of one who, for this long series of years, has been eminently “a burning and a shining light.” Grateful, indeed, may we well be to the Providence who orders our lot, for having spared to us so long our beloved and venerated friend: grateful, too, that, ere the time arrived for his departure, we had (not less than himself, who needed it not, being always ready)—*we* had an impressive warning that he would soon be called from among us: grateful, too, that one so eminent as he was for mental power, activity, discrimination and culture, was not suffered to survive the decay of his intellectual vigour, but was so peacefully and so happily translated to the eternal rest, after having devoted the very last hour of his conscious sojourn here to the ever beloved and sacred offices of domestic worship, in the bosom of his family and within the hallowed precincts of his home. Our hearts are soothed and softened by the thought of his own tranquil and blessed removal, and of that very gradual progress of decline by which it was preceded. For himself, we thankfully own that we have nothing to regret, nothing to lament, nothing that we could have wished ordered otherwise than it has been ordered by Infinite Goodness and Mercy. But it is impossible for us to meet to pay the last sorrowing tribute of respectful and grateful love to his memory,—and this in the very house of worship in which, for more than forty years, his instructive counsels and affectionate exhortations have been heard, and to which, for more than fifty years, he has delighted regularly to come up in the society of his fellow-worshippers to conduct and share their devotions,—without recalling him to our thoughts with renewed veneration and gratitude, and with an unfeigned regret that we, among whom he has gone preaching the kingdom of God, not less by his Christian life than by his enlightened and liberal Christian conversation and discourse, shall see his face no more.

Yes, it is eminently the servant and apostle of the Lord Jesus Christ whose course of distinguished service in the ministry, which

in early youth he reverently received, we here see brought to its close! How faithful was he to that service! How honourably distinguished in it! With what dignity did he magnify his office! With what watchfulness and activity did he fulfil its obligations! How mighty was he in the Scriptures of divine truth; how assiduous in having recourse to the fountains of salvation, and drawing thence for the refreshment of his fellow-Christians the waters of eternal life! How patient, persevering, impartial and reverent, were his inquiries after Christian truth; and when he had found it, how frankly did he avow, how fearlessly maintain it! To one who had only a very casual acquaintance with his pursuits and studies, he might have appeared the cold critic or the eager polemic; but a little farther acquaintance would speedily have dissipated the error, and would have shewn him always striving for truth, not for victory; holding every truth which he was enabled to discover in its just integrity and in connection with its quickening spiritual power; and taking rank with the defenders of a faith that is everywhere spoken against, not in the spirit of a contentious antagonism, but in that of humble fidelity to Christ, and patient endurance of the cross which such fidelity demanded that he should bear. Never was there a man more eminent than our revered friend for the just union of the doctrinal with the practical, both in religion and in ordinary life. Never was there a man who had a more quickening and abiding faith in the efficiency of great truths and principles, or who more firmly and nobly applied them in the determination of his own conduct. It was characteristic of him, throughout the lengthened and conspicuous course which Providence assigned him, that he walked "by faith and not by sight;" never impatient of success, never desponding under difficulties; but always trustful, cheerful, hopeful, diligent in doing his own work, and leaving the result of his eminently judicious, enlightened and assiduous labours to the disposal of Infinite Wisdom.

And as he was thus diligent and faithful in the investigation, avowal and practical application of divine truth himself, so was he ever anxious to enable others to share with him its light and freedom. With what friendly and affectionate earnestness did he ever strive to win his hearers to the maintenance of truth and goodness! With what untiring assiduity did he devote himself to the instruction and culture of the rising race! What a noble example did he set in his own person of that reverence and love for the house of God, which he ever deemed essential to the formation of the Christian character! How munificent were his contributions to the education of young men for the efficient conduct of the services of that house, and how powerful the encouragement which his example and cheering approval gave them to be steadfast and diligent in their preparatory studies and exercises! For with our venerable friend, these preparatory

studies were never permitted to die of neglect; but by persevering renewal of them day by day, he retained the treasures of knowledge which they had enabled him to acquire, while he laboured to increase his store.

Among those of us who were engaged at the same time with himself in the active duties of the Christian ministry, our venerable friend's cordiality and kindness were such as to our latest hour we must remember with unspeakable gratitude. The acknowledged superiority which ability, attainments and experience conferred on him, augmented by the outward advantages of his worldly position, he never employed with the intent of lording it over his brethren; but while he was justly tenacious of his own clear and well-considered opinions, and while we delighted to look up to him, as our revered and beloved Father in the Christian Ministry, with that filial affection with which we now mourn his loss, no man could more sacredly respect our individual independence, or more meekly endeavour that all things should be ever ordered and done among us in charity and peace. Hospitable and generous was he always to us, without assumption or ostentation, guiding our counsels and conversation without repressing the free utterance of thought, and ever ready to contribute liberal aid to the accomplishment of any of our plans of usefulness. I say these things in the hearing of many of my brethren in the Christian ministry, who are here this day to attest with myself their love and veneration for our departed friend; and I should not dare to dishonour his memory, or to trespass on their sacred sorrow, by any word of eulogy which the strictest adherence to truth did not fully warrant and even urgently demand at my hands.

Such was our departed friend to all who were *within* the circle of his religious connections; but within that circle, his Christian generosity and love were by no means confined. Eminent as he was as the guide and friend and benefactor of those who were united with him as members of the same household of faith, he was not less eminent for his enlarged public spirit, for his liberal political sentiments, for the earnestness with which he entered into all judicious plans of public usefulness and benevolence, for the faithfulness of his co-operation with men of every sect and party for the accomplishment of objects of general public interest. With how many benevolent institutions in this town and neighbourhood is his name indissolubly associated, and how *liberal* a supporter was he of them, less by his pecuniary gifts, munificent as these often were, than by his personal presence, counsel and co-operation! His generosity to the poor, his compassion for the distressed, irrespective altogether of sect or name or creed, who can estimate the labours or the bounty by which it was continually manifested! How habitually did he confess himself the steward of the talents committed to his trust; how faithfully

did he seek and require their definite and appropriate application; and how marked was his observance of the Christian precept, which he ever justly regarded as affording a test of sincerity and real goodness, "When thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret."

With such a course of eminent public usefulness, directed by religious principle and prompted by religious gratitude, we know that our departed friend's private and domestic life was in perfect harmony. Already we have glanced at its closing scenes; and all of us who have ever enjoyed the privilege and happiness of this more intimate communion with him, know full well that they were only after the ordinary method of his daily life; and that the services of religion, which commenced and closed each day, were but the direct expression of that spirit of religion which animated his whole conversation and conduct. What he was as a husband, as a friend, as the master of a family, is known to all who have ever sustained towards him the reciprocal relation; and who will affectionately declare that the great principles which he maintained in the wider relations and for the more public objects of life, were always religiously observed by him in the fulfilment of its most private and ordinary duties.

And now, brethren, after an unusually long and useful and honourable and happy life—for happy it was, as I have again and again heard him gratefully acknowledge—he is gone to his reward; and we who follow to the grave in tears his mortal remains, yet rejoice to know that that reward is on high. One thing is needful to its fulness and perfection, which it becomes us, while we mourn his loss, seriously to lay to heart—that we, among whom he has lived and laboured with a piety so exalted and a love so pure, should look to ourselves that he lose not those things which he wrought in the high office in which he laboured, but that he may receive in them also a full reward (2 John 8). The time is not distant when we may hope to meet him again. May we so work like him while it is called to-day, that our last end may be like his; and that, through the Divine blessing, we may see his face again with joy in the presence of our Redeemer and our Judge!

THE ANGEL'S WATCH.

Who keeps the watch o'er earth to-night?
'Tis I, answered an Angel bright,
With wings dipp'd in immortal dyes,
A heaven of love in his meek eyes,—
'Tis I. Ah! good and faithful thou,
And ever true to plighted vow,—
Earth will be safe to-night; no storm
Her sleeping rivers will deform.

Lines on my Father's Grave.

Soft will the seaman's hammock lie,
 A nest between the earth and sky,
 And only gentle winds will be
 His steersman and his lullaby.
 The baby on its mother's breast,
 Thou watching by, more sweet will rest;
 And e'en the heart of sickness feel
 A softness on its spirit steal,
 As if some balm was in the air,
 To chase away that long despair.
 Go, watch the earth, sweet Angel—go!
 E'en now thy heavenly eyes o'erflow,
 Anxious to soften mortal woe:
 Earth will be blest with holiest sleep.
 But, my young Angel, cease to weep!

I. E. H.

LINES ON MY FATHER'S GRAVE.

(Translated from the German.)

"BLESSED are all who in the Lord repose!"
 And thou, my Father, art now of the blest:
 An angel brought thee thine immortal crown,
 And called thy spirit to its heavenly rest.
 Thou wanderest now among the myriad stars,
 Or, swift as the ray darting from the sun,
 Soarest above a thousand worlds, to gaze
 Upon the presence of the Holy One!
 Thou drinkest deeply at life's flowing spring,
 Thou readest in the unrolled book of time,
 And seest dark labyrinths of night made bright,
 While ever clearer grows the page sublime.
 But 'midst the glorious triumphs of thy bliss,
 Thou sendest yet a Father's glance to me;
 Thou prayest for me at Jehovah's throne,
 And the great God of Mercy heareth thee.
 And when Time's hand hath drain'd the golden urn,
 And the last drops of life shall feebly run,
 Hover, blest Spirit, o'er my bed of death,
 When the last earthly conflict is begun!
 Over my fainting brow thy palm-branch wave,
 With freshness from sweet heavenly breezes borne,
 And shew me, beaming thro' the Grave's dark night,
 The brightness of the Resurrection morn!
 O may my spirit heavenwards soar with thine,
 In love adoring, and with rapture blest,
 And bend with thee before Jehovah's throne,
 And in the fulness of His presence rest!
 Yet bloom, meanwhile, in beauty here, sweet rose,
 And o'er his grave thy crimson blossoms fling;
 For *here* the precious seed that we have sown,
 Awaits the dawn of an immortal spring!

W.

CRITICAL NOTICES.

History of the American Revolution. By George Bancroft. In Three Volumes. Vol. II. 8vo. Pp. 524. London—Bentley.

THERE is an obvious inconvenience in criticising an historical work by piecemeal. But having been tempted to give a brief critical notice of the former volume of this portion of Mr. Bancroft's great historical work, we lose no time in announcing the publication of this volume, which possesses many claims to attention. It details what we may call the second act of the great drama of the American Revolution, and shews how Great Britain estranged the affection of its Transatlantic colony. The wholesale system of jobbing and profligate expenditure which had prevailed to a great extent in the reign of George II., attained in the early years of the reign of his successor to a fearful height. The revenue of England, great as it was, and increasing too, was unequal to the reckless expenditure, and it was resolved to extort a further revenue from America by direct taxation. George III., besides being destitute of statesmanship, and incapable of seeing the consequences of the mad policy devised by his grasping ministers, had a ridiculously extravagant sense of his kingly prerogative. Having asserted his right to tax his American subjects, their resistance of the claim made him still more eager to vindicate his prerogative, and this he struggled to effect by a lavish expenditure of blood and treasure. The change in the national condition and prospects of England effected during the first ten years of the reign of George III., was as disastrous as remarkable. The sun of his grandfather set in glory,—the people prosperous and united in the enjoyment of peace, and public affairs ruled by a minister of irreproachable integrity and well-deserved popularity. Scarcely had the new King ascended the throne, when the change began; factions of the bitterest kind sprung into active existence, and a struggle arose with the colony of America which ended in the humiliation of England and its King.

The volume before us contains the history of little more than three years, viz., from 1763 to 1766. It bears tokens, we think, of the increased care and matured powers of its author. The style is more calm and dignified than was always the case in the *History of the Colonization of America*. Mr. Bancroft's familiarity with England and the English, would be creditable to a native describing contemporary events. He is deeply read in our politics, literature and biography, during the eighteenth century, and often happily borrows from the letters, speeches and diaries of the great actors and their contemporaries, a paragraph or a phrase that throws the scene he is describing into the strongest light. The volume opens with a sketch, extending through four chapters, drawn by a master's hand, of the state of Europe in 1763; two chapters are devoted to England and its dependencies. Possibly Mr. Bancroft may by some critics be charged, in this portion of his work, with a discursive forgetfulness of his own special subject. But such a criticism would be unjust. We must confess we were disposed to apply it to that portion of the fourth chapter which described with singular exactness and power the state of Irish parties and opinions, when we met

with the remarkable statement, quite new to us, that a very extensive emigration took place from Ireland to America, consisting chiefly of Protestant families of Scottish extraction, carrying with them to their Transatlantic home no submission to England. The first voice publicly raised in America to dissolve the connection with the mother country arose, not from the Puritans of New England or the Dutch of New York, but from Presbyterian emigrants from Ulster. (Pp. 85, 86.)

We might be tempted to make many extracts, did our space permit. From the sketch of England in 1763, we take the description of the Church.

"In England the Church had no independent power; and its connection with the State was purchased by its subordination. None but conformists could hold office; but in return, the Church, in so far as it is a civil establishment, was the creature of Parliament; a statute enacted the articles of its creed, as well as its Book of Prayer; it was not even entrusted with a co-ordinate power to reform its own abuses; any attempt to have done so would have been treated as an usurpation; amendment could proceed only from Parliament. The Convocations of the Church were infrequent, and if laymen were not called to them, it was because the assembly was merely formal. Through Parliament the laity ruled the Church. It seemed, indeed, as if the Bishops were still elected; but it was only in appearance; the Crown, which gave leave to elect, named also the person to be chosen, and obedience to its nomination was enforced by the penalties of a *præmunire*.

"The laity, too, had destroyed the convents and monasteries, which, under other social forms, had been the schools, the poor houses and the hostleries of the land; and, all the way from Netley Abbey to the rocky shores of Northumberland, and even to the remote loneliness of Iona, had filled the country with the ruins of buildings, which once rose in such numbers and such beauty of architecture, that they seemed like a concert of voices engaged in a hymn of praise. And the property of the Church, which had been enjoyed by the monasteries that undertook the performance of the parochial offices, had now fallen into the hands of impropiators; so that the fund set apart for charity, instruction and worship, often became the plunder of laymen, who took the great tithes, and left a remaining pittance to their vicars.

"The lustre of spiritual influence was tarnished by this strict subordination to the temporal power. The clergy had never slept so soundly over the traditions of the Church; and the dean and chapter, at their cathedral stalls, seemed like strangers encamped among the shrines, or lost in the groined aisles which the fervid genius of men of a different age and a heartier faith had fashioned; filling the choir with religious light from the blended colours of storied windows, imitating the graceful curving of the lambent flame in the adornment of the tracery, and carving in stone every flower and leaf of the garden to embellish the light column, whose shafts soared upwards, as if to reach the sky.

"The clergy were Protestant and married. Their great dignitaries dwelt in palaces, and used their vast revenues, not to renew cathedrals, or beautify chapels, or build new churches, or endow schools; the record of their wealth was written in the rolls of the landed gentry, into which the fortunes they accumulated introduced their children; so that the Church, though it was represented among the barons, never came in conflict with the landed aristocracy, with which its interests were identified."—Pp. 37—39.

Mr. Bancroft is very happy in his pictorial descriptions of the Red Men. He does not conceal their bloodthirstiness and craft, but he does justice to their virtues. A short extract will illustrate his powers in this way. It relates to Pontiac's war.

Indian Strategy.

"At Michilimackinac, a spot of two acres on the main land, west of the strait, was inclosed with pickets, and gave room for the cabins of a few traders, and a fort with a garrison of about forty souls. Savages had arrived near it, as if to trade and beg for presents. From day to day the Chippewas, who dwelt in a plain near the fort, assembled to play ball. On the 2nd day of June, they again engaged in the game, which is the most exciting sport of the Red Men. Each one has a bat carved like a crozier, and ending in a racket. Posts are planted apart on the open prairie. At the beginning of the game the ball is placed midway between the goals. The eyes of the players flash; their cheeks glow; their whole nature kindles. A blow is struck; all crowd with violence and merry yells to renew it; the fleetest in advance now driving the ball home, now sending it sideways, with one unceasing passionate pursuit. On that day the squaws entered the fort, and remained there. Etherington, the commander, with one of his lieutenants, stood outside of the gate watching the game, fearing nothing. The Indians had played from morning till noon, when, throwing the ball close to the gate, they came behind the two officers, and seized and carried them into the woods; while the rest rushed into the fort, snatched their hatchets, which their squaws had kept hidden under their blankets, and in an instant killed an officer, a trader and fifteen men. The rest of the garrison, and all the English traders, were made prisoners, and robbed of everything they had; but the French traders were left at liberty and unharmed. Thus fell the old post of Mackinaw on the main."—Pp. 137, 138.

We have one or two slight criticisms to offer on some incidental statements by Mr. Bancroft. In describing the Universities in 1763, he ascribes to Oxford as well as Cambridge a large degree of loyalty. "The sentiment of loyalty," he says, "hovered over the meadows of Christ Church and the walks of Maudlin" (p. 53). The spirit of Jacobitism was in 1763 far from extinct in Oxford. Earlier in the century it had been so rampant, that riots took place, occasioned by the resistance of the students to loyal celebrations by the friends of the House of Hanover. Once during the century a troop of dragoons, under the command of General Pepper, was despatched to Oxford, expressly to overawe the turbulent and disloyal spirit of the University, and on that occasion Col. Owen, an agent of James, very narrowly escaped by leaping over a wall, in his night-gown, into the very walks of Maudlin, which Mr. Bancroft has selected as the scene over which the loyalty of the University hovered. In 1763, Dr. William King died, holding the office of Principal of St. Mary's Hall at Oxford, and so deeply tainted was he with Jacobite politics, that when Prince Charles Edward, in 1750, made a secret visit to London, the Principal of St. Mary's Hall was one of the few persons admitted to his presence. As late, too, as 1758, John, the seventh Earl of Westmoreland, was elected Chancellor of the University expressly on account of his Jacobite politics. True it is that Oxford did afterwards become obsequiously loyal to George III., but not until he had shewn himself almost as despotic in his estimate of the Royal prerogative as the race of Stuarts, to whom Oxford gave its first love.

Mr. Bancroft is inaccurate, and, we must add, unnecessarily harsh, in speaking of Dr. Priestley. He is describing the state of English Metaphysical philosophy in 1763, and says, "*the chillingly repulsive Priestley* asserted that the soul was but of flesh and blood." Mr. Bancroft alludes, we suppose, to Dr. Priestley's *Disquisitions on Matter and*

Spirit, and his controversy thereon with Dr. Price. In 1763, Priestley, being about thirty years of age, had only just begun at Warrington the brilliant literary and philosophical career which continued to grow brighter and brighter to the close of the century. He had then published little beyond an English Grammar and his Lectures on Language. It was not till 1777, fourteen years after the date assumed by Mr. Bancroft, that he published the "Disquisitions relating to Matter and Spirit." In the following year, the "Free Discussion" between himself and Dr. Price was published. The doctrine of materialism is to our minds chilling and repulsive; so, too, we think, is Bishop Berkeley's theory of the non-existence of matter; but we should as soon think of applying these expressions of personal antipathy to the amiable Bishop as to the gentle, candid and kind-hearted philosopher. Priestley's Free Discussion with his friend Dr. Price on Materialism and Necessity, is perhaps the last work in the English language to justify a harsh estimate of its authors. It has, by one who did not sympathize with Dr. Priestley's views on either subject, been pointed out as an edifying example "of the close discussion of the most important and least settled points of Christian faith—the moral and metaphysical—without injury to the temper of the parties engaged; nay, with the growth of their mutual respect and esteem, and even in their confidence in each other's wisdom and virtue."* The same writer adds, he knew not "whether to admire more, the acuteness of the philosophers or the candour and benignity of the Christians."

Of Dr. Price, Mr. Bancroft remarks, that he "enforced the eternal, necessary and unchanging distinctions of morality." We may probably trace the different feeling entertained towards these distinguished men to expressions in the works and correspondence of Dr. Channing, who, like some modern Unitarians, never did justice to Dr. Priestley.

But we are loth to part with this interesting and to us delightful volume with the expression of a difference of opinion, and therefore select for further extract a passage on which we can bestow unqualified praise, and which induces us to tender at the same time to its able author our gratitude for the habitually reverential and Christian spirit in which he discusses his great historical theme.

Voltaire.

"On the side of modern life, pushing free inquiry to the utmost contempt of restraint, though not to total unbelief, Voltaire employed his peerless wit and activity. The Puritans of New England changed their hemisphere to escape from Bishops, and hated Prelacy with the rancour of faction; Voltaire waged the same warfare with widely different weapons, and, writing history as a partizan, made the annals of his race a continuous sarcasm against the hierarchy of the Roman Catholic Church. His power reached through Europe; he spoke to the free-thinkers throughout the cultivated world. In the age of Scepticism he was the prince of scoffers; when Philosophy hovered round saloons, he excelled in reflecting the brilliantly licentious mind of the intelligent aristocracy. His great works were written in retirement, but he was himself the spoiled child of society. He sunned himself in its light, and dazzled it by concentrating its rays. He was its idol, and he courted its idolatry. Far from breaking with authority, he loved the people as little as he loved the Sorbonne. The complaisant courtier of sovereigns and ministers, he could

* Sermons by the late Rev. Robert Aspland, II. 68, 69.

even stand and wait for smiles at the toilet of a French King's mistress, or prostrate himself in flattery before the Semiramis of the North; willing to shut his eyes on the sorrows of the masses, if the great would but favour men of letters. He it was, and not an English poet, that praised George I. of England as a sage and a hero who ruled the universe by his virtues; he could address Louis XV. as a Trajan; and when the French King took a prostitute for his associate, it was the aged Voltaire who extolled the monarch's mistress as an adorable Egeria. 'The populace which has its hands to live by,'—such are the words and such the sentiments of Voltaire, and, as he believed, of every landholder,—'the people has neither time nor capacity for self-instruction; they would die of hunger before becoming philosophers. It seems to me essential that there should be ignorant poor. Preach virtue to the lower classes; when the populace meddles with reasoning, all is lost.'

"The school of Voltaire did not so much seek the total overthrow of despotism, as desire to make his philosophy its counsellor; and shielded the vices of a libidinous oligarchy, by proposing love of self as the corner-stone of morality. The great view which pervades his writings, is the humanizing influence of letters, and not the regenerating power of truth. He welcomed, therefore, everything which softened barbarism, refined society, and stayed the cruelties of superstition; but he could not see the hopeful coming of popular power, nor hear the footsteps of Providence along the line of centuries, so that he classed the changes in the government of France among accidents and anecdotes. Least of all did he understand the tendency of his own untiring labours. He would have hated the thought of hastening a democratic revolution; and in mocking the follies and vices of French institutions, he harboured no purpose of destroying them. 'Spare them,' he would say, 'though they are not all of gold and diamonds. Take the world as it goes; if all is not good, all is passable.'

"Thus scepticism proceeded unconsciously in the work of destruction, invalidating the past, yet unable to construct the future. For good government is not the creation of scepticism. Her garments are red with blood, and ruins are her delight; her despair may stimulate to voluptuousness and revenge; she never kindled with the disinterested love of man."—Pp. 22—24.

The Christian Name; or, Unitarian Christianity vindicated from the charge of Infidelity. A Discourse, by Rev. J. Malcolm, of Chester: with Correspondence and Notes. London—E. T. Whitfield: Manchester—Johnson and Rawson. 1853.

Biscors often overshoot their mark, and, by their zeal without knowledge, serve the cause they meant to injure. The foolish attack by the Editor of a Chester newspaper on the Unitarian body, gave Mr. Malcolm, the zealous Unitarian minister of that city, a claim on public attention. To a very crowded audience, composed of Christians of all sects, the lecture now published was preached. It contains a manly defence of our right to the Christian name, and a fit rebuke to the bigotry that would deprive us of it. Additional interest is given to the publication by the Correspondence of Mr. Malcolm with the peccant Editor, who, we are not surprised to hear, has prudently retreated from a controversy for which he was little qualified.

INTELLIGENCE.

HIBBERT'S TRUST, OR ANTITRINITARIAN FUND.

Public announcement has already been made of the fact of the late Robert Hibbert, Esq., of Welbeck Street, London, having executed a Trust-deed, whereby his property has now become available for the promotion of Unitarian Christianity. In order that our readers may be correctly informed of the nature of this Trust, we invite their attention to two documents. No. I. is a letter to ourselves by Mr. Field. No. II. contains his suggestions to the late Mr. Hibbert respecting the proposed Trust.

No. I.

My dear Sir,—According to my promise, I now transmit you a copy of a paper of suggestions as to gift for the advantage of the Unitarian ministry, drawn up by me in 1847, at the request of the late Mr. Hibbert, and upon which suggestions the important Trust-deed he executed in that year was based.

I had many conferences with Mr. Hibbert as to the exact mode in which his intentions should be carried out; and ultimately, on his solicitation, put my ideas into the shape you now see, in order that they might receive his more full and quiet consideration at home. In several points he rejected my ideas; but of course it was for him to decide for himself. In particular, he determined on insisting that all recipients should be heterodox. He said he was an old pupil of Gilbert Wakefield's, and had strong views on that point. I wished him, if he decided to insist on the rejection by them of any one particular article of the orthodox faith, to fix his ban on the doctrine of the Atonement, as being a doctrine not merely metaphysical and practically incomprehensible like that of the Trinity, but one which goes to the very nature and scheme of the Divine government, and to the very fundamental principles of right and wrong. He, however, selected the other dogma as his touchstone.

I dare say that many or most of your readers will, more or less, differ from my views as to the decline of the influence of our ministers, and of our modes of thought, on the general public; and also as to the value, with reference to that influence, of endowments directed to increase ministers' stipends, or to give annuities to their widows or families. You yourself may differ from my estimate of

our literature. No doubt articles from time to time appear in your own periodical as highly deserving of estimation as those of any Review whatever. But the opinions contained in the paper were and still are, on a large view of the case, my most sincere and decided opinions; and were called for under circumstances of such a grave character, as solemnly to require a full and outspoken statement of what I ~~MYSELF~~ really and entirely thought. I deeply regret that there should be any ground, fancied or real, for the judgment I felt compelled to pronounce. That we may be wise enough to unite, all of us, in schemes which may yearly make that judgment less and less true, is the earnest wish of, my dear Sir, yours very truly,

EDWIN W. FIELD.

41, Bedford Row, March 3, 1853.

No. II.

The object is to elevate the position and the public influence of the Unitarian ministry. As to methods of doing this—

1. Gifts as additions to the income of Unitarian ministers.

These, I fear, produce little, if any, good result. Such gifts always have come, and in process of time will, I believe, unavoidably come, to be matters of mere charity, and very often of very great abuse.

2. Exhibitions to college for those educating as ministers.

These have certainly done much harm. They tempt into the ministry men of inferior breed and abilities, by whom even the miserable stipend of a Unitarian minister is looked on as a matter of worldly advantage, and who, if they had not been thus helped into the ministry, would have been small shopkeepers, or pariah schoolmasters, or in that rank of life.

My firm conviction is that no mere money considerations can be accumulated to tempt able men to go into the ministry as a matter of worldly advantage. And if golden baits could be offered, I should consider them disadvantageous. Any one who goes into it except as a labour of love, will do little but mischief, as I believe.

3. By offering opportunities of attaining high intellectual position.

This I believe to be the great point to which pecuniary aid could be most usefully directed. The great point is to create a higher intellectual bearing in the very best and topmost of the men who go into the ministry. The present body has gone back, as compared with that of the

last age. To bring it to its former relative position, the most important improvement which could be effected would be to raise the highest among them intellectually higher. This would not only leaven the whole mass of ministers, but would materially affect their influence on society at large.

Nothing could be more important than to secure the review, by able religionists, of the great public moral subjects of each succeeding day, from what may be called the *Unitarian platform*. But, while lay Unitarians are largely engaged in newspapers, reviews, &c., the Unitarian ministry are doing little or nothing. There cannot (certainly, if the Prospective Review be excepted) be said to be at present any public Unitarian literature in England. In America, the case is very different; and the Unitarian ministers are largely occupied in enunciating the conclusions of the Unitarian modes of thought on public questions.

Two projects seem to me more eminently calculated to elevate the intellectual position of the Unitarian ministry.

1. The endowment of Professorships on theological subjects, connected as much as possible with University College, London.

University College is the focus of real liberalism in education. It must become the great seat of higher education for all who abjure the abomination of subscription to articles and *priestly* dominion over faith. And to give to those who study there some of that unbiassed religious teaching which it is the greatest glory of our body to have always practised, would be a great good. This project, however, will, I feel sure, be accomplished within a few years, and may safely be left to more public efforts. The residential Hall now in prospect must bring this project of Theological Professorships about.

2. The other project, and the one I most confidently recommend as the best possible object for the adoption of a munificent donor, is the granting (after education at College is finished) fellowships of from £120 to £200 a-year each (to be held for from *three to five*, or occasionally seven years), to the most eminent men going into the ministry, *not as a prize for past success*, but on conditions requiring them to carry further their studies, in England or abroad, in that way most likely to make them into cultivated scholars, men knowing the world and accomplished gentlemen.

This object is, for the purpose in view, the best, as I feel confident, which human foresight can devise.

The details of the scheme would (I would suggest) be to the following effect:

One such fellowship should become grantable by the Trustees *every year*. The grant should be for two or three years certain, but with power of extension as after mentioned. The candidates should be examined and approved by some independent public body, say the Senate of University College as to Literature and Science, and the Theological Professors of our new Hall as to Theology.

As a part of such examination, the power of public speaking (as in the disputation always practised in former times at Universities) should be taken into account as a qualification. That the candidates should propose to the Trustees some course of occupation they would propose to follow; as, for example, the investigation of the state of religious opinion, or of education, or of literature, on the Continent, in Russia, Mahomedan countries, or America. That the fellows shall, at least once in six months, report to the Trustees what they are doing; and that the extension of the term of holding the fellowship shall rest with the Trustees, with the approbation of the Examining Body, but that it shall rarely exceed five years, and in no case seven years. The extension from five to seven years should be an act of public solemnity, done in such a way as to denote peculiar desert. The fellows should be expected to publish the result of their peculiar studies, and, if they do that, some grant out of the funds should be made towards that object. They should not be allowed to exercise *stated, settled* ministry while they hold their fellowships. I would require them from time to time to express the continuance of their intention to exercise the ministry, and (if in circumstances permitting it) they should be required occasionally to preach. Some of them might act as home missionaries for a time. If no duly and *highly qualified* candidate appeared, the funds should be reserved and accumulated, and be used for the special extensions from five to seven years.

I would impose one test and one only; viz., the belief of the candidate in the impropriety of subscription to creeds and tests of faith, and the duty of individual thought and private judgment on religious matters. At any rate, I would only add to this an acknowledgment of the Scriptures as containing the rule of faith, or of Christ as our exemplar and the foundation of our hope.

I would allow men who had practised the ministry to become candidates for fellowships up to, say thirty years of age.

And in special cases, I would permit the Trustees and the Examining Body jointly, to dispense even with this rule.

In this way I believe there would, in almost every year, be brought into the ministry one man (by such training as this) very sure to exercise *great public religious influence* for the rest of his life.

As to the working of the Trust, I would require the Trustees to meet together once in a year, inviting the old Fellows and the Examining Board to meet them, and I would allow them to dine together on that occasion; and I would permit them to vary all or any of the provisions of this scheme from time to time. And as in the lapse of time all Trusts, once most useful, become unfitted to the wants of the age, I would empower and require the Trustees, once in every thirty years, to *re-enact* the old or to entirely declare new trusts, purposes and objects, having regard only to the one leading desire of recognizing the supremacy of the religious element in man, and the right and duty of exercising free inquiry upon it. I would give them a similar power at any period during the Trust, provided that the new purposes were approved of by two-thirds of the Trustees and two-thirds of the Examining Board on three successive annual meetings.

I would not use the word "Unitarian" in the Trust. Our Law Courts would be sure to fix some improper meaning on it.

The Trustees should be laymen. If our new Hall got a Charter, and so became a Corporation, its Council could well be allowed to be appointed to the charge of the Trust.

EDWIN W. FIELD.

41, Bedford Row, March, 1847.

On the 19th of July, 1847, Mr. Hibbert executed a Trust-deed, by which he transferred into the joint names of himself and Messrs. Mark and Robert Philips, 50,000 dollars in the 6 per cent. stock of the State of Ohio, also eight railway bonds for the sum of £1000 each, to create a Trust Fund. The Trustees are directed to pay the income to the donor for his life, and after his decease to his widow for her life; and after their death to apply the income arising from the property, "in such manner as they in their uncontrolled discretion shall from time to time deem most conducive to the spread of Christianity in its most simple and intelligible form, and to the unfettered exercise of the right of private judgment in matters of religion." The Trustees are empowered to adopt the scheme

set forth in the schedule, and may also revise it from time to time, and at least once in twenty-five years. None of the income or principal of the Fund is to be spent in building. Power is given to appoint new and additional Trustees, who are to be laymen. The funds are to be vested in the names of at least three Trustees. The new Trustees to have the same power as original Trustees. The Trustees are declared not subject to control of any Court of Equity as to the use of their discretion. All proceedings of the Trustees to be valid, if directed by two-thirds (provided they are not less than six); they also have the power of appointing an executive Committee. There must be four Trustees present at every meeting. All reasonable costs and expenses of the Trustees are to be paid out of the income of the Fund.

The schedule referred to in the Deed contains the following scheme. The Fund is to be called the Antitrinitarian Fund. Three or more Divinity scholarships are to be established with fixed stipends. The Trustees to elect the scholars after examination, also to appoint Examiners and a Secretary. Two at least of the Examiners to be Professors of University College, London. Each scholarship to be at least one-tenth of the net income of the Fund; and the Secretary's salary not to exceed one-twentieth of the income of the whole Trust Fund. One scholar at least to be elected every year. Every candidate for scholarships must be between the age of nineteen and thirty, and a graduate of the London University, or of any British, Irish, or Colonial University, where degrees are granted without subscription to articles of religion. He must also satisfy the Trustees of his purpose to exercise the ministry "among those who shall profess themselves Christians, but shall not profess any belief in the doctrine of the Trinity in any sense of that doctrine now commonly considered orthodox." He is also to state in what way he proposes to spend his time during his enjoyment of the scholarship. The examination of candidates is to be annual. No questions are to be put as to the religious belief of the candidate. The scholarships are to be held three, five or seven years, as the Trustees shall in each case decide. Scholars may officiate gratuitously as ministers, but no stated minister to enjoy a scholarship. Scholars to make a half-yearly report of their pursuits. Trustees may, if they

see fit, assist by moderate pecuniary grants the publication of the results of any scholar's studies. Each scholar is to strive to become a learned theologian, and to cultivate the tastes and manners and acquire the habits of refined and accomplished scholars, and to become thoroughly imbued with the pure spirit of Christianity, and qualified to discharge most efficiently the duties of the Christian ministry.

The Trustees not to exceed eighteen in number; their meetings to be half-yearly; proxy votes allowed; the meetings to be publicly advertised, and, with certain limitations, to be open to the public. A Trustee neglecting to attend for two whole years is disqualified, but may, after two years' interval, be re-appointed. The Trustees are to dine together half-yearly. The Trust Fund may be augmented by the investment of surplus income, and by donations and annual subscriptions.

Mr. Hibbert died Sept. 23, 1849, and Mrs. Hibbert died Feb. 15, 1853. The Fund now produces upwards of £1000 per annum, but, if brought to England, its income will be greatly diminished. The additional Trustees have been appointed, and it is intended in the course of the present year to bring the Trust into active operation.

In conclusion, we desire our readers to observe, that while we gladly give insertion to Mr. Field's letter and suggestions, we do not profess to adopt all his opinions.

ROSCOE CENTENARY AT LIVERPOOL.

The hundredth anniversary of the birthday of WILLIAM ROSCOE was celebrated on March 8, with great éclat and success. The idea originated with Mr. James Boardman, one of the few surviving friends of Mr. Roscoe, in a letter addressed to the Literary and Philosophical Society, which, in conjunction with the other learned Societies of the town, and aided by the hearty co-operation of the Mayor, made the requisite arrangements. The proceedings of the day commenced by a breakfast in the magnificent Philharmonic Hall, pronounced by Madame Grist to be *le plus beau salon du chant en Europe*. The tables for the principal guests were elevated on a dais which ran across the end of the Hall opposite the orchestra, the other tables running down the length of the Hall, every seat being occupied, and the boxes and galleries filled with spectators, one of whom described the *coup*

d'œil as resembling Martin's picture of Belshazzar's Feast. The resemblance would have been closer had it been night, the mode of lighting the Hall being by a beading of gas jets running round the cornice, not unlike the brilliant radiance which the painter causes to flash forth from the handwriting on the wall. Invitations had been despatched to various eminent literary men at a distance, all of whom, however, from various causes, were prevented from attending, which caused some disappointment, though it was also felt to be not inappropriate to the occasion that its interest should be sustained by local resources. The presence of Gibson the sculptor, a *protégé* of Mr. Roscoe, would have added an appropriate interest; but being at Rome, he could only send a letter expressive of his heartfelt sympathy. Dr. Traill, of Edinburgh, and the Rev. James Aspinall, the liberal and eloquent rector of Althorpe, two other friends of Mr. Roscoe, would also have been warmly welcome. An elaborate letter of apology, doing special honour to the memory of Mr. Roscoe as a botanist, was received from Dr. Wallich, of London. It may serve to shew the minute attention paid to appropriateness in details, to mention that the tickets for the breakfast were lithographed from a design by Mr. Mayer, representing the bust of Roscoe being crowned by the Muses of History and Poetry, the Genius of Liverpool, attended by the Graces, looking on with approbation, and Fame proclaiming the event. Every guest was also presented, by the liberality of local publishers, with a beautiful copy of Dr. Traill's *Memoir of William Roscoe*, Washington Irving's *Sketch*, a paper by Mr. Mayer on Roscoe and his influence on the Fine Arts, read before the Historic Society, together with one or two appropriate poetical pieces. The bust of Roscoe, crowned with bays, was placed in front of the orchestra, and the bust of Lorenzi de' Medici in front of the dais. The chair occupied by the President was made from an oaken beam of the house in which Roscoe was born, not far from the site of the Hall. An anthem, the words by Roscoe, the music by Webbe, was performed as a grace before breakfast, the audience standing.

The chair was occupied by the EARL OF SEXTON, who, after calling upon Dr. Hume to read various letters of apology from invited guests, proceeded, in a few modest and manly sentences, to do honour to the memory of Roscoe, ob-

serving, that such a celebration compelled him to make an exception to his usual rule of privacy and quiet, imposed upon him by the state of his health. He then called upon William Rathbone, Esq., (whose name was received with loud and long cheering,) as the most fitting man, both from his personal friendship with Roscoe and his acknowledged worth, to introduce the subject of the day.

Mr. RATHBONE delivered the following address:—My Lord, Ladies and Gentlemen, you must excuse me for reading that which I do not feel myself sufficiently in self-possession to deliver:—As one of the very few left, who, not only by inheritance, but by personal knowledge, have loved and revered him whose centenary we have this day met to commemorate, the Committee have urged me to attempt a task for which I painfully feel my own inadequacy and inability to do justice to the great moral which his lengthened and consistent life conveyed; namely, the high intellectual and moral position to which he was self-raised. He commenced his very existence with, as it were, an instinctive aim at what a man ought to be, what he may become, by a single eye, an indomitable energy, a pure heart, a generous and devoted philanthropy. (Cheers.) Born of respectable parents, the son of the market gardener—as he used often, with a true nobility of soul, to remark—commenced the happiest period of his life by the dutiful aid to his father in his employments. Even then his thoughts were raised to higher objects. He early sought and found friends with congenial aspirations, with whom, to their mutual honour, friendships were formed which lasted through life. The graphic sketch of Dr. Traill points out how energetic and how varied were his pursuits after knowledge, and to what noble ends his first efforts were devoted. I may briefly refer to his early poem of "Mount Pleasant," written, it is stated, when he was sixteen, giving the promise of what his future career would be in that generous and enthusiastic demand for humanity and justice to the slave, which, at that dark period of the history of Liverpool, he was earnestly warned it would crush all his future prospects in life to assert. Roscoe commenced life with this proof of the philanthropy and moral courage for which, through his after life, he was so consistently conspicuous. Yet Roscoe's courage was not that of brute force: it was

equalled by his courtesy—his reluctance to give pain—his childlike simplicity and dependence on the sympathy and affection of those he loved—his desire for the good-will of those by whom he was surrounded—so far as this could be accomplished without any surrender of principle, or any compromise with the sacred claims of justice or humanity. (Hear, hear!) I need hardly add, that he was the consistent and fearless advocate of civil and religious liberty—had learned that most difficult of all lessons, tenderly and respectfully to value that liberty of conscience to others, which he had ever held as one of his own highest prerogatives. (Cheers.) Roscoe commenced his life by asserting the liberty of the slave. He set on foot a subscription to liberate the debtor from the gaol. He wrote earnestly in favour of peace on earth and good-will to men. He closed his life as he had begun, giving his last energies to the great subject of prison discipline with such unabated zeal, that his protest against solitary confinement brought on the paralytic attack which closed the more active life of the poet, the naturalist, the patriot, the historian, the lover of nature, the patron of art, and, above all, the Christian philanthropist. (Loud applause.)

We may appropriately append here the following remarks from Mr. Rathbone's pen, which were embodied in an excellent article from the *Liverpool Times*, re-published in a separate account of the proceedings:

"Amongst the distinguishing characteristics of the mind of Roscoe, were his powers of concentrating his energies upon the object immediately under his consideration, united with an extraordinary facility of changing his attention, when necessary, from one object to another, whether his own, or that of those who sought his sympathy or aid, or wished to benefit by the wisdom of his advice.

"His mental and moral powers were increased by his profound respect for, and generous confidence in, human nature as such. His self-respect, added to the courtesy of his manners, so embodied this great principle as a part of himself, as at first sight to secure the confidence of all who came within the sphere of his influence. This was rendered all but irresistible by the buoyancy and hopefulness of his own feelings, the evidence of his earnest desire to arrive at a knowledge of the truth, and his confidence that it would prevail,

the candour with which he weighed the arguments of those who differed from him, and added weight to his views from the evidence of his religious trust in the beneficial rule of a superintending Providence, directing all to ultimate good, and to the intellectual and moral progress of the whole family of mankind. His figure was tall, dignified and graceful; his countenance thoughtful and impressive, but, when lighted up by some congenial feeling, radiant with the benevolence of which it was the faithful image.

"The confiding truthfulness of childhood read these characteristics of a truly great mind—drew close to the form which manhood approached with reverence—childhood, with the intuitive assurance of the sympathetic smile of affection."

At the close of Mr. Rathbone's address, an elaborate paper on Roscoe's literary merits was read by the Rev. A. HUME, LL.D., Secretary of the Historic Society, in the course of which he alluded to the candour manifested by his aristocratic leanings as an historian, in spite of his strong popular sympathies; he pointed out the resemblance of the age of Lorenzo and Leo to the present, in the vast stimulus given to emigration by the discovery of gold in remote regions; he alluded to the centenary of the Revolution, in the celebration of which, in Liverpool, Roscoe took an active part in 1788; he instanced Jeremiah Horrocks, of Toxteth Park, as an eminent astronomer, to whom Liverpool gave birth more than two centuries ago; he reviewed the state of learning, science and art in Liverpool at the present moment, looking forward with hope to an increased encouragement of them; and he concluded with an eloquent prediction of the future greatness of the now vast and rapidly-increasing town.

The noble CHAIRMAN, after paying a merited compliment to Dr. Hume's address, called upon Mr. William Caldwell Roscoe, who sat on his left hand, to respond in acknowledgment of the honour paid to the memory of his distinguished grandfather.

Mr. W. C. Roscoe, on rising, said: My Lord, Ladies and Gentlemen,—It is my duty and my singular honour to attempt some response to those two able and eloquent addresses by which the special subject of to-day has been introduced to your notice; and I am sure I shall not be accused of mock modesty, if I say how keenly I feel the

responsibility that that honour brings with it, and how totally inadequate I feel myself to give any just expression to the feelings which, on such an occasion as this, must inspire all those who have the honour to be united with Mr. Roscoe by the closest ties of memory and filial affection. This is not a common honour, and this is not a common occasion which, on a working day in Liverpool and in business hours, crowds this spacious hall with men who have come from the flags of the Exchange, and the counting-house, and the Docks, to pay respect to the memory of one of their own citizens. And, though Liverpool is accused sometimes of paying too close and undivided attention to commercial interests, this is not a man who was signalized by those qualities which generally command the respect of such a community; not a man who had devoted himself to the material interests of his native town, though he was not indifferent to these; not a man who, by his legislative influence, had given scope to her commerce and a fresh range of freedom to her enterprise; but a man whose influence was, if anything, rather opposed to these; the lesson of whose life, if it taught anything to a mercantile community, taught them this—that the every-day business of a man's life, though of the highest importance, and though he would have been the last to neglect it, is yet subordinate to a higher purpose, that of bringing intellectual culture into nobler development. He himself, if he taught anything, taught this; and he himself would most have valued this day, because it is a tribute from his own townsmen; and because being a tribute from his own townsmen gives it a peculiar character of utility, and is itself an evidence of his own practical influence. By the extent of the attendance here to-day is in some respects measured the influence which Mr. Roscoe's character has exerted. (Cheers.) Merchants come here to-day to bear evidence, not to his mercantile merits, but to his merits independently of mercantile pursuits, to the value of intellectual culture. It is for this reason that he, who always esteemed a practical success and a practical work above all principles, would have most valued the testimony of this day. It is recorded of him that he esteemed the most honoured and most gratifying day of his life, not that when "the son of a market-gardener," as Mr. Rathbone justly called him, was

admitted as an equal into the highest society of men of rank, of men of letters and of talent—not the day when the publication of his great work brought him European applause—none of these times; but the day when the practical efforts of his life were crowned with practical success; the day when he went out into the lobby of the House of Commons, one of the majority who put an end to the evils of the African slave-trade. (Loud and enthusiastic cheering.) And there is another reason why the evidence of his own townsmen is the highest applause that could possibly have been given to Mr. Roscoe. The influence, I believe, of all great men—certainly of most great men—depends less upon their actual achievements than upon that course of life and that character which has enabled them to achieve those things which they have done. It is the subtler influence of character, it is the life which is led under the eyes of a man's own friends and his own fellow-citizens, that has the most true and real effect. Though it may be less perceived, it is that which truly nourishes fresh springs of life, which ennobles and invigorates character. It is, like rain, little seen in its immediate consequences, but which fructifies the whole field and ripens the whole harvest; while his achievements are rather like the single course of a river, fructifying only on its banks. As a historian, as a poet, as a botanist, even as a philanthropist, Mr. Roscoe can be judged of in other places. But here you applaud him and honour his memory as a citizen and as a man. That is the highest character in which he can possibly be honoured. (Cheers.) Only another word, and I will detain you no longer. It is especially appropriate on this day that the organization of this great occasion should have proceeded from the literary societies in this town—from those who represent the highest elements of culture in Mr. Roscoe's character; and it is highly appropriate that Dr. Hume, as the representative of that body of men, should have given you that powerful and eloquent address, in which he has dilated upon the literary merits of Mr. Roscoe. But, as I esteem above all things a tribute to Mr. Roscoe as a citizen, so I feel doubly glad that the great sentiment of the day, and its introduction to you, should have fallen into the hands of one who, from his personal friendship and intimate relations with Mr. Roscoe, is best entitled to the place,

and who, as a citizen, most aptly represents and expresses the opinion of Liverpool. But you more appropriately pronounce upon the man's life as he lived here amongst you. And I think, in the present day especially, there is no character in which a man more justly deserves well of his citizens, than as a gentleman who, living in his native town, discharges fully and completely the duties of a citizen. We hear much of the duties of country gentlemen who live upon their estates. I believe they do well; and while I should be the last to disparage those duties, I believe the gentleman who is faithful to the interests of his native town, has a more difficult duty to perform, and perhaps occupies a more responsible situation at the present day. It requires of him not only those qualities which usually distinguish English gentlemen; not only liberal hospitality, and wide and unostentatious charity; but it requires from him a large self-sacrifice. He must be capable of devoting himself to various interests; he must meet with frequent opposition; and he must have courage and much self-denial in the present complicated state of society, to be true to the duties of a citizen. And I believe if I were to ask all this assembly to point to the man who most fully amongst you now justifies that character, every hand would be pointed to my friend Mr. Rathbone—(loud cheers)—as the truest and best exponent of that character; and it is for this reason that I am truly gratified, and that all members of Mr. Roscoe's family will be most truly gratified, that the introduction of the main sentiment of the day should have fallen into his hands. I am afraid he won't thank me for this allusion; but I should have done injustice to my own feelings if I had refrained from even this brief and inadequate expression of them. (Loud applause.)

The CHAIRMAN then called upon the Mayor, SAMUEL HOLME, Esq., who sat on his right, and who addressed the meeting with distinguished ability and eloquence.

The CHAIRMAN called upon one whose spare, slight form, and plain, puritanical face, singularly contrasting with the bulky proportions of the Mayor, next whom he sat, gave little indication of so imposing a presence as that of the Right Reverend Father in God, the Lord Bishop of CHESTER. His Lordship, however, addressed the assembly with characteristic good feeling

and good taste, set off by the charm of graceful simplicity and classic elegance and neatness of diction. The subject entrusted to him was, the connection of literature and commerce. After an appropriate opening, the Bishop proceeded as follows:—Among so many persons as are assembled here, there are, no doubt, many points—important points—on which we differ in opinion from each other; but the points of difference enter not into the object of this meeting. Its object is one which can, without any compromise of principle, unite us all; because it is the simple desire to do honour to the name and memory of an eminent man, who, in his generation, by a long course of active beneficence, contributed largely and lastingly to the improvement of his native town, and, by his genius and writings, has pre-eminently enriched and adorned the literature of his country. (Loud applause.) As a biographer, or I ought rather, perhaps, to say as an historian—for his biographies possess the importance and rise to the dignity of histories—as an historian, you have been truly told that his merits have been subjected to the test and ordeal of criticism, and that his fame had received the stamp of time. I only touch the point to make one remark in connection with it. In that fame, if I may speak my mind, the happiest incident of all is, that the writings by which it has been gained contained no single sentiment, no single line, that can weaken the principles of right and wrong, or taint or sully moral purity. (Loud cheers.) His fame belongs to the nation, to the country at large, and to its literature; but yet his name possesses an especial claim to commemoration here, because Liverpool was his birthplace, and his home, in its sunshine and in its shade. But his name also, I think, possesses a peculiar interest in this great commercial town, in connection with the particular point to which I have been directed to speak,—I mean in this respect, from the fact that Roscoe was a man of business as well as a man of letters, and combined, in a degree that has been rarely seen, the pursuits of literature and of commerce. (Applause.) I have said that he combined them in a degree rarely seen; but the subject that has been put into my hands would not permit me, even if I thought I could, to speak of learning and commerce as being uncongenial elements, between which there is no affinity. (Hear!) Far from that, there is a

great connection between them, and they exercise a reciprocal influence upon each other. (Applause.) Commerce is the great civilizer of this world, and it is in this respect the handmaid of learning. (Cheers.) No nation of the world ever gave a more magnificent example of this than our own country does at the present day, and no place in the country more than your great town and port. (Applause.) Our commerce brings us into contact with all parts of the globe; our vessels spread their sails and steer their way to the most distant climes; and, as has been said by Dr. Hume so eloquently, colonies of our fellow-countrymen have planted, and are still more widely planting themselves, like a girdle, around the earth. (Renewed applause.) In all these wide-extended points, wherever colonies and commerce spread, there will spread also our English race, our English tongue, and our English literature. (Hear!) There, where now the recent settler is merely rearing the rude shed to shelter him from the elements; there, and yet further onward, where, as yet, the adventurous step of the hardy emigrant has not penetrated; even there the day will come when, if it please Providence to bless this country and the world with peace, progress and prosperity, there the day will come when not only, as now, our manufactures will be sent to those distant climes, to supply the coarse wants and necessities of daily life, but there also the elements of society will refine themselves and settle into order. There, as here, English arts and learning and taste, will spread their genial influence and light; and there also, as here amongst ourselves, even Roscoe's name will be pronounced with honour, and Roscoe's works read with admiration. (Loud cheering.) And now, bear with me if, for a moment only, I glance at another point that has been suggested by what I have now said, and which has not been touched upon by any other, nor could so fitly have been touched upon by any as by me. I have spoken of arts, and learning, and refinement, following in the track of commerce. They will do so without any direct effort of ours, in the natural progress of civilization and in the gradual course of time. And this is a matter in which we may be well content that time should do its work. But let me say, my friends, that, whatever time may give of learning and of arts, there is one gift which ought, I will not say to follow in the track of com-

merce, but to keep pace with commerce, in its most rapid extension and its widest range; one gift more precious than all that human art and learning, or that taste and genius, have to give—the gift of the Book of God (applause)—that treasure of wisdom which is from above, that learning which is able to make wise unto salvation. (Loud applause.) I do not think the topic wide of the mark. The man whose memory we are met to honour was a philanthropist. ("Hear, hear!" and applause.) What direction more noble can philanthropy take—what nobler aim can British merchants propose to themselves—than to carry, as it is in their power to carry, the Word of God far and wide as the range of their own prosperous commerce? (Cheers.) How many vessels continually leave your river, crowded with emigrants, who gaze with heavy hearts on the receding shore, with sadness for all they leave behind, with sad forebodings for the uncertain future that awaits them, beyond the wide ocean, in a land of strangers! The poor emigrant has no library to carry out with him, no learning to take out with him, no book of amusement to cheer his voyage, no book of improvement to instruct his mind. Let him—for it is in your power—let him carry with him the Book of God, to be the companion of his voyage, and, more than that, through God's blessing on its use, to be the anchor of his soul. (Applause.) How many vessels leave your port for distant climes without a minister of God among them! Wipe off this reproach! Safe may your vessels speed their way, safe may they return; but let some of them carry with them—for it is in your power to send—let some of them carry with them ministers of God, to spread abroad the knowledge of His word, "to make His saving health known upon earth, His name amongst all nations." (Applause.) I know that much has been done here by good men amongst yourselves, that much has been done by good men on the other side of the river, for this end; but bear with me if I say what was said of intellectual advancement—much more is yet required, and much more is in your power to do. (Applause.) If I have had to stretch my hand a little to touch this chord, let my excuse be that it is a chord near my heart, and, I am willing to persuade myself, a chord that will find an echo and an answer in your own. (Applause.)—His Lordship then proceeded to recommend

the encouragement of liberal education, after the example of Roscoe, by sustaining the educational institutions in the town, and continued as follows:—And now I did not mean to say a word more, had not the point been touched upon also by Dr. Hume in his beautiful address. Let me, as my last word, ask you, also, not only to be patrons of liberal education; but as I spoke of learning stooping to the humble classes, let me trust that those present may be, what Roscoe was in his day, patrons of the education of the poor. (Applause.) We have many institutions in this place directed to that end, of which, if time permitted, I would speak in commendation. I might point to many schools connected with our Church: I might point—for I do not wish to confine my praise within ungenerous limits)—I might point to many schools in connection with other religious denominations. ("Hear!" and applause.) But, I must be allowed to say, they all fall far short of the exigencies of the case. Our machinery is not equal to meet the exigencies of the case. A larger system is required; but I may say, without offence, I hope, that even our present machinery is capable of being made immensely more effective, if it was but fed with larger streams of bounty here. ("Hear, hear!" and applause.) I know that in Liverpool there are many generous men, whose hearts are always open in every good work of charity, whatever be the object of the subscription-list. There, we still see the same list, the same constellation, the same galaxy of names, ever ready to come forward with their patronage and taste to forward every good work connected with the welfare of the place. Would that we could induce others, whose attention we have not succeeded in engaging—would that we could induce them also to put their shoulders to the good work, and add their names to the noble list! If they desire to follow in Roscoe's steps—if they desire to have their names remembered as benefactors of their town—what nobler or what better way could they take than this? And if their name be never remembered, bright as is the wreath which human fame can give, yet let me say, there was reserved for Christian charity a brighter and more enduring crown.—The Right Reverend Prelate concluded by stating that he had gladly joined in the proceedings of the day, to do honour to a learned man, a most eloquent historian, and, not least, a great benefactor of his native town.

The meeting was next addressed by Mr. JAMES CROSSLEY, of Manchester, President of the Cheetham Society, who, in a few elegant and well-turned periods, paid his tribute to the memory of that intellectual power, that elegant and accomplished mind, which, evermore to the imagination of the passing stranger, has peopled the busy scene around us with the majestic and magnificent personages of Italian story, the Lorenzos and Politians of old, which brought us again under the warm sunshine of "Leo's golden days,"

When Raphael painted and a Vida sung,

and which has irradiated even the tides of his native Mersey with reflected splendour from the Mincio and the Arno.

Mr. J. S. MANSFIELD, the Stipendiary Magistrate of the borough, was then called upon. His predecessor, Mr. Rushton, had been living, would have taken a lively interest in the occasion, from his hereditary friendship with the subject of the celebration. Mr. Mansfield had not this advantage. He was also a comparative stranger in the town. With Roscoe he had little in common, except what every other stranger must have—admiration for his genius, esteem for his virtue; and genius and virtue were not local. (Applause.) He had heard much, from several of the speakers who had hitherto claimed their attention, upon the various qualities of mind of that person whose memory they had assembled to commemorate that day. Now, he agreed with the Essays of Elia, that "for a man to be truly great, his mind must be well balanced." Roscoe possessed a well-balanced mind, and he thought that his success was mainly to be attributed to that circumstance. It was true that he was fond of nature; those good and great could hardly be otherwise. He was also devoted to art; and what was art but that which held the mirror up to nature? (Applause.) He was also distinguished for his literary attainments. He was an historian, and he carefully sought out and illustrated the great and distinguished actions of others. But in this he was fortunate; it was not only left to him to write the good deeds of others, but he has also left actions of his own which, at the space of one hundred years, had a claim upon our admiration. (Loud applause.) Taking the widest view of the world, civilisation and man, much had been attained, though it would seem that

on the continent of Europe there was something like a halt in the forward motion. But he had that confidence in the progress of man, that, although the advance might be like the waves of the sea, one bursting forward and then receding again, still the tide rushed in, and the estuary was filled. (Applause.) But let them go nearer to themselves, to Roscoe, on the present occasion,—let them look at what had been achieved by men like Roscoe and his contemporaries for civilization. (Applause.) First in a free country were the political institutions of that country. Roscoe was one of the first of the band who advocated reform and purity. In the course of the last century, a great moral tempest and whirlwind spread over the continent of Europe. Most fortunately it did not extend to this country. The moral atmosphere of the country was no doubt in some degree purified by that whirlwind; but that circumstance was not sufficient; and had it not been for men like Roscoe, and those who laboured with him, we could not make the proud boast which we now do, that there is no country since the world began, in any age, which can boast of the purity of its men engaged in public life so truly as England at the present moment. Upon one other subject he would make a remark before he sat down. Many changes had passed in this century. Howard and Roscoe had improved our prisons, the blood-stained criminal code which had prevailed had been altered. We now aimed, not at the vindictive punishment of prisoners, but at their reformation. (Applause.) But above this, there was another thing which he thought a subject of the noblest congratulation. It had just been alluded to by one of the previous speakers. At the time that Roscoe laboured, it was a bold thing that he should protest against England being engaged in the accursed slave-trade; but much more had been achieved since Roscoe had departed. At the present moment, the foreign slave-trade, by a fortunate concurrence of circumstances, seemed quite annihilated. (Applause.) The good deeds of men lived after them—(applause)—and it was this which induced him to speak of this subject in connection with the name of Roscoe. This was a subject on which, supposing England should ever perish—supposing, as had been fancifully thought, that a New Zealander, from the ruins of an arch of London-bridge, should meditate on the mouldering ruins of

St. Paul's,—such New Zealander, if instructed in the history of the world, might say, the nation has passed away; it was mighty in war, great in commerce. But there were other nations mighty in war and great in commerce. There were merchant princes of Tyre, Carthage and Venice, inferior to none. The great military nation that domineered over the world were unmatched for their prowess; the French in modern times have not been surpassed by the English in military glory; but in generous, disinterested humanity, England was marked above all the nations of the earth. (Loud applause.) She had shed out her blood as if it were water, her gold as if it were dross, for the sake of promoting the common interests of humanity, as in the case of the abject African. This was one of the matters in which Roscoe was deeply interested, and therefore he had not thought it inappropriate to mention it upon the present occasion. He thought his success had been owing to that happy mixture of qualities to which he had before referred; and these seemed to have enabled him to carry those points which others less fortunate might have failed to do, and it had made him an example of a good and useful man, which we might recal. As long as genius commanded respect and virtue esteem, so long would the memory of Roscoe be commemorated. (Applause.) Therefore, there needed no excuse for those gentlemen who had called them together. It was certainly a duty which we owed to posterity that these solemn occasions should take place; that men might know what homage was paid to virtue, what admiration was given to intellect, even when the ear could no longer hear, and the heart no longer receive, the praise and congratulations of our fellow-men. (Loud applause.)

The Rev. Dr. RAFFLES then moved a vote of thanks to the Earl of Sefton for his conduct in the chair, justly observing, that the proceedings had been such as to leave no real ground of regret at the absence of the distinguished strangers who had been invited from a distance. His Lordship briefly acknowledged the compliment, deprecating the term "condescension," and the meeting broke up. It was altogether an occasion of high interest, most eloquently and harmoniously sustained by the right feeling and good taste of all who took part in it. It may not be out of place to append here the following lines, suggested by the scene, with which we have

been favoured by an esteemed friend, and which have not previously appeared in print:

Roscoe, all hail to thee! thy natal day
Inspires high thought, and tempts the
Muse's lay.

The Banquet Hall was then a noble
sight,

As the Sun's rays glanced down its
lofty height,

And through its area vast thy Anthem's
praise

Bade rise that festive throng in rev'rent
phase.

Assembled there, they gladly honour
give

To him whose merits still endearing
live.

Though years a hundred saw their end
that day,

An incense sweet to thee did that feast
pay:

One said 'twas like the lordly, proud
array

(As a famed Painter's skill did well
portray)

Which erewhile filled Belshazzar's
sumptuous hall;

But without warning words of awful
call.

Thy head, time-honoured, stood with
laurel crown,

A beacon there, but with no threat-
ning frown:

Thy friend's just praise—that truly
"honest man"—

The Bishop's voice serene—all warmly
ran

On thy bright, sterling virtues, talents
rare,

Thy genius high, and heart to feel and
dare.

They urged our youth thy steps to fol-
low still,

To love thy generous mind, thy earnest
will;

And others joined to swell the fervent
strain

That, as a pole-star, long thy light
might reign.

The soul refined was fed with sacred
fire,

By Roscoe kindled: it will ne'er expire!

The next feature in the proceedings of the day consecrated to the memory of Roscoe, was the opening to the public, by the Mayor in state, of the Derby Museum, a collection of 20,000 specimens in Natural History, bequeathed to the town of Liverpool by the late Earl of Derby, and located for the present in the same building with the Free Library opened last year. The Museum

comprises also the collection of imports by Mr. Archer, and the model of the docks and town which appeared in the Great Exhibition of 1861. A crowded assembly was appropriately addressed by the Mayor; by the Rev. Rector Campbell, who responded on behalf of the town as one of the Derby Trustees; by Mr. J. A. Picton, a member of the Town Council, who has been conspicuous in his exertions on behalf of the Library and Museum; and by the Bishop of Chester. The only speech to which any exception could possibly be taken, was the long address of the Rev. Rector, a great part of which was taken up with a cold and guarded, almost reluctant, admission, that knowledge would do the working-man no harm if he did not get more of it than he could digest, and did not fail to sanctify it by religion. In conclusion, however, he pointed out the real dangers to which the working classes are exposed, in scenes of profligacy and debasement, and advocated "a well-diffused system of education," "come from what quarter it may." Mr. Picton made an express reference to the memory of Roscoe, as appropriate to the occasion.

At half-past three on the same day, a meeting took place at the Royal Institution (which, together with the Athenæum Library and Mr. Mayer's Egyptian Museum, were thrown open during the day), where an able and interesting address, descriptive of the most remarkable works of art and nature deposited within its walls, was read by J. B. YATES, Esq.

The Rev. Dr. RAFFLES, in moving a vote of thanks to Mr. Yates for his address, appropriately introduced some pleasant personal reminiscences of Mr. Roscoe, and the assembly separated.

The day wound up with a brilliant Soirée, given by the Mayor, in the splendid suite of reception-rooms at the Town Hall, the stately proportions and convenient arrangement of which we appreciated more highly after visiting the state-apartments of Windsor Castle. Everything that wealth and taste could supply, lent its aid to the occasion—magnificent plants, choice music, tables adorned with rare MSS., philosophical instruments, articles of *art*, original letters and memorials of Roscoe,—amongst which last we noticed extracts from the register of baptisms in Benn's Garden chapel, giving those of William Roscoe, born March 8, 1763; and his friend William Shepherd, born October 11, 1768, bap-

tized by Dr. Enfield, November 16.—In conclusion, we can only say that Liverpool did herself honour by the complete and effective manner in which, unaided, she did honour to the memory of her great Philanthropist, Historian and Poet.
J. R.

MANCHESTER DOMESTIC MISSION.

On Monday, Feb. 14th, the ceremony of laying the *chief stone* of the Domestic Mission Chapel, Rochdale Road, Manchester, was performed by Martin Schunck, Esq., assisted by several ministers and friends. Although the weather was cold and ungenial, a considerable number of persons assembled to witness the proceedings. After the minister of the Mission had given out a suitable hymn, which was sung under the guidance of the school choir, the Rev. J. J. Tayler offered an impressive prayer. The ceremony of laying the principal stone of the building was then performed by Mr. Schunck, who uttered a few words appropriate to the purpose—a handsome silver trowel, subscribed for by a few friends as a mark of respect, having first been presented to him by the Rev. W. Gaskell. A brass plate,—inscribed with the names of the Secretary of the Domestic Mission, the present Minister, the Building Committee, the Architects and the Builder, and recording the date when the chief stone was laid by the principal contributor, Mr. Schunck,—was deposited in the masonry. Mr. Gaskell then read an interesting address, containing a sketch of the history of the Mission, and the steps which had led to the undertaking. A concluding prayer, followed by the benediction, pronounced by the Rev. Dr. Beard, wound up the proceedings of the day—an eventful and important one to many who were present. It ought to be added, that Martin Schunck, Esq., headed the subscription with the munificent sum of £500. About £1200 has been raised, and it is expected that some £300 more will be required to defray the cost of the land and all the expenses of completing and furnishing the building.

A tea-party, in celebration of the occasion, was held at the Miles-Platt school the same evening. After tea, the Rev. W. Gaskell, who presided, referred to the want which had long been felt of a place of worship, and spoke of the kindness shewn by Sir B. Haywood in so long allowing

the use of the present rooms. The meeting was then addressed in succession by Mr. Robert Nicholson, Rev. Dr. Beard, Rev. James Taylor, of Dob Lane, Mr. Freestone and other gentlemen, all of whom dwelt on the new facilities of usefulness about to be provided in a tone of congratulation, and offered suggestions as well as good wishes on the subject. After a few recitations and the singing of a hymn, the meeting broke up, well pleased that another step had been taken towards the desired consummation.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

The annual meeting of this useful Society was held at Manchester on Good Friday, March 25, in the Strangeways chapel and school-room. The day was beautifully fine, and a respectable and tolerably numerous congregation assembled at half-past ten, including Sunday-school teachers and friends from Manchester, Macclesfield, Dukinfield, Bury, Monton, Stockport, Newchurch, Padiham, Gorton, Altringham, &c. Amongst the ministers present in the course of the day, were Revds. S. Bache, J. G. Robberds, Dr. Beard, W. Gaskell, G. Harris, E. Higginson, R. B. Aspland, C. Wallace, J. Wright, T. E. Poynting, A. Worthington, W. Whitelegg, F. Bishop, G. H. Wells, J. Layhe, G. Hoade, M. C. Frankland and James Taylor. There were also present Dr. Bateman, Mr. James Robinson, Professor Bowman, &c. The religious service was most impressively conducted by Rev. Samuel Bache. Taking for his text Matthew xviii. 10, *Take heed that ye despise not one of these little ones, &c.*, he combined with much taste and effect reflections suitable to the day, and to the special object of their assembling. A simple but substantial meal was then served to friends from a distance in the school-room. At two o'clock the teachers and friends of the Society re-assembled in the chapel, the chair being taken by Rev. J. R. Beard, D.D. The Committee's report was read by Rev. John Wright, the indefatigable Secretary. It stated that, at the last meeting, the Association contained 39 schools, with 1052 teachers and 6874 scholars; it now consisted of 42 schools, containing 1118 teachers and 7527 scholars, an increase of 66 teachers and 653 scholars. Of these 42 schools, 39 have various connected institutions, in some instances

numerous; the most common are Libraries, Savings' Funds, Mutual Improvement Societies, and Week-evening Classes. Of the 38 schools which have sent reports in 1852 and 1853, 21 have increased in scholars, 18 in teachers, 9 in both; 8 have decreased in both respects: altogether they have 13 fewer teachers, and 216 more scholars than last year.

Six Committee meetings have been held during the year, and the operations of the Society have been more active and extended than during any previous year of its existence. The sales of books, &c., have amounted to 3039, the principal quantities being of "Prayers for the use of Families," and the list of "Scripture Lessons for 1853." The latter was published with a view to promote regularity of religious instruction, and to give teachers an opportunity for assisting each other in the preparation for their task. The sale of nearly the whole impression encourages the Committee to look forward to issuing a second list for 1854, and they hope also to find sale for a penny monthly commentary, aiding the teachers in preparation.

Mr. Freestone has acted during the year as Visitor, and by his untiring exertions the visiting system has proved eminently successful. He has paid 50 visits. The Committee express their deep value of his services, and sincerely regret that another engagement compels him to relinquish the office. Arrangements are made for immediately carrying on the plan to some extent, and it is hoped the Committee of next year will in no long time find some person fitted for the office of paid Visitor.

The Sunday-School Penny Magazine had a circulation throughout last year of upwards of 7000 a month. The change of editors which has taken place has not involved any change of character in the work, and its prospects appear now to be promising; while arrangements have been made with regard to the expenditure, with a view to place it on a safe and permanent basis. The continued aid of the friends of Sunday-schools in support of this little periodical, the Committee earnestly request.

After a reference to the "Lectures to Teachers" recently delivered, the report concluded with a few words of explanation relative to the pecuniary concerns of the Association, and an earnest petition for increased support

to enable the Committee to carry out the plans which were proving so useful throughout the district, but necessarily entailed an increasing expenditure.

The Treasurer's report shewed a considerable balance *against* the Association, arising from the increased expenses of the enlarged system of visiting, and from the subscriptions for last year not meeting this demand: the subscriptions for the present year were larger, but a farther effort would be required to liquidate all the claims arising from the present operations of the Society.

Various resolutions were proposed and seconded by Rev. F. Howorth, Mr. Rawson, Professor Bowman, Mr. W. Ashworth, Rev. Edward Higginson, Rev. F. Bishop, Rev. R. B. Aspland, Rev. M. C. Frankland and others, and unanimously adopted by the meeting. Repeated and earnest commendations of the Sunday-School Magazine were expressed, and the services of its editor (Rev. John Wright) gratefully acknowledged. The Table of Scripture Lessons, prepared and published by the Committee, received many expressions of approbation. The Chairman encouraged the Committee to proceed in their zealous labours, and not to be discouraged by the scantiness of the present funds, assuring them there was sufficient approbation of their labours in the commercial and trading classes of Manchester and its neighbourhood, to secure for them funds in future equal to their wants.—The next meeting of

the Society, it was announced, would be held at Stockport on Good Friday.—At four o'clock, the company adjourned to the school-room, where the tea-tables were bountifully spread, and a very numerous party assembled, every table being filled. The chair was taken by Professor Bowman, President of the Society. An excellent essay, abounding in practical suggestions, was read by Mr. Freestone, "On the Present Condition of our Sunday-Schools and the best Means of improving them." A very useful discussion of several topics suggested by Mr. Freestone ensued, in which many of the ministers and teachers present took part. The proceedings throughout the day were satisfactory and interesting.

NANTWICH.—On Sunday evening, March 13th, a sermon in reference to the death of the late minister, the Rev. F. Hornblower, was preached to a crowded and attentive congregation by the Rev. J. Robberds, B.A., of Toxteth Park, Liverpool. Many strangers were present from other congregations,—Wesleyans, for example,—and not a seat was unoccupied, many of the hearers being compelled to stand in the aisles, thus evincing, in a gratifying manner, the respect in which Mr. Hornblower was generally held in the town. It is to be hoped that the congregation will make exertions to provide themselves with a successor who may carry on his good work.

OBITUARY.

1852. Aug. 8, of pneumonia, on her passage to Melbourne, near the Cape de Verdes, after an illness of three days, NANCY, wife of Mr. John STEVENSON, assistant surgeon, and second sister of Rev. F. W. Stevens, B.A., in the 23rd year of her age.

Cut down in the bloom of life, buoyant with bright hope for the future, and unconscious to the last of the solemn fiat which was being executed, and which brooked no delay, she passed out of life amid the noise of waters, from the manifold pleasures and cares and anxieties and passions and feverish struggles of this mortal state, to her final account.

No grassy hillock, or marble slab, or costly-sculptured symbol of the spirit's

flight, indicates the resting-place of her mortal remains to the mourning and bereaved: nought but the waste and drear expanse of the ocean gives answer, in its wild hoarse tones, where the heaving billows received her into their bosom.

"As well might you search out a vessel's path,
Amid the gambols of the dancing waves."

Our sorrows are the springs of everlasting hopes. "Let not your heart be troubled: ye believe in God; believe also in Me."

1853. Feb. 22, at Stanstead Bury, Herts, ISAAC SOLLY, Esq., formerly of Leyton

House, Essex, in the 84th year of his age.

One of the last of the great merchants of a past generation, Mr. Solly estimated highly the importance of the vocation he was called on to fulfil, and faithfully and nobly laboured through a period of half a century to realize his own ideal. A high sense of honour, justice and integrity, formed the striking features of his character, and these qualities were combined with a rigid attention to all the details and enterprizes of an immense business. Throughout the last war he was a principal contractor for the supply of the Government dockyards with timber and hemp, and some idea of the magnitude of these operations may be formed from the fact of his sending orders on some special occasion to his agent in Dantzic to buy up the whole of the oak plank to be found in Prussia and Poland. He realized in the course of the war a large fortune, and, but for the misfortunes of others, seemed likely to have remained a wealthy man to the end of his days. But he considered that far more was required of a London merchant than merely the successful prosecution of his own private business. He justly felt the claims that society has upon the men who stand at the head of any great department of human affairs, for the promotion of such measures as, within that sphere, tend to advance civilization and add to the sum of human well-being. That generous public spirit which is the boast and blessing of our country eminently characterized the subject of our remarks, and accordingly, in the midst of the constant pressure of his own affairs, Mr. Solly laboured unweariedly in various public situations of commercial importance. As Chairman of the London Dock Company for more than twenty years, he greatly promoted the prosperity of the trade of London, and either initiated or supported most of those measures which experience has since proved to be beneficial.

At a time when Railway undertakings were viewed by the great London merchants with much distrust and suspicion, Mr. Solly saw the inestimable advantages of the plan, and as Chairman of the London and Birmingham Railway Company (since amalgamated into the London and North-Western), at once accepted the proposals of the Northern capitalists, and exerted himself with admirable energy, tact and judgment, to carry them into effect. In like manner he was one of the first to welcome and support the project of steam communication with America,

accepting in this case also the post of Chairman (for which his urbanity and business qualities well qualified him) of the British and American Steam Navigation Company. During the space of many years, first as a Director and afterwards as a Governor of the Royal Exchange Insurance Company, he held one of the most honourable positions in the City of London, and was mainly instrumental in forming the Fire Brigade Union among all the various Fire Insurance offices in the metropolis.

While, however, he threw himself thus heartily into enterprizes which his far-seeing and deliberate judgment sanctioned, his zeal was as discriminating as it was fervent. He was strongly solicited to become a Director and Chairman of the Company forming to make the Thames Tunnel; but, while he admired the boldness of the idea as a work of art, he did not deem it likely to be of sufficient use to warrant the enormous expenditure that would be required. The event has proved the correctness of his decision.

But it was not commercial enterprizes alone that received his support: he was a munificent contributor to many valuable charities, often giving to them that time and attention which are more than money. Among the number were the Orphan Working School, London Orphan Asylum, Small-Pox Hospital, (of which he was for many years Treasurer), St. Thomas's Hospital, and New-England Company, besides large contributions to the support of worship in the Dissenting denomination to which he belonged. A staunch friend to civil and religious liberty, he gave his help to all the liberal measures of this century, and took a leading part in the memorable Reform meetings of the city of London in 1831-32. At Mr. Grote's request, he twice proposed that gentleman for the representation of the city, and might himself have been proposed as one of his colleagues, had other claims upon his time and strength permitted.

He took a warm interest in the establishment of the London University, and was one of the original proprietors, regarding it as an important auxiliary both to the cause of religious liberty and of academical learning.

He was a regular attendant twice a-day, for a long series of years, on the religious services of the various excellent men who officiated at the old Presbyterian meeting-house, Marsh Street, Walthamstow, where for half a century his father and mother had worshiped before him, never allowing the ordinary excuses of

bad weather, visits of friends, &c., &c., to keep him from the house of prayer. After the decease or departure from Walthamstow of all the other supporters of that place of worship, he took a pew at the Hackney Gravel-Pit chapel, towards the building of which, many years before, he had been a liberal subscriber, and enjoyed the benefit of the services of the late Rev. Robert Aspland in the locality where, in his earlier years, he had listened to, and been in habits of most friendly intimacy with, Dr. Priestley and Mr. Belaham.

It is a slight but characteristic trait, that after his misfortunes compelled him to lay down his carriage, he continued, in spite of advancing years, to walk to and from the Gravel-Pit chapel (a distance of six miles), until several attacks of gout made it necessary to forego attendance on those public exercises of devotion, which for more than sixty years he had so uniformly engaged in and enjoyed.

The very heavy losses above alluded to, coming at successive periods, so weakened the firm of which he was the head, that in the great crisis of 1837 he was compelled to stop payment. The *Morning Chronicle*, March 6th, 1837, after speaking, in its City article, of the pressure on the money market, observes, "On the whole, the day has passed off better than was expected, and only two failures have yet been announced,—one in the Dantzio and Memel trade, and the other in the wool trade. From the many difficulties with which the first has had to contend, the trading community were not wholly unprepared for such an event, but the confirmation of their apprehension caused great regret, as the firm was of long standing, and the gentleman at the head of it was generally esteemed." The severity of the crisis is indicated by the remarks that follow, after acknowledging the judicious course pursued by the Bank of England: "Had not this timely step been taken, it is well known that many of the oldest houses in the City, and of undoubted means, must have fallen temporary victims to these severe times." The general regret experienced in the City at the news of his failure, and the notice taken of it in the above extract, such comments being unusual, manifested the high estimation in which he was held.

During the years of his prosperity, his house at Leyton offered an hospitable welcome to numerous guests of a great variety of ranks, both foreign and English, and among them the ministers of the old meeting, Walthamstow, ever found a

cordial welcome. From his extensive connection with commercial companies, few men in private life have had more opportunities of promoting the interests of others, and few ever used them more conscientiously. Seldom has a private gentleman left so many behind him, to remember him with gratitude, as, under God, the chief cause of their temporal advancement and happiness.

Since the period of his misfortunes, Mr. Solly had lived a comparatively retired life, though still exerting himself in business, as far as lay in his power, up to a year or two of his decease, enjoying that domestic affection and those literary tastes which through life had been his greatest earthly happiness, and partaking of that rest to which his long and useful life entitled him, and to which it was the delight of his children to contribute.*

A gentleman whose character and position lend weight to his remarks, and who was delighted to recognise the value of Mr. Solly's kindness and help in former years, writes thus on hearing of his decease:

"I have never met with any case in which a man's character seemed to rise so nobly, to take a new flight as it were, as his did, after the troubles of '37. Had he continued a prosperous man to the end, all those finer qualities which shewed so beautifully in his latter years would have remained unknown. That God loveth whom he chasteneth, is a grand fact for all. But never did man seem to exemplify it more fully; for by the strength of a noble soul, he turned the very chastening itself into a source of joy for himself and all who knew him. May he now find in another world that higher peace which seemed in some mea-

* It may be noticed as a characteristic circumstance, that, without ever having been accustomed to drink to excess, and liking a glass of wine as well as most men, yet at the age of twenty-six, having been advised, after a severe accident, to be very abstemious for a time, Mr. Solly resolved to drink nothing stronger than water till he should be seventy years of age. This resolution he rigidly adhered to in the midst of his constant hospitality and numerous public dinners, and during a period when such abstinence was considered more eccentric and irrational than even vegetarianism is at the present day. He attributed much of his singular equanimity of spirits and unfailing energies to the observance of this practice.

sure foreshadowed by the happy calm of his latter years."

Another gentleman, who saw much of Mr. Solly during the latter period of his life, and especially during his commercial troubles, observes, that he seemed to accept in a genuine spirit of piety those troubles as a chastening from God, and thenceforward with a determined will, that only could have been sustained by constant prayer, put away all those faults of pride or imperiousness which he felt, perhaps, had too much beset him, and which are not seldom found in connection with such unusual strength of will and energy. In fact, Mr. Solly's secret habitual piety was somewhat obscured, except to those most intimate with him, through an excessive fear of cant. But it shone out, undimmed by any clouds, in the evening of his life, shewing brighter and brighter as his days drew to a close. His medical attendant, a physician in the country, who knew how much he was suffering in his last illness from the progress of the disease (ossification of the heart and arteries), referring to the wonderful patience, cheerfulness and unselfish consideration for others, which Mr. Solly manifested, observed on one occasion, "I have never seen anything like this—never!" If the life-and-death struggle to breathe allowed a momentary interval, a smile of thankfulness and affection was sure to be seen, and a few broken words of devotion, or the name of the Saviour, would be heard. Once, after a long paroxysm of pain, he raised himself up and murmured, "I live by faith." A friend of the family, who was frequently by his bed-side in the last days of his existence, and who was deeply impressed by what she then witnessed, says, that after he seemed apparently unconscious, "words and sentences were occasionally heard, and even then prayer or devotion was their constant burthen. Throughout his illness, no murmur ever escaped his lips, no impatience was ever observed: if he was asked how he was, a cheerful reply was sure to be given; and when he was asked if his breathing did not give him great pain, he said, 'Oh no!' He was very fond of watching the setting sun; and when in health, even when feeble and weak, he would endeavour to walk to a favourite spot to see the sun go down, and admire the beautifully tinged clouds. A few days before his death, his breathing had forced him to sit up in bed, and during a short respite from pain, his attention was called to the snow-covered fields, and the glory of the evening sky. His eyes, before dim with pain,

brightened instantly, and he continued his gaze as long as his failing strength would let him, and turned in bed with his face to the window, that he might again see what he so dearly loved. Every servant in the house felt it a privilege to do anything, day or night, for one who was ever cheerful, patient, and so very considerate."

Such death-beds are full of blessedness, both to those who depart and those who are left to mourn their loss. But to lament and repine at such a death would be as ungrateful to our Merciful Father in heaven, as it would be unworthy of the loved and honoured friend who is "not lost, but gone before."—"Blessed are the dead who die in the Lord."

March 6, at his residence, Park Vale, Edgbaston, near Birmingham, in the 86th year of his age, Rev. JOHN KENTISH.

We are authorized to announce a Memoir of this venerable man in our next No. In the mean time we refer our readers to the just and affecting Funeral Address delivered by Rev. Samuel Bache, which we have been enabled to give in this No. of the Christian Reformer. From many Unitarian pulpits, the life, death, character and services of this distinguished minister received a fitting tribute of respect on the Sunday following the funeral. The Birmingham Newspapers have devoted elaborate articles to the same subject. A very admirable one, taken from the *Birmingham Mercury*, has appeared in the columns of our contemporary, *The Inquirer*. What follows is copied from the *Birmingham Journal*.

THE REV. JOHN KENTISH.

The remains of this venerated minister were interred in the Cemetery of this town on Tuesday last, after the celebration of a funeral service in the New Meeting-house.

Robert Scott, Esq., and Addyes Scott, Esq., of Stourbridge, and the Rev. John Kenrick, of York, were the mourners; Dr. Russell and Mr. W. H. Partridge, the medical attendants; and Mr. Timothy Kenrick, Chairman of the Vestry Committee. The pall-bearers were the Revds. J. J. Tayler, of Manchester; B. Carpenter, of Nottingham; W. Bowen, of Edgbaston; C. Clarke, of Birmingham; S. Hunter, of Wolverhampton; J. Gordon, of Coventry; J. Brooks, of Birmingham; and T. Bowring, of Birmingham. A numerous body of those who had assembled at the chapel, in addition to the gentlemen already named, accompanied the body in procession to the Cemetery,

where, after another short funeral service, it was consigned to its resting-place. Among the gentlemen who attended were Henry Smith, Esq., J. T. Lawrence, Esq., J. F. Ledson, Esq., H. Luckcock, Esq., S. Thornton, Esq., R. Martineau, Esq., A. Kenrick, Esq., Dr. Bell Fletcher; the Berds. Messrs. Ryland, and G. Davis, of Evesham; Messrs. A. Peyton, T. W. Blakeway, F. Oaler, T. Oaler, Brooke Smith, &c., &c.

The most casual observer must have perceived, from the character of the procession and the numbers by whom it was accompanied, that a person of note had passed from among us. Had such an observer entered the New Meeting-house, and listened to the address which was there delivered by Mr. Bache, he must have felt that the tribute of respect which was being paid was but justly due. That address was remarkable for the simple truthfulness with which it was conceived, and a stranger would have been able to understand that it answered to the reality of the case. The character it delineated was so natural, that it carried the evidence of its verisimilitude upon its face.

We were particularly struck with the reference made by Mr. Bache to the relation in which Mr. Kentish stood to his brother ministers; and it was, indeed, worthy of notice, that one who occupied his station in society should have manifested so strong an attachment as he did to his ministerial calling. Throughout life he discharged the duties of that calling with the most admirable diligence, regarding its engagements and pursuits as the paramount objects of his exertion. Born with large worldly expectations, and placed at an early period in a high social position, he devoted himself to the work of the Christian ministry with all the singleness of purpose which could distinguish the humblest of his class. He excelled others in the labours of a student, and preacher, and pastor; so that it would be difficult to find an individual whose whole mind and soul were more entirely given up to the administration of the religious interests entrusted to his care. His pulpit services always possessed the value which a clear appreciation and an independent treatment of the subject in hand gave to them. Every point was considered with a conscientious carefulness, and urged with earnest fidelity. He practised no oratorical arts, nor did he indulge in literary ornament; but, in addition to the sterling thought which his sermons conveyed, they acted upon the hearers with that power which great sincerity of feeling never fails to produce.

His influence out of the pulpit was scarcely less extensive than that of his public ministrations. Among the most marked characteristics of his conduct was the attention he paid to the welfare of the young; and there are many who look back upon his watchfulness over them as constituting one of the chief blessings of their lives.

For fifty years Mr. Kentish had been, nominally, the minister of the New Meeting-house, and during more than forty of these he was actively employed in the work of his office. Previously to his settlement in Birmingham, he had officiated at Plymouth and Hackney, his residence in those places extending over a period of thirteen years. He was born at St. Albans, in 1768, and was therefore in the 85th year of his age at the time of his death.

In the early part of his life he was noted for his scholarship, and he continued to the last to add to the reputation he then obtained. Learning of the most severe and extensive kind was perseveringly cultivated by him; and he has not left behind him a nobler specimen of a man thoroughly acquainted with the peculiar knowledge of his profession. His numerous works will always indicate for him the character of one of the best furnished theologians of his day. His varied information constituted one of the principal charms of an intercourse with him, for he had it ever at command for the purpose of both instructive and amusing use.

His natural aptitudes were eminently those of a scholar; and perhaps the most decided feature of his intellect was the correctness by which it was distinguished. It would, we believe, be impossible to point out in any of his productions the slightest perversion of fact; and his statements were as free from exaggeration as they were from misrepresentation. In the smallest as well as in the greatest matters, he took every possible pains to avoid mistake; and he invariably adhered to the exact state of the case with which he had to do, as far as he could ascertain it. He was, in the highest sense of the phrase, an accurate man. No one could listen to him, either in public or in private, without being impressed with the singular appropriateness and precision of his language. This accuracy, which ran through all his natural habits, was reflected in the strict rectitude which marked his fulfilment of all the moral relations he sustained. It modified his taste as well as guided his actions. He was moved to greater delight by what was

correct than by what was powerful; and few men could more effectually resist the influence of mere mental power in biasing the judgment.

It often happens that such a tendency as we have described is united with a certain coldness and hardness of disposition; but this was not the case in the present instance. Mr. Kentish was a most genial companion, full of liveliness and humour, and excelling in the exercise of a pointed conversation. He possessed, too, a warm and generous heart, ever open to the claims of friendship and the appeals of distress. He had a delicacy of feeling, as well as a depth of affection, which made him especially dear to those whom he loved. Of his benevolence it may be said that "his works praise him in the gates," though it is also true that the principal part of those works were done in secret. To plans of charity which strongly engaged his approval, his pecuniary gifts were munificent; but besides these objects of his particular favour, nothing of this kind, which he could consistently support, called to him for aid in vain. His time and attention, as well as his wealth, were ever at the service of human want.

Any account of Mr. Kentish would be essentially incomplete which did not mention his attachment to freedom. He retained his own convictions with great tenacity; but he was unaffectedly anxious to grant to others the independence of judgment which he demanded for himself. Bigotry and intolerance were strange things to him; and though slow in the formation of new opinions, his native candour led him, even in old age, to re-consider and re-construct his views in obedience to every light of truth which

shone upon him. Freedom of action was treated by him as a necessary consequence of freedom of thought; and he was thus an ardent friend of both civil and religious liberty. On the latter subject, the doctrines he held were of the most advanced kind, and his sympathies in this direction were as strong as they were unprejudiced.

Mr. Kentish's personal manners were of the old school, as his appearance betokened; and he had a preference for established methods of procedure as compared with modern innovations. Whatever tended to the preservation of domestic virtue and order he fondly cherished; and he was accustomed to revert with pride to the times when the virtues of the English character were of a more distinctively home growth than they at present are. His departure from life was in beautiful harmony with this prevalent tendency of his thoughts, for within an hour of his conducting a religious service in the bosom of his family, he was summoned to join the nobler worship of the skies.

1852. Oct. 25, at Flagg, Derbyshire, Mr. BENJAMIN MARSDEN, aged 73 years.

1853. Jan. 1, at Flagg, Derbyshire, Mrs. SARAH MYCOCK, aged 75 years.

Jan. 31, at Flagg, Derbyshire, ROBERT HARRISON, aged 80. He discharged his duties as clerk at the Unitarian chapel until within a fortnight of his decease. The general respect and esteem in which he was held in the village was evinced by the attendance of some portion of the members of nearly every family in the village. His end was peace.

MARRIAGES.

Feb. 17, at the Presbyterian chapel, Bank Street, Bury, by Rev. F. Howorth, Mr. JOHN MILLS, of Bridge Hall, near Bury, to JANE, fifth daughter of the late Mr. James HOOD, clothier, Edinburgh.

Feb. 17, at Mill-Hill chapel, Leeds, by Rev. Charles Wicksteed, Mr. FREDERICK BUXTON, engineer, to AMELIA, daughter of Mr. John ATKINSON, all of Leeds.

March 12, at the Abbey chapel, Tavistock, by Rev. James Taplin, Mr. JAMES BROAD to Mrs. S. JAMES.

March 17, at the Ancient chapel, Toxteth Park, Liverpool, by Rev. Francis Bishop, Liverpool, Mr. WILLIAM BROWN to Miss HANNAH KELLY, of Aigburth.

THE CHRISTIAN REFORMER.

No. CI.]

MAY, 1853.

[Vol. IX.

MEMOIR OF THE LATE REV. JOHN KENTISH.

TO THE EDITOR OF THE CHRISTIAN REFORMER.

My dear Sir,—You have requested me to furnish you with a Memoir of our late excellent and venerable friend Mr. Kentish, and I readily comply with your wish, sanctioned by the approbation of those to whom his memory is dear from a connection even more intimate than my own. As he was “alone in his generation,” and has left no one on whom it has devolved as a filial duty to preserve the remembrance of his attainments and virtues, my long and confidential intercourse with him will naturally direct the thoughts of his numerous friends to me, as the person from whom they may receive some authentic memorials of his life. In the dedication of his Sermon at Exeter, on the Fiftieth Anniversary of the Western Unitarian Society, he has honoured me with the appellation of “his friend through far the greater part of the last fifty years.” More than ten years have since elapsed, during which the same unreserved communication has taken place between us in frequent personal intercourse, and by correspondence continued till a short time before his decease.

Mr. Kentish had become acquainted with my father during occasional visits which he had paid to Daventry and Hackney while Mr. Kentish was a student in these institutions. When he came to settle in the West of England, at the conclusion of his academical course, their acquaintance soon ripened into a warm and steady friendship. There was much in their character and circumstances to draw them together and unite them in mutual esteem and co-operation. Both were ardent lovers of Truth, as little disposed to shrink from the labour necessary for attaining it, as from the opposition and obloquy which attended its profession: both were devoted to the study of the Scriptures, and had derived from it the same firm conviction that the Trinitarian and Calvinistic doctrines were unscriptural: both were alike impressed with the duty of endeavouring to diffuse what they believed to be more just views of the nature and attributes of God, the person of Christ, and the object of the Christian dispensation. They had both an affectionate attachment to their Alma Mater, the Academy at Daventry, and to the person of Mr. Belsham, who had been my father's colleague and Mr. Kentish's tutor,—a bond of union which was much strengthened when the sister of Mr. Belsham, who had presided over his family at Daventry, became, in 1794, my father's second wife. The half-yearly assemblies of the ministers of Devon and Cornwall, held at Exeter, afforded them frequent opportunities of meeting; and after Mr. Kentish's return to the neighbourhood of London, he was a guest at my father's house. The recollection of the hearty welcome with which he was greeted on these occasions, and the kindness

of his manner, will never be lost, even by the youngest of the family; as the eldest son, and occupied, first as a schoolboy and afterwards as a very juvenile student, in the pursuits in which he most delighted, it was natural that I should have had the largest share in his notice, and retain the liveliest remembrance of what he was in those days. His searching examinations into my classical studies, served to direct my attention to the importance of minute accuracy in philological pursuits, and, aided by his subsequent instructions and example, have, I believe, been of lasting use to me in the occupation to which my life has been chiefly devoted. Nothing could be slurred, no want of fundamental knowledge escape detection, in reading to him. After my father's death, when it was evident that the Academical Institution over which he had presided could not be continued,* he was requested by my guardians to undertake the completion of my education for the ministry, which, at the time of its interruption, had not advanced beyond the preliminary course. He readily complied with this request, and I came to reside with him at Birmingham in June, 1805, and continued an inmate of his house till I went to Glasgow, in 1807. From that time, our friendship has been uninterrupted, maintained on my side by a high esteem for his intellectual and moral qualities, a grateful sense of his kindness, and a general sympathy in our views and feelings on the most important subjects, not precluding the free and harmonious discussion of points on which we differed.

I could not write on the subject of Mr. Kentish's life and character, while the feeling of his loss is so deep and recent in my mind, without any reference to my personal relations to him; but I was desirous not to intrude them unnecessarily into the Memoir, and I trust your readers will excuse me for occupying a small space with these preliminary remarks.

I remain, my dear Sir, yours very truly,

JOHN KENRICK.

THE REV. JOHN KENTISH was born at St. Alban's, on the 26th of June, 1768. His father was a younger brother of a family which for several generations had possessed landed property in the county of Hertford;† his mother was Hannah Vanderplank, daughter and heir of Keaser Vanderplank, Esq. Mr. Kentish was engaged in business as a draper at St. Alban's. In those days, the line of demarcation between the tradesman and the landed proprietor was not so sharply drawn or so strictly maintained as at present. The younger brother of a family which claimed to rank with the gentry,‡ might often be found

* The only surviving pupils of this institution at this moment, are Mr. Madge, Mr. Walter Coffin, M.P. for Cardiff, the Rev. John James, the apostle of Unitarianism in South Wales, and myself.

† See Clutterbuck's Hertfordshire, Vol. II. p. 307. The estate of Sissivernes in that county was purchased by Thomas Kentish in 1698, and by him bequeathed to his nephew Thomas Kentish, of St. Alban's (grandfather of the Rev. John Kentish), who served the office of High Sheriff of the county of Herts in 1723. Clutterbuck erroneously makes Thomas Kentish the uncle, instead of the grandfather, of the Rev. John Kentish.

‡ "Boastful and rough, your first son is a squire,
The next a tradesman," &c.—*Pope, Moral Essays*, Epistle i.

carrying on one of those retail trades which implied the possession of capital, and, steadily pursued for years, seldom failed to be rewarded by the accumulation of wealth. Such men were frequently the pillars of Presbyterian congregations, and gave to the denomination to which they belonged, a position in the social scale which it is rapidly losing, where its place is not supplied by manufacturing prosperity. Though they stood behind their counter, they had a quiet, gentlemanly dignity of bearing, very different from the brisk obsequiousness of their modern representative. Such was the elder Mr. Kentish, as he appeared in the decline of life, when he was a visitor in his son's house, after he had renounced business. A daughter born in 1773, only lived long enough to receive the name of Catharine; and the son thus remained, the object perhaps of too intense and concentrated affection and interest on the part of his parents and uncles, as the sole representative of their family. His health was feeble, and did not promise a life prolonged beyond fourscore years, with so little of the "labour and sorrow" which are the usual portion of such longevity. He always spoke with deep affection and respect of his mother; the influence of maternal example and instruction, in forming the mind of the child to piety and the sense of duty, was a favourite topic with him, both in the pulpit and in conversation; and these were so strong in his own character, that his experience must have been in accordance with his observation of others. In his sermon on "Religion and the Female Character," he says,

"In every age and country, most of all in civilized times and regions, mothers of families have been treated with eminent honour. A respectful and deeply-affectionate deference has been shewn them by their offspring, nor least by sons and by son's sons. It is a natural and a delightful feeling: it bespeaks well-merited gratitude, and blesses at once the heart whence it proceeds and that to which it is addressed. History abounds with such examples: and there is something in the advice, 'My son, hear the instruction of thy father, and *forsake not the law of thy MOTHER,*' which I can never hear read nor repeat without deep emotion. Such advice, too, loses none of its propriety and force, when the precepts of the *mother* cease to be those of a living monitor." P. 363.

She died at Bath in 1793, and her son attended upon her during her last illness, feeling, as he said, that since Providence had denied her the blessing of a daughter, it was his duty as far as possible to supply the deficiency.

The influence exercised over his youthful mind by the minister of the St. Alban's congregation and intimate friend of his family, the Rev. Mr. Hiron, conspired with the impressions of his domestic education to form that serious and earnest devotion to religion which was so marked a feature of his character. Mr. Hiron, who had been educated under Dr. Aikin at Kibworth,

and Dr. Doddridge and Mr. Orton at Northampton, was a man of sound learning and fine taste, a tender and devotional frame of mind, great benevolence of temper, and in the limited sphere in which he began and ended his ministry,* a model of the character which the Dissenting pastor should maintain. His spirit was liberal and catholic; his doctrinal opinions, like those of many of the school of Doddridge, not sharply defined nor brought prominently forward; but as he was a frequent contributor to the *Monthly Review*, it is certain that they were far removed from orthodoxy. Mr. Kentish spoke, no doubt, from his own experience when, in his biographical notice of him, he described his manners as particularly conciliating to young persons, and his pleasure in exercising and satisfying their thirst for knowledge. Mr. Kentish's parents, not being themselves persons of literary habits, deferred much to Mr. Hiron's judgment in all that related to their son's education. No other vocation than that of the ministry seems ever to have been thought of for him; nature and early influences had dedicated him to the service of the sanctuary.

The school at which he received the whole of his preliminary education before going to the Academy, was not thought by himself to have been happily chosen. The vicinity of Hertford to St. Alban's would recommend it to parents anxious about the health of their child, and the school had enjoyed a high and deserved reputation under the management of the elder Worsley, the author of the Translation of the New Testament,† who was a good scholar and a successful schoolmaster; his son, who carried on the school for thirty years after his father's death, was a man of very amiable dispositions, but of too easy a temper for the maintenance of order and the due excitement of diligence among his scholars.‡ Mr. Kentish spoke with the reserve which he always practised, where it was necessary to censure, respecting the deficiencies of his own school education, but he was very sensible of them. "How little did I know on leaving school," was his reflection many years afterwards,—prompted in part, no doubt, by a sense of the vast extent of the realms of human knowledge, but in part, too, by the feeling that a better early training might have spared him the labour which he had afterwards to undergo, in order to attain that accuracy at which he always aimed.

Mr. Kentish was accompanied by his father to Daventry, and

* He was nearly 62 years minister of the St. Alban's congregation, first as assistant, afterwards as successor, to Dr. Clark, whose daughter he married. See an obituary notice of him by Mr. Kentish, *Monthly Repository*, VIII. 62.

† Published in 1770, after his death, under the title of *The New Testament or New Covenant of our Lord and Saviour Jesus Christ*, translated from the Greek, according to the present Idiom of the English Tongue.

‡ He died in 1808. See *Monthly Repository*, III. 615.

entered as a student in the Academy there in the autumn of 1784, when he had just completed his sixteenth year. He was not a student on the foundation, but what was called there a parlour boarder—a distinction accompanied with better accommodation in regard to rooms, and the opportunity of more frequent and familiar intercourse with the principal tutor, his family and visitors. Mr. Belsham had returned to Daventry, and assumed the place which Mr. Robins had been compelled to resign, three years before; the offices of assistant tutors were filled by Mr. Broadbent and Mr. Cogan, the former undertaking the departments of Mathematics, Natural Philosophy and Logic, the latter of the Classics. The four years of his residence at Daventry coincided with the most flourishing period of the Academy, and Mr. Kentish's character was rapidly matured under the influences of the place and the new society into which he was introduced. He appears at first to have felt the contrast between home and college, which is generally trying to the freshman; and which was perhaps greater to him who was an only child, and whose manners were more formal than is usual in early youth. The unpleasantness of this transition period was alleviated to him by the kindness of the late Mr. Heineken, who, though himself a student in his fourth year, and therefore entitled, according to academical etiquette, to keep a junior at a distance, took him by the hand and smoothed the way for him to an intimacy with those of higher standing. He has gratefully acknowledged this service in a biographical notice of his friend. Daventry was not only flourishing in the number of its students, which at one time amounted to fifty, but was especially adapted to call forth the energies of a mind like Mr. Kentish's, and stimulate it to improvement. Mr. Belsham was in what he calls "the manhood of his existence;"* he was engaged in teaching those subjects—*theology and morals*—which were most congenial to his taste; and, according to the testimony of his pupil, "never was instruction more ably communicated or discipline so effectually maintained."† A spirit of intellectual activity characterized the times, especially in connection with those subjects which enter most largely into the education of a minister. The writings of Lardner, Lindsey and Priestley, had drawn new attention to the Unitarian controversy; the metaphysical writings of Priestley had made Liberty and Necessity,‡ the Nature of the Human Soul, the Philosophy

* Williams's Memoirs, p. 231.

† Kentish's Funeral Sermon for Mr. Belsham, p. 6.

‡ Mr. Kentish's experience at Daventry of the immature age at which students plunge into these questions, led him to the opinion, which he always retained, that moral and metaphysical studies should be reserved to a later period. He was fond of applying to the debates which he had witnessed among the juniors at Daventry the description of Milton (*P. L.* ii. 567), marking with a peculiar emphasis the concluding line, "*And found no end in wandering mazes lost.*" It is

of Hartley and the doctrine of Innate Ideas, topics of lively interest and earnest debate. The American War and its issue, the establishment of a Republic without a national church, had given rise to anticipations of mighty changes in the institutions of Europe, though the fire which burst forth a few years later in the French Revolution, was felt, as yet, only as a genial and quickening heat. The students, having no prepossessions to contend with, and not being fettered by the responsibilities of office, advanced more rapidly in the path of the new opinions than their tutors, and had become Unitarians, while Mr. Belsham was yet halting between the new and the old.* Among these, Mr. Kentish appears to have been one. If he brought with him to Daventry any orthodox opinions, he carried none away. His fellow-students for the ministry,† Allard, Kell and James Scott, retained, it is believed, to the end of their lives, the doctrine of the Pre-existence of Christ; all the rest became in the strict sense Unitarians; and those whose names have been mentioned held their peculiar views with so much candour and charity, that they lived in the most friendly intercourse with their less orthodox brethren.

Mr. Kentish always reverted to his life at Daventry with unmingled pleasure. He did not, however, complete the ordinary course of five years' study, but removed in 1788 to the newly-established College at Hackney. A dispute had arisen between Mr. Coward's Trustees and some of the students on the subject of the use of written forms of prayer, which the Trustees wished to prohibit. The students presented a Memorial to them, asking for liberty to follow their own judgment in this respect, but were answered by a refusal. Mr. Kentish was not one of those who had felt difficulty in performing this duty without the use of notes, and not being a foundation student, he was not properly subject to the control of Coward's Trustees, but he thought the enforcement of the rule a violation of liberty, and joined in the Memorial. Matters were aggravated by an ill-judged step taken by some of the dissatisfied students, who printed and circulated a letter, in which the conduct of the Trustees was arraigned.‡

to be feared that the regulations of the University of London may create a difficulty in delaying these studies till after graduation.

* Williams's *Life of Belsham*, p. 421. *Belsham's Life of Lindsey*, p. 288.

† A list of Daventry pupils may be seen in *Mon. Repos.* XVII. p. 163, &c. The Rev. T. Johnstone, of Wakefield, appears to be the last survivor of Mr. Kentish's contemporaries.

‡ Mr. Belsham (*Life*, p. 369) says, "The application made to the Trustees did not originate in disrespect, indolence or irreligion; for those who have the greatest respect for the Trustees and think themselves under the greatest obligation to them, as well as those who are most diligent, most serious and most attached to free prayer, concurred in it." But he condemns the act of publication. (P. 361.) The whole affair seems to have given him great concern. (P. 369.)

The consequence was, that at the end of the session of 1787-8, several of them withdrew, and Mr. Kentish, with his friends John Corrie and William Shepherd, entered the New College at Hackney in September of the latter year. The chair of Theology and Hebrew, along with Mathematics, was then filled by Dr. Rees; Dr. Price nominally gave lectures on Natural Philosophy, which were really delivered by his nephew, Mr. George C. Morgan; the Rev. Hugh Worthington taught Classics, and Dr. Kippis History and Belles Lettres. These arrangements did not long continue. Mr. Worthington resigned, and his place was taken for a short time by Mr. Morgan, who was succeeded in 1790 by Mr. Wakefield; and in 1789, Mr. Belsham having resigned his office at Daventry, in consequence of becoming a Unitarian, removed to Hackney with several of his pupils, and became Tutor in Theology, Metaphysics and Morals.

Mr. Kentish was far from regarding his residence in the College at Hackney with the same feelings of satisfaction as the four years which he had spent at Daventry. He was delighted, indeed, to find himself again under the tuition of Mr. Belsham, and to become more intimately acquainted with men of such moral and intellectual qualities as Dr. Price and Dr. Kippis. He enjoyed the society of his old Daventry companions and acquired new friends, among whom it may be sufficient to mention the names of Wellbeloved, Hincks, Joyce and Tayler. He availed himself of the opportunity which the metropolis affords, of hearing those who were most eminent as preachers or parliamentary and forensic speakers, and no doubt benefitted in many ways by the change from the limited sphere of a small country town. But his high sense of duty was offended by the contempt of authority and irregularity of conduct which some of the students exhibited. There was a fatal error in the primary arrangements of the College; its founders thought they should secure the authority of the tutors by placing the maintenance of discipline in the hands of a Committee, to whom they might appeal for support. But this appeal deprived the tutors themselves of the power of immediate and independent action, and consequently of all effective control. This evil was not rectified till after Mr. Kentish had left the College, and Mr. Belsham had been invested with similar powers to those which he had exercised at Daventry—a change of which the effects were immediately visible in the improved conduct of the students, but which could not alone save the institution, weighed down by the load of debt which the Committee had imprudently contracted. After all, the irregularities were confined to a small proportion of the students. Mr. Wakefield, in his Memoirs, bears this remarkable testimony to the behaviour of *his* pupils: “Never was I connected with such a set of orderly, industrious, attentive, respectful and amiable youths. The flame of attachment which their gratitude and

affection kindled in my breast, will go out in that moment only when memory is extinguished."*

In the autumn of 1790, Mr. Kentish, having finished his academical course, undertook the charge of a newly-formed congregation at Plymouth Dock.† His friend and contemporary at Daventry, the Rev. Thomas Porter, had settled a year before at Plymouth, and by his exertions a society had been formed in the neighbouring town, and the erection of a chapel begun, which was opened in April, 1791, by a sermon from Dr. Toulmin. The congregation was neither numerous nor wealthy, and it had to contend with great difficulties from the temper of the times and genius of the place. The influence of government was overpowering in a town created by the Dock-yard and dependent upon it, and it was unscrupulously employed to discountenance Unitarianism, which was obnoxious beyond all other forms of dissent to the party which then ruled England with a rod of iron.‡ Mr. Kentish was not a man to decline a field of labour because it was obscure, nor to be daunted by opposition; but his exertions proved unavailing, and on the resignation of Mr. Porter, who quitted the ministry and emigrated to America, he became the pastor of the Plymouth congregation in 1794. His first appearance as an author§ took place in this year. The Western Unitarian Society had been formed in 1792, and had fixed on George's Meeting, Exeter, as the place in which its anniversary sermon was to be preached. Notice to this effect having been given on the Sunday preceding the meeting, Mr. White, a barrister and one of the Trustees, called his co-trustees together, and the use of the Meeting-house was refused. How far such an exercise of their power was legal, may be questioned; but as the notice had been given on the authority of the minister, without a vote of the congregation, probably the strict right may have been on their side. But it was well understood that the real cause of the refusal was the dislike and alarm with which the new Society was viewed, and this moved Mr. Kentish to address a Letter to Mr. White,|| in which, with great spirit and most conclusive reasoning, he vindicates Unitarians from the

* *Memoirs* (2nd ed.), I. 337. In the context he laments the low state of classical knowledge among them, and makes some strong remarks on the multiplicity of topics among which the student's attention is distracted.

† Wreford's *Sketch of Presbyterian Nonconformity in Birmingham*, p. 93.

‡ *Murch's History*, p. 527.

§ He had been concerned jointly with Mr. Porter in drawing up a *Liturgy* for the use of the Plymouth Dock congregation. *Odgers' Brief History of Plymouth Congregation*, p. 17.

|| It was reprinted, in 1800, under a more general title. Speaking of it in a note to his *Sermon* before the Western Unitarian Society, Mr. Kentish observes, that the person to whom it was addressed, "some years before his death, gave a public, unequivocal and gratifying proof of his candid estimate of the motives and object of the author of the Letter." (P. 34.)

numerous imputations alleged or insinuated against them. Speaking of Dr. Priestley, then recently driven into exile, he says,

"In future times, when posterity shall dwell with thankfulness, admiration and rapture on the names of Wickliffe, Luther and other celebrated champions of our religion, that of Priestley shall not be forgotten. It is too common, Sir, even with those from whom better things might be expected, to speak of him as a dangerous political character. I would candidly believe that, of the persons who make the assertion, many are unacquainted with his works. His publications on civil government are comparatively few. His manners are unusually mild, his conduct the most blameless and exemplary. Why, then, was he thus the object of hatred, insult and violence? Why was his residence among us rendered unsafe and hazardous? Why, in his declining years, was he induced to exchange his native shores for a foreign land? It is not any strange thing that has happened to him. His undaunted and efficacious labours in the cause of religious truth, have displeased and enraged. Like the wisest and best men of every age and nation, he has experienced calumny and suffering. Yet we are consoled by the persuasion that, if Providence continue his life and health, he will still be eminently useful. The sun which has set upon this island will enlighten and bless other regions. With respect to his deluded countrymen, we doubt not that, when the hour of reflection shall arrive, they will, as one man, be sensible of their loss, blush for their behaviour, and ardently wish for the return of this voluntary exile."*

Mr. Kentish had formed several valuable friendships in the West of England, and always retained a strong affection for it, repeatedly visiting it in after years: but the success of his labours there had not been such as to induce him to decline an invitation given to him, in 1795, to become afternoon preacher at the Gravel-Pit Meeting, Hackney, in conjunction with Mr. Belsham, who had succeeded Dr. Priestley on his removal to America in 1794. In 1796, he was appointed to preach at Exeter, before the Western Unitarian Society, and delivered on that occasion one of the best of his sermons—his "*Moral Tendency of the Genuine Christian Doctrine.*" It was designed as an answer to a work recently published by the well-known Andrew Fuller, entitled, "*The Calvinistic and Socinian Systems examined and compared as to their Moral Tendency,*" in which, besides many illiberal assertions or insinuations, he had charged Unitarians with having "a heart secretly disaffected to the true character and government of God, and dissatisfied with the gospel way of salvation." Waving the question, not to be answered without a supernatural knowledge of the heart, what individuals and what churches are the most conspicuous for piety and virtue, Mr. Kentish, in his sermon, examines the great *principles* of Unitarianism, and shews their moral and religious influence. Mr. Fuller replied in his "*Socinianism Indefensible,*" to which Mr.

* A note to one of the volume of Sermons published by Mr. Kentish (p. 246), shews that it was written in 1794, the second year of the revolutionary war.

Kentish rejoined in his "Strictures," published in 1798. It was a seasonable service to the cause of truth, to check the self-righteous boastfulness of one who in his day exercised a more considerable influence in the religious world than either his learning or his spirit warranted.

In 1802, Mr. Kentish added to his engagement at Hackney that of morning preacher at St. Thomas's Meeting, Southwark, his friend Mr. Tayler having removed in that year to Nottingham. His connection with this society was soon dissolved, in consequence of his acceptance of the office of one of the ministers of the New Meeting, Birmingham, vacant by the resignation of the Rev. John Edwards. On taking leave of his two congregations, he preached and printed a sermon, entitled, "A Review of Christian Doctrine," which contains a summary of the principal topics of his own pulpit instructions. It gave rise to some friendly animadversions on the part of one of his hearers, the late Mr. Sturch, who thought that he had over-stated the evidence of the fulfilment of Christ's prediction of the siege and destruction of Jerusalem, and under-stated the natural evidences of the immortality of man.* In the arguments of Mr. Sturch's pamphlet, there is nothing new; but it may be interesting to quote the conclusion, as a testimony to Mr. Kentish's candour and love of truth, from one who must often have dissented from the opinions which he had declared in so decided a manner.

"In writing to you, Sir, I address a gentleman who knows and feels that a regard to truth, with a view to the promotion of human happiness, is a consideration paramount to all others. Your benevolent mind will not easily believe the existence of any improper motive, and will put the most candid construction upon any inadvertent harshness of language. And I am sure that I shall have full credit for my sincerity when I say, that it is the fervent prayer of my heart to Almighty God, that your truly Christian zeal for truth may be blessed with eminent and increasing success; that your capacity for usefulness may be long continued; and that your new situation may be productive of much benefit to the society with which you are connected, and of much comfort and satisfaction to your own mind."

Mr. Kentish's settlement at Birmingham was followed by his marriage, in October, 1805, with his second cousin, one of the daughters of John Kettle, Esq., of Birmingham, whose wife's sister was married to Mr. Kentish's uncle, Mr. Joshua Iremonger Kentish, of St. Alban's. Mr. Kettle's elder daughter had been married some years before to John Scott, Esq., of Stourbridge.

In the sermons which Mr. Kentish preached on assuming the pastoral office at the New Meeting, Birmingham, Jan. 23, 1803, he expresses a hope that he should ere long enjoy the co-opera-

* Mr. Sturch's Letter was the subject of some animadversion by a writer signing himself *Minimus*, who was certainly not Mr. Kentish, in Vidler's Universal Theological Magazine, I. 73. Mr. S. replied in p. 131 of the same volume.

tion of some able and congenial colleague. This wish was not immediately accomplished. It seemed at one time probable that Mr. Kenrick would have removed from Exeter to Birmingham;* and Mr. Kentish had engaged, at his friend's earnest solicitation, to undertake the same duties in the Academy which he proposed transferring thither, as Mr. Bretland had discharged at Exeter. Ultimately, the contemplated removal did not take place; and it was not till the beginning of the following year that the vacancy at the New Meeting was filled up by the settlement of the Rev. Dr. Toulmin. With this truly excellent and amiable man Mr. Kentish lived for eleven years in entire harmony and friendship, as he has feelingly testified in the sermon which he preached on occasion of his death.† With the exception of Baptism, their opinions on all the great points of Christian doctrine were the same; they were equally zealous in the diffusion and defence of Unitarianism, and the difference in their tastes, temperaments and abilities, gave to each a sphere of distinct and yet co-ordinate pastoral duty, without rivalry or collision. On Dr. Toulmin's death, Mr. James Yates became his colleague. He resigned his office from ill health in 1825, and was succeeded by Dr. Wreford. His voice failing in 1831, he was succeeded by Mr. Bache, who continued to be Mr. Kentish's colleague during the remainder of his life.

Mr. Kentish's occupations, as one of the ministers of a large and intelligent congregation like that of the New Meeting, were necessarily very different from those of his London life, where the duties of a pastor are chiefly those of the pulpit; and during the first years after his settlement, left him little time for merely literary pursuits. The religious instruction of the young had nowhere been made so prominent a part of ministerial duty; it was an office peculiarly suited to his taste, and he engaged in it with great ardour. Besides the usual courses of catechetical instruction, he drew up lectures, in which the Evidences of Natural and Revealed Religion, the origin and authenticity of the books of the Old and New Testament, the history of the Jewish people, their law and customs, and in short everything which was necessary to confirm the authority of Scripture and illustrate its contents, was briefly but comprehensively treated. The MS. of these lectures was circulated among the class that they might make themselves acquainted more deliberately with their contents and the authors referred to in them. The week-day duties

* Mr. Kentish was invited to Exeter, in 1804, to succeed Mr. Kenrick. He addressed a printed Letter to the New Meeting congregation, in acknowledgment of an Address presented to him, strongly urging his continuance with them.

† "Here, as a son with a father, I have served with your late honoured pastor in the Gospel. My grief is the resistless testimony of my heart to the eminence of his worth, to the distinguished candour and kindness which he shewed me, and to the harmony, strict and cordial beyond the common lot, which subsisted between us as friends and colleagues." (P. 6.)

of such a society were of course numerous, and whether called upon to take part in the joys or sorrows of his people, his sympathy was ever ready. It was in visits to the house of mourning, however, that the kindness of his nature was most pleasingly seen; many are still living who gratefully remember his attentions in the season of their affliction. The institutions connected with the New Meeting society, though less numerous than they have since become, were justly considered by him as claiming the superintending care of a pastor.

The volume of Sermons published by Mr. Kentish in 1848, at the request of his congregation, will afford the means of judging of the subject and style of his pulpit compositions. They are all practical, and represent the general strain of his preaching, when doctrinal topics were not called for by some special occasion. From his early years* he had studied precision and conciseness; his mind was not imaginative, and he would have despised the attempt to supply the want by the artificial ornaments of rhetoric. His aim was to convey weighty scriptural truth in plain but emphatic language. The effort at condensation may sometimes be too evident, and the almost aphoristic brevity of the style may suggest to the reader the idea that his discourses would be hard and dry in the delivery. But the fact was quite otherwise; he was a preacher to whom it was impossible to listen without the attention being engaged and the feelings interested. His manner was earnest, solemn and impressive, his voice of great power, and though not of equal flexibility, it had some tones of deep feeling. One quality will be remarked in all his sermons—his care to explain the passage of scripture on which they are founded and deduce his instructions from it. This he considered as a duty, and no eloquence or ingenuity would have induced him to give unmodified praise to a discourse, in which the preacher had used his text as a motto, or taken up with the inaccurate rendering of the Common Version, or put a sense upon the words which did not belong to them.† Some of the most interesting of the sermons in his printed volume, are those which were evidently delivered on occasion of funerals, as Nos. XXIII., XXVI., XXVII., XXVIII., in which his former hearers may recognize allusions to the characters of departed friends.‡ His addresses to the younger members of the congregation, at the commencement of the year,

* The "Repository" of the Daventry students is said to be still extant, and to contain contributions of his, marked by the qualities of his later style.

† His views respecting the composition of sermons are stated in his Charge to the Rev. Franklin Baker, p. 7, foll.

‡ I may mention here that two sermons, printed in "Discourses by the late Rev. T. Kenrick," 2 vols. 1806, Nos. XIII. and XIX., are of Mr. Kentish's composition. They had been lent to his friend at a time when he was much oppressed by the business of the Academy, and having been copied by him, were supposed by the editors to be his.

were in a strain of affectionate and earnest exhortation accordant with the solicitude which he felt for their welfare, and the peculiar tenderness with which the rising generation always inspired him. The long list of his printed sermons is the best proof how effectively he discharged the office of a preacher on public occasions. His devotional services were remarkable for fervour and solemnity, and, as might be expected from his peculiar studies, enriched by the phraseology of scripture.

The practical duties of his profession prevented Mr. Kentish for some time after his settlement at Birmingham from devoting much time to classical studies; but his critical study of the Scriptures was never suspended. He was already well versed in Hebrew, Chaldee and Syriac, and made himself master of German, that he might read the works of Michaelis and Eichhorn, then the great authorities in the biblical criticism of that country. His excellent memory enabled him with little difficulty to acquire a new language. He soon began the practice of communicating to periodical publications the results of his professional reading. The earliest that can be clearly traced to his hand, is an elaborate article on Belsham's Elements of the Philosophy of the Mind, in Vidler's Universal Theological Magazine for 1804 (pp. 36, 88, 148). It is without any signature, but the respectful reference to Mr. Belsham as the author's tutor, the scrupulous accuracy of the quotations, including not only the page but the edition of the writer quoted, and the careful discrimination of the author of the Rambler as Dr. Samuel Johnson, identify it to any one familiar with Mr. Kentish's manner. He was an early contributor to the Monthly Repository, which succeeded Vidler's Magazine. The review of Kenrick's Sermons in the volume for 1806, and of Belsham's Summary View of the Evidences of Christianity in the volume for 1807, are from his hand. The first article of Biblical Criticism with the signature N., which afterwards was annexed to so many valuable contributions to the Monthly Repository and Christian Reformer, is found in Vol. III. p. 152. It is short, but contains a remark of which subsequent translators of the New Testament have not availed themselves, that ἀνατίθει, in the account of Saul's consenting to the stoning of Stephen (Acts viii. 1, xxii. 20), is more correctly rendered, as in the Syriac, by a word implying "putting to death," than by "death" simply.* With the exception of his printed sermons, what he has published consists entirely of communications, in the form of reviews or essays, to these periodical works. His mode of reviewing was strictly analytical; but this was generally adopted by him, not merely in order to inform the reader what the author had said, but to express his own judgment on the subject of which the book treated. His biblical criticisms,

* Worsley renders ἀνατίθει, "execution;" De Wette, "*Hinrichtung*;" but this implies a legal penalty.

in the form in which they were published, often arose out of accidental circumstances—his own reading, or a discourse to which he had listened, and therefore appeared under the disadvantage of being without connection. At a late period of his life, at the suggestion of Mr. Wallace and another friend, he collected and published them, arranged in the order of the books of Scripture; and by his liberality in distributing this work, they have been placed in the hands of almost all his brethren in the ministry. They will be a permanent evidence of his unremitted study of the sacred volume, the illustration of which may be said to have been the central purpose towards which all his reading was directed, of his various learning, and of the sound discrimination with which he weighed the evidence of renderings and MSS. Perhaps the most valuable lesson which they teach to those who have not his ample theological library at command is, how much may be done towards ascertaining the true sense of Scripture, by a comparison with itself, if the reader will disregard the associations derived from an inaccurate translation, and study it in the original and in its connection.*

When Mr. Wellbeloved, in 1814, projected his Translation of the Bible, Mr. Kentish was the person on whom he chiefly relied for aid in his extensive and arduous undertaking. Had it been executed on its original scale, Mr. Kentish and Dr. Carpenter would have had the chief share in making the Translation and Notes of the New Testament. The readers of the *Christian Reformer* are aware of the causes which prevented the publication of more than a portion of the Old Testament. The preparation of this for the press proceeded under the constant revision of Mr. Kentish. The proofs of the Translation and Notes were always submitted to him; and in the conclusion of his General Introduction (p. xxxvi), the editor gratefully acknowledges "his obligations to him for many important emendations and much friendly encouragement in the prosecution of his arduous undertaking." His co-operation in this work not only afforded Mr. Kentish an employment most congenial to his tastes, but drew closer his connection with his old and highly-valued friend. It had been previously renewed and cemented by the interest which he took in the College at York, over which the same friend presided. He was a zealous champion of the Protestant principle† that Scripture alone is the standard of Christian faith and practice, and therefore warmly approved of the practice, there first systematically carried out in a Dissenting Academy, of abstaining from direct dogmatic teaching, and making the training of the

* His volume was reviewed in the *Gentleman's Magazine* (Vol. XXVIII. N. S. p. 281), a publication not usually favourable to "Dissenting divinity," with an acknowledgment of "the learning, diligence and ability of the author, his sincerity of purpose and thorough desire of discovering and publishing the truth."

† See his Sermon at Exeter before the Western Unitarian Society, 1811.

theological student to consist chiefly in the study of the Bible. In other respects he regarded very favourably the plans of instruction adopted in that institution. His visits to the annual examination were continued, with scarcely any intermission, till his infirmities prevented his leaving home, and he gave his patient attention to the business of the classes through the long hours which wearied younger men. For many years he had endeavoured to encourage the study of Mathematics, which he thought had not its fair share of popularity, by prizes anonymously given. Indeed, next to the promotion of biblical knowledge, the great object at which he aimed was to maintain a high standard of literary and scientific attainment in academical education, and supply the religious body to which he belonged with ministers who should sustain and extend its reputation.* He contributed not only liberally, but munificently, to the support of the College at York; he assisted those whom he regarded as promising candidates for admission in their preliminary studies, and, if necessary, through the whole of their course; and rendered them even more valuable service by corresponding with them, as a friend and adviser, during their residence at College. Nor did his interest in them cease when they left it; but in several instances the correspondence so begun was carried on till near the close of his life.

The death of Mr. Kentish's father in 1814, and subsequently of his three uncles, who died either unmarried or without children, afforded him the means of obtaining a more pleasant residence, increasing his library, and exercising hospitality on a larger scale towards his friends and his brethren. It gave him, at the same time, the power of contributing more largely to objects of public and private charity. His temper was very benevolent, but in the indulgence of this feeling he exercised that discrimination which was the characteristic of his mind. Before he gave his support to any plan of public usefulness, he required more evidence of its probable success than the anticipations of a sanguine projector, and hence may have occasionally disappointed expectation. He was, as a general rule, more inclined to maintain old institutions than to replace them by new ones; but those which he thoroughly approved he supported steadfastly and took an active part in their administration. His habits of mind qualified him for the despatch of public business. He employed no unnecessary words nor wandered into irrelevant discussions, and he knew how effectively to check the discursiveness of others. In the local and merely secular business of

* Mr. Kentish's desire for a learned ministry did not prevent his perceiving the necessity of another class of labourers, whom, however, he wished to see not less carefully trained for their special work. See his Sermon before the Unitarian Fund, 1814, pp. 34—36. Some adaptation of our plans, so as to occupy the space between the highly-educated and the uneducated, seems to be called for.

the town he rarely took any part, greatly disapproving of the political feeling which prevailed in it for many years. When, in the year 1830, however, the Governors of King Edward's School endeavoured surreptitiously to insert in an Act of Parliament a clause excluding all Dissenters from the governorship,* he took a public and active part in the proceedings which compelled them to abandon their illiberal design. He accompanied a deputation from the New Meeting society, in 1834, to represent to Earl Grey, then at the head of government, the various grievances under which Dissenters laboured—Church Rates, the Law of Marriage, denial of the right of Burial according to their own forms in Churchyards, and exclusion from the Universities; and on his return, published in the *Monthly Repository* an account of their reception by the Premier.† It was not part of their Memorial to urge the separation of Church and State, on which point, however, they fully stated their opinion. This was almost the only subject bearing on politics, in regard to which Mr. Kentish held what might be called extreme views. They resulted from the veneration with which he regarded the Protestant principle, which he thought was infringed by giving to particular interpretations of Scripture the sanction of law and national endowment. But he had no sympathy with the political party by whom this cry was raised, and little confidence in the liberality of some of the religious bodies by whom it has been adopted. By hereditary connection, by the tendency of his pursuits and habits, as well as by deliberate conviction, he was a Whig. His family had considerable influence in the borough of St. Alban's, of which they had been five times mayors during the 18th century, and had always supported the cause of the Spencer family, then the patrons of the borough. Mr. Kentish, on attaining his majority, became a burgess in right of his father, and more than once visited St. Alban's to support the Spencer candidate. But he was always dissatisfied with the entire absence of true public spirit on the part of the electors, who, though less venal in those days than they have since become, were equally selfish; and he rejoiced when the Reform Bill deprived him, as a non-resident freeman, of his franchise. He had begun to take an interest in public measures just about the time when Mr. Fox, casting off the slough of those party influences which had engaged him in the Coalition, stood forth as the Man of the People, the champion of Civil and Religious Liberty; and to him he adhered with enthusiastic admiration during the rest of his life. He transferred his political allegiance, after his death, to his high-minded successor in the defence of the same principles, Earl Grey. The services of Lord John Russell in procuring the Repeal of the Test and Corporation

* *Mon. Repos.*, 1831, p. 68.

† *Mon. Repos.*, 1834, p. 337.

Acts, and in originating and supporting many other measures of a liberal character, were warmly acknowledged by him; he reposed almost unbounded confidence in his rectitude and discretion. And though he did justice to Sir Robert Peel's services in procuring the enactment of the Dissenters' Chapels Bill, he was sure to mark with strong disapprobation any disposition to exalt the statesman whose rule had been to follow public opinion, above one who had opposed it when erroneous, and patiently laboured to turn it into a right direction.

Firmness in the maintenance of convictions once deliberately adopted, was the characteristic of Mr. Kentish in theology as well as in politics. He had witnessed important changes in the denomination to which he belonged. In the ferment of opinions which accompanied the outbreak of the French Revolution, several of his college companions at Daventry and Hackney abandoned their belief in Christianity, but his faith was never shaken. Again, at a much later period, a disposition manifested itself to undervalue the specific doctrines of Unitarianism, to regard the miracles of the gospel-history as either of doubtful authority or at least of little force, as proofs of a divine mission; and external and historical evidence as altogether of inferior importance to the internal conviction produced by the harmony between the Christian doctrine and the inherent sentiments of human nature. Mr. Kentish entertained very friendly feelings towards some of those by whom these views were adopted, and he was well acquainted with the German and American writers who have procured them popularity; but they produced no effect on his own opinions. His belief in the truth of Christianity and his hopes from its promises, were built upon its historical and supernatural evidence. His conclusions on this subject are entitled to the greater respect, because the investigation of evidence was a favourite study with him; he was well acquainted with the most celebrated trials in our judicial history, and loved to converse with lawyers on this subject. Law, indeed, was a frequent topic with him; and if he had had to choose any other profession than that to which from his childhood he had been devoted, he would have fixed on the law. The firmness with which he maintained his opinions may sometimes have brought on him the imputation of dogmatism; and in earlier life there was a vivacity in repelling objections which gave the appearance of his being impatient of dissent. In later years this was greatly moderated, and there never was a time when he would not listen candidly to those whom he knew to be qualified to judge, and who opposed him with good temper and courtesy.

Next to the duties of his profession and the study of the Scriptures, classical and historical reading were Mr. Kentish's great delight. As he was always an early riser, he was able to secure some time for them even in the busiest part of his life.

In the year 1824, he began to record in *Adversaria* his literary occupations; and they shew what a wide range his studies included. Books, indeed, formed one of the great pleasures of his existence; and the love of them increased, instead of diminishing, with age. He took no great interest in practical or elegant art, in antiquities, or in the sciences which have the description and classification of external nature for their object. Even the beauties of natural scenery seemed to delight him less from their own charms than from the light reflected on them by association with some favourite author who had described or alluded to them. His taste, being formed on the classical models both in ancient and modern literature, was correct and pure, but it was by no means exclusive. Scott and Wordsworth, Hemans and Bryant, shared his admiration with our older poets. Of Mrs. Barbauld's poetry and prose he always spoke with the greatest delight, as models in either kind. But no genius or elegance could reconcile him to authors in whom he saw laxity of principle or a design to corrupt the morals of their readers.

In 1832, when a vacancy in the pastorate of the New Meeting had occurred, by the resignation of Dr. Wreford, Mr. Kentish entertained thoughts of resigning his own charge. The earnest wish of the congregation, however, that he should retain his office, and the election of Mr. Bache, who was anxious to have him as his colleague, induced him to modify his original intention. He retained the name of pastor, performing such part of the public duty as his inclination dictated or his strength allowed; and continued to preach for several years afterwards, till increasing infirmity compelled him to be a hearer only. His removal to Park Vale, in 1834, placed him more beyond the reach of society with his congregation, but afforded him greater opportunities of tranquil study. In the year 1840, it was determined by the members of the New Meeting congregation to request him to sit for his portrait, for presentation to Mrs. Kentish, "as a testimonial of the respect and affection of the congregation for their pastor, and an expression of their veneration for his private virtues, their admiration of the independence, usefulness and integrity of his public life, and their gratitude for the unwearied zeal, affectionate solicitude and undeviating faithfulness with which, during a period of thirty-seven years, he has performed his duties as a Minister of this Congregation." In his reply to the address of his friend Mr. Russell, by whom the portrait was presented, at a public meeting of the congregation, Mr. Kentish, having acknowledged his own gratitude for the favour which they had bestowed on him, adds, in reference to its special destination as a present to Mrs. Kentish,—

"My obligations, Sir, at this time are immeasurably heightened by the friendship and delicacy which have dictated the ulterior, nor perhaps very distant, position of your costly gift. While I thank you for

myself, it is fit that I thank you, if possible, far more warmly on account and in the name of one whose aim it has been during thirty-five years,

‘ Well-ordered home, man’s best delight, to keep ;’

and whose relation, Sir, to your society from her infancy would of itself give her the deepest interest in the welfare of you all, and signally endears to her every gift which she receives from your hands, and certainly not least of all the gift which she receives and accepts this day.”*

Mr. Kentish had visited London, which he had rarely done since he ceased to reside there, in order to sit for his portrait to Phillips. It is one of the latest and one of the most successful of his works, and a most faithful likeness of the firm, intelligent and animated countenance, exhibiting no trace of the decay of power, and the ample forehead shaded by the snow-white hair, the emblem of “wisdom and an unspotted life.” An admirable engraving by Lupton, familiar to many of our readers, has preserved the excellences of the painting as far as an engraving can.

The succeeding ten years of Mr. Kentish’s life passed without any remarkable event. He was able fully to enjoy society, though to a more limited extent than formerly ; he kept up an active correspondence with many distant friends, and pursued his studies with unabated ardour. He regularly attended the periodical meetings of the ministers in his neighbourhood, which he rendered more animated and instructive by the facility with which he produced his rich stores of knowledge on all subjects connected with theology and Dissenting history. The publication of his *Notes and Comments* in 1844, and his *Sermons* in 1848, afforded him much interesting occupation, and perhaps at no period of his life had he more true and rational enjoyment of its blessings. About four years before his death, some one who had received kindness from him presented him with a sun-dial, which he set up on his lawn with the inscription, *NON NUMERO HORAS NISI SERENAS*. On a friend’s observing to him that the clouded hours of his life had been few, he acknowledged with pious thankfulness the happiness of his own lot. His private memoranda during this period, if it may be allowed for once to allude to them, afford abundant proof of the gratitude with which he contemplated it, and of his watchfulness over himself, lest enjoyment should lessen his sense of dependence, or attach him too strongly to the present life. He had, indeed, been unusually exempt from great trials or great temptations. He had scarcely known sickness ; he had not been compelled to labour and struggle in order to attain a respectable position in society ; his domestic happiness had been uninterrupted, and his few bonds of kindred had been gently dissolved by the course of nature without affording any cause of violent grief. His life had therefore offered little scope for the more

* *Christian Reformer*, N. S., VII. 686.

difficult exertions of virtue. Yet it should be regarded as no small praise to have filled with fidelity and good conscience the sphere of life in which he had been placed; to have preferred the service of God and his fellow-creatures to other employments of his talents more tempting to ambition, and to have used wealth as a good steward of the gifts of Providence. Those who knew him were aware that there was in his character a firmness and fearlessness of purpose, a profound love of truth and honesty, a religious sense of duty, which would have carried him through any trials necessary to the testimony of a good conscience. And his piety and faith would have enabled him to endure patiently the sufferings of a prolonged struggle with disease.

Happily for himself and for those about him, this trial was spared to him. The loss of muscular power had been evident for several years in his walking; writing became difficult, so that he was glad to employ an amanuensis; and on one occasion he was suddenly taken ill at the entrance of his own grounds on his return from the School for the Deaf and Dumb, and it was necessary to carry him into his house. Nothing, however, occurred to create serious alarm till October, 1850. This attack passed off, but left behind it increased feebleness, unaccompanied by pain, and a very gradual decline ensued. The mind remained clear, though less vigorous than before; his studies became more desultory; his correspondence, which he continued till a short time before his death, more brief: the last entry in his *Adversaria* is of July 4th, 1852, a memorandum scarcely legible, of the sermon heard the preceding day. Since the beginning of the present year, the symptoms of a more rapid loss of vital power had shewn themselves, though nothing indicated that the close of life was so near at hand. To the last he was able to come down stairs for the greater part of the day.

His death was a true Euthanasia. On Sunday, March 6th, he had performed domestic worship in his family, with the seriousness and solemnity with which he always discharged that duty, as early as six in the evening, and soon after retired to rest. At nine o'clock he was visited, and appeared to be in a state of peaceful sleep; but at ten an alarming change was perceptible in his breathing, and his spirit had passed away before medical aid could be procured. He had been suffering from an attack of pneumonia, slight in itself, but sufficient to stop the functions of life in a frame whose energies were already exhausted. And thus tranquilly his days were brought to a close, and he "fell asleep in Jesus."

His interment took place in the public Cemetery at Kaye Hill, near Birmingham, on the 15th of March, amidst a large concourse of attendants and spectators, the preliminary funeral ceremonies having been performed in the New Meeting by Mr. Bache. It was a day of singular beauty—a day of spring interposed among

weeks of winter—and by the mingled traces of nature's decay and revival, well suited to the mixed feeling of sorrow and hope with which the Christian looks on death. Among those who stood round the vault in which dust was consigned to dust, there were some who felt that they had taken leave of a friend and kinsman whose place could never be supplied to them. His brethren of the ministry lamented the loss of one who had been a light and ornament of their common profession; the members of his congregation, of a faithful pastor and guide, who had laboured long and earnestly for their spiritual welfare. And even the spectators who were not connected with him by personal knowledge or community of belief, expressed by their respectful interest the feeling that the grave was about to close over one who, by his public and private virtues, deserved to live in the remembrance of his neighbours and fellow-citizens.

THEODORE PARKER'S SERMONS.*

THAT a volume of sermons should be a publisher's dread, and the object of a critic's most soporific labour, need excite but little wonder, if the average qualifications of the preaching class and the nature of the preacher's subject be fairly taken into account. Religion is the oldest theme of exhortation and authorship in the world. And yet—the preacher interrupts us—the faculties and emotions to which she appeals are so essential an element in the human being, that the influence of the pulpit ought to be as wide and deep as in the days when apostles went preaching from synagogue to synagogue. Granted, that so it is—that in this respect there is but little difference between the ancient and the modern mind—that crowds as eager and as numerous followed Wesley and Whitfield as ever hung upon Chrysostom and Gregory; yet when we come to authorship, to the silent impassibility of a printed page, discarding the help of look and tone and gesture, the case is widely altered. Not the critic only, but the public begins to inquire if the requisite conditions of justifiable authorship have been satisfied. Does any originality of matter, any peculiar grace of style, distinguish the printed composition above those which are weekly heard from a thousand pulpits? And we are driven, in answer, to the old plea, *How hard to be original and eloquent and impressive on the most worn of possible subjects!*

If preachers, however, choose wilfully to rush into print and encounter the ordeal of criticism, they must adopt the responsibilities, as well as take up the privileges of authorship. They

* Ten Sermons of Religion. By Theodore Parker, Minister of the Twenty-eighth Congregational Church in Boston. London—Chapman, 1863.

have always the alternation of confining their lucubrations within the four walls of their own church. But even within these limits we think they are often hardly used. They lay claim to no larger a share of the nation's collective intellect than must be possessed by any body of well-educated professional men; yet they are set to a task, the successful performance of which would tax the utmost resources of the most original and fertile mind. Were any political writer to produce every week a well-written pamphlet on the week's events, the whole empire would ring with astonished praises of his fecundity. Yet this is precisely what is expected of the minister. A sermon every Sunday morning is the looked-for tale of brick, and he must collect the straw as he can. It must be new, or how will people listen to it? It must be true, or what good will it do them? Yet truth and novelty are two qualities which theologians find it especially hard to combine. The auditory includes probably every variety of comprehension and education—a college training in one pew, and a doubtful power of reading and writing in the next: the minister must be neither too high for one nor too low for the other. Even the legitimate range of his exhortation is narrowed by prejudice: he must keep clear of the day's events, or he can hardly fail to give umbrage; and the setting forth of Christian doctrine has been lately found out to be inconsistent with the practice of Christian charity. We can safely say that we have invented or exaggerated no feature of our case. Yet, under all these restrictions, the minister, a man of ordinary talent and average acquirements, is expected to display an amount of genius and literary energy which, if applied in other directions, must inevitably result in the highest distinction. And as of course he is without the qualifications, which are not possessed by one man in a million, the result can only be disappointment. We hear daily louder complaints of the inefficiency of preachers. The subject of complaint ought rather to be the unreasonable expectations of hearers.

Mr. Parker is one of the very few preachers with whom we are acquainted, who may safely venture before the larger public opened to him by the press. Few readers—except, indeed, those who will drink instruction only at licensed fountains—will lay down the volume before us without confessing that they have received important accessions of instruction and religious impulse. These Ten Sermons of Religion include much that is true, much that is striking, much that is beautiful, and some things that are new. Their subjects are, indeed, the simplest possible; and the texts such as have preceded countless volumes of religious commonplaces. But the reader will find no commonplaces here. He will find, indeed, the commonest truths of religion, but enunciated, developed and enforced by a vigorous and natural mind, which neither looks on truth from that invariable point of view which laymen often feel to be only professional, nor expresses

conviction in those stereotyped phrases which have long since lost all earnest significance.

But the highest praise which we can give to these discourses is that they are truly practical. What a misnomer is what is usually called a practical sermon! A moral precept from the Proverbs for a text, and a string of dry, ethical deductions for the matter, called practical, we presume, simply because they are not doctrinal, but conveying as little *personal* instruction and impulse to the mixed congregation which hears them, as an exhortation in an unknown language. How often is there in such a discourse any allusion which might serve as a point of connection between it and the hearers' ordinary life? And what wonder, while the preacher thus severs the continuity between Sunday's sermon and Monday's work, if the congregation begin to think that the two have little in common? As Mr. Parker himself says,—

"Men grow dull in their churches. What a weariness is an ordinary meeting on one of the fifty-two ordinary Sundays of the year! What a dreary thing is an ordinary sermon of an ordinary minister! He does not wish to preach it; the audience does not wish to hear it. So he makes a feint of preaching, they a feint of hearing him preach. But he preaches not; they hear not. He is dull as the cushion he beats, they as the cushions they cover. A body of men met in a church for nothing, and about nothing, and to hear nobody, is to me a ghastly spectacle. Did you ever see cattle in a cold day in the country crowd together in an enclosure, the ground frozen under their feet, and no hay spread upon it,—huddling together for warmth, hungry, but inactive, because penned up, and waiting with the heavy, slumberous patience of oxen till some man should come and shake down to them a truss of clean bright hay, still redolent with clover and honeysuckle? That is a cheerful sight; and when the farmer comes and hews their winter food out of the stack, what life is in these slumberous oxen! their venerable eyes are full of light, because they see their food. Ah me! how many a herd of men is stall-hungered in the churches, not getting even the hay of religion, only a little chaff swept off from old thrashing-floors whence the corn which great men beat out of its husk was gathered up to feed and bless mankind! Churches are built of stone. I have often thought pulpits should be cushioned with husks.

"Of all melancholy social sights that one sees, few are so sad as a body of men got together to convert mankind to sectarianism by ecclesiastical machinery,—men dead as timber, out down dead and dry! Out of wire, muslin, thread, starch, gum, and sundry chemicals, French milliners make by dozens what they call roses, lilies of the valley, forget-me-nots, and the like. Scentless and seedless abortions are they, and no more. What a difference between the flower the lover gathers by the brook-side for his maiden's breast, and the thing which the milliner makes with her scissors; between the forget-me-not of the meadow and the forget-me-not of the shop! Such an odds is there betwixt religious men and Christians manufactured in a mill."—Pp. 268, 269.

Mr. Parker's volume is a bold attempt to repair this fault and

supply this deficiency. He preaches to men of the world, and not like "an ordinary minister." Were we disposed to be captious, we might complain that he often runs into an opposite extreme. He is so determined not to be formal and conventional, that his style is sometimes to be charged with an ungraceful familiarity. He is so resolved not to hide his meaning in a pulpit phrase, that he occasionally clothes it in New-England slang. He is so intent upon a novelty and force of illustration, as to give his wit a somewhat freer play than is always decorous in the pulpit. But with all these drawbacks—and it must be remembered that every reader will fix the debateable line of good taste in a different place—these Sermons are better worth the attention of those earnest and thoughtful laymen whose ear all preachers are anxious to gain, than any we have long seen.

It is, however, time to give our readers a specimen of their contents. The key to the connection between the whole ten sermons is to be found in the subject of the first, *Of Piety and the Relation thereof to Manly Life*. Piety is the love of God. But man, as a spiritual being, is possessed of four faculties,—the intellectual, the moral, the affectional and the religious,—in other words, the mind, the conscience, the heart and the soul. Piety, then, is fourfold. "The mind contemplates God as manifested in truth," therefore "love of truth in general is the intellectual part of piety." "The conscience contemplates God as manifested in right, in justice," and "love of right is the moral part of piety." "The heart contemplates God as manifested in love," and "love of God, as love, is the affectional part of piety." And lastly,

"The Soul contemplates God as a being who unites all these various modes of action, as manifested in truth, in right, and in love. It apprehends him, not merely as absolute truth, absolute right, and absolute love alone, but as all these unified into one complete and perfect Being, the Infinite God. He is the absolute object of the soul, and corresponds thereto, as truth to the mind, as justice to the conscience, as love to the heart. He is to the soul absolutely true, just, and lovely, the altogether beautiful. To him the soul turns instinctively at first; then also, at length, with conscious and distinctive will."—P. 9.

The direction thus given to the thoughts is followed through great part of the volume, as will be manifest from the titles of the remaining nine discourses, which we copy. II. *Of Truth and the Intellect*. III. *Of Justice and the Conscience*. IV. *Of Love and the Affections*. V. *Of conscious Religion and the Soul*. VI. *Of conscious Religion as a Source of Strength*. VII. *Of conscious Religion as a Source of Joy*. VIII. *Of the Culture of the Religious Powers*. IX. *Of Conventional and Natural Sacraments*. X. *Of Communion with God*.

We have only one word to add before passing to the extracts which we are assured will justify our commendation of these

discourses. If any of our readers should be induced to read them at length, they may be surprised to find in them little that is professedly scriptural,—and more, harsh expressions of unbelief in doctrines which most Christian churches consider as fundamental. We have read this volume with due allowance for Mr. Parker's theological views; it would be unfair to read it otherwise. And if so perused, we are convinced that the occasional phrases, which will no doubt be read with pain by the believer in less heterodox doctrines, will be viewed as of small account, compared with the eminently pious and Christian spirit of the book.

If the first of the following extracts, from the first sermon, be somewhat discordant with our notions of pulpit taste, the truth conveyed in it is indisputable.

"Now the mischief is, that, in matters of religion, men demand that he who has a mature and well-proportioned piety should always go back to the rude helps of his boyhood, to the A B C of religion and the nursery-books of piety. He is not bid to take his power of piety and apply that to the common works of life. The Newton of piety is sent back to the dame-school of religion, and told to keep counting his fingers, otherwise there is no health in him, and all piety is wiped out of his consciousness, and he hates God and God hates him. He must study the anicular lines on the school-dame's slate, not the diagrams of God writ on the heavens in points of fire. We are told that what once thus helped to form a religious character, must be continually resorted to, and become the permanent form thereof.

"This notion is exceedingly pernicious. It wastes the practical power of piety by directing it from its natural work; it keeps the steam-engine always fanning and blowing itself, perpetually firing itself up, while it turns no wheels but its own, and does no work but feed and fire itself. This constant firing up of one's self is looked on as the natural work and only form of piety. Ask any popular minister, in one of the predominant sects, for the man most marked for piety, and he will not show you the men with the power of business who do the work of life,—the upright mechanic, merchant, or farmer; not the men with the power of thought, of justice, or of love; not him whose whole life is one great act of fourfold piety. No, he will show you some men who are always a dawdling over their souls, going back to the baby-jumpers and nursery-rhymes of their early days, and everlastingly coming to the church to fire themselves up, calling themselves 'miserable offenders,' and saying, 'Save us, good Lord.' If a man thinks himself a miserable offender, let him away with the offence, and be done with the complaint at once and for ever. It is dangerous to reiterate so sad a cry."—Pp. 17, 18.

"The age requires a piety most eminent. What was religion enough for the time of the Patriarchs, or the Prophets, or the Apostles, or the Reformers, or the Puritans, is not enough for the heightened consciousness of mankind to-day. When the world thinks in lightning, it is not proportionate to pray in lead. The old theologies, the philosophies of religion of ancient time, will not suffice us now. We want a religion of the intellect, of the conscience, of the affections, of the soul,—the

natural religion of all the faculties of man. The form also must be natural and new.

"We want this natural piety in the form of normal human life,—morality, philanthropy. Piety is not to forsake, but possess the world; not to become incarnate in a nun and a monk, but in women and in men. Here are the duties of life to be done. You are to do them, do them religiously, consciously obedient to the law of God, not atheistically, loving only your selfish gain. Here are the sins of trade to be corrected. You are to show that a good merchant, mechanic, farmer, doctor, lawyer, is a real saint, a saint at work. Here are the errors of philosophy, theology, politics, to be made way with. It is the function of piety to abolish these and supply their place with new truths all radiant of God. Here are the great evils of church and state, of social and domestic life, wrongs to be righted, evils to be outgrown: it is the business of piety to mend all this. Ours is no age when Religion can forsake the broad way of life. In the public street must she journey on, open her shop in the crowded square, and teach men by deeds, her life more eloquent than her lips. Hers is not now the voice that is to cry in the wilderness, but in the public haunts of men must she call them to make straight their ways."—Pp. 27, 28.

The subjoined extracts from No. IX. are excellent examples of that plain-spoken energy, often most effective in practical exhortation. In subject they form a fitting pendant to the passages just quoted.

"The real test of religion is its natural sacrament,—is life. To know whom you worship, let me see you in your shop, let me overhear you in your trade; let me know how you rent your houses, how you get your money, how you keep it, or how it is spent. It is easy to pass the Sunday idle, idly lounging in the twilight of idle words, or basking in the sunshine of some strong man's most earnest speech. It is easy to repeat the words of David, or of Jesus, and to call it prayer. But the sacramental test of your religion is not your Sunday idly spent, not the words of David or of Jesus that you repeat; it is your week-day life, your works, and not your words. Tried by this natural test, the Americans are a heathen people, not religious; far, far from that. Compare us with the Chinese by the artificial standard of the missionary, we are immensely above them; by the natural sacrament of obedience to the law of God, how much is the Christian before the heathen man?"

"The national test of religion is the nation's justice,—justice to other states abroad, the strong, the weak, and justice to all sorts of men at home. The law-book is the nation's creed; the newspapers chant the actual liturgy and service of the day. What avails it that the priest calls us 'Christian,' while the newspapers and the Congress prove us infidel? The social sacrament of religion is justice to all about you in society,—is honesty in trade and work, is friendship and philanthropy; the religious strong must help the weak. The ecclesiastical sacrament of a church must be its effort to promote piety and goodness in its own members first, and then to spread it round the world. Care for the bodies and the souls of men, that is the real sacrament and ordinance of religion for society, the Church and State.

"For the individual man, for you and me, there are two great natural

sacraments. One is inward and not directly seen, save by the eye of God and by your own,—the continual effort, the great life-long act of prayer to be a man, with a man's body and a man's spirit, doing a man's duties, having a man's rights, and thereby enjoying the welfare of a man. That is one,—the internal ordinance of religion. The other is like it,—the earnest attempt to embody this in outward life, to make the manly act of prayer a manly act of practice too. These are the only sacraments for the only worship of the only God. Let me undervalue no means of growth, no hope of glory; these are the ends of growth, the glory which men hope."—Pp. 328, 329.

"There is but one religion, natural and revealed by nature,—by outward nature poorly and in hints, but by man's inward spirit copiously and at large. It is piety in your prayer; in your practice it is morality. But try the nations, society, the Church, persons, by this sacramental test, and what a spectacle we are! For the religion of the state, study the ends and actions of the state; study the religion of the Church by the doctrines and the practice of the Church; the religion of society,—read it in the great cities of the land. 'Thy kingdom come, Thy will be done,' prays the minister. Listen to the 'Amen' of the courts and the market, responding all the week! The actual religion of mankind is always summed up in the most conspicuous men. Is that religion Christian? Spirit of the Crucified! how we take thy honoured name in vain! Yet we did not mean to be led astray: the nations did not mean it; the cities meant it not; the churches prayed for better things; the chief men stumbled and fell. We have altogether mistaken the ordinance of religion, and must mend that.

"The New England Indian insisted upon his poor, hungry sacrament; so did the barbarian German; so the Jew, the Catholic, the Protestant; and each sectarian has his Shibboleth of ritual and creed. How poor and puerile are all these things! How puerile and poor the idea of God asking such trifles of mortal man! We shall never mend matters till we take the real religious sacrament, scorning to be deluded longer by such idle shows.

"Now it has come to such a pass, that men wish to limit all religion to their artificial sacraments. The natural ordinance of human piety must not be even commended in the church. You must not apply religion to politics; it makes men mad. There is no law of God above the written laws of men. You must not apply it to trade: business is business; religion is religion. Business has the week for his time, the world for his market-place; Religion has her Sunday and her meeting-house; let each pursue his own affairs. So the minister must not expose the sins of trade nor the sins of politics. Then, too, public opinion must be equally free from the incursions of piety. 'O Religion!' say men, 'be busy with thy sacramental creeds, thy sacramental rites, thy crumb of bread, thy sip of wine, thy thimbleful of water sprinkled on a baby's face, but leave the state, the market, and all men, to serve the Devil, and be lost.' 'Very well,' says the priest, 'I accept the condition. Come and take our blessed religion!'"—Pp. 330, 331.

How beautiful, in a very different style, are the following paragraphs,—one on the idealizing power exercised by religion on daily life; the other on the growth of the affections.

"The thought that God sees us, knows us, loves us, idealizes the life of all religious men. How it blunts the edge of pain, takes away the sting of disappointment, abates the bitterness of many a sorrowful cup that we are called to drink. If you are sure of God, is there anything which you cannot bear? The belief in immortality is so intimately connected with the development of religion, that no nation ever doubted of eternal life. How that idealizes and embellishes all our daily doing and suffering! What a power is there that hangs over me, within a day's march perhaps, nay, within an easy walk, of an hour, or a minute it may be, certainly not far off, its gates wide open night and day! The weary soul flees thither right often. Poor, weary, worn-out millions, it is your heaven! No king can shut you out. The tyrants, shooting their victim's body, shoot his soul into the commonwealth of heaven. The martyr knows it, and laughs at the bullets which make an involuntary subject of despotism an immortal republican, giving him citizenship in the democracy of everlasting life. There the slave is free from his master; the weary is at rest; the needy has no want of bread; all tears are wiped from every eye; justice is done; souls dear to ours are in our arms once more; the distractions of life are all over; no injustice, no sorrow, no fear. That is the great comfort with the mass of mankind,—the most powerful talisman which enchants them of their weary love. Men sing Anacreontic odes, amid wine and women, and all the voluptuousness of art, buying a transient jollity of the flesh; but the Methodist finds poetry in his mystic hymn to take away the grief of a wound and leave no poison in its place. The rudest Christian, with a real faith in immortal life, has a means of adorning the world which puts to shame the poor finery of Nicholas and Nebuchadnezzar. What are the prizes of wealth, of fame, of genius, nay, of affection, compared with what we all anticipate ere long? The worst man that ever lived may find delight overmastering terror here. 'I am wicked,' he may say; 'God knows how I became so; his infinite love will one day save me out of my bitterness and my woe!' I once knew a man tormented with a partner, cruel and hard-hearted, ingenious only to afflict. In the midst of her torment he delighted to think of the goodness of God, and of the delights of heaven, and in the pauses of her tongue dropped to a heaven of lovely dreams unsullied by any memory of evil words."—Pp. 151—153.

"In every man who lives a true life the affections grow continually. He began with his mother and his nurse, and journeyed ever on, pitching his tent each night a day's march nearer God. His own children helped him to love others yet more; his children's children carried the old man's heart quite out beyond the bounds of kin and country, and taught him to love mankind. He grows old in learning to love, and now, when age sets the silver diadem upon his brow, not only is his love of truth and justice greater than before,—not only does he love his wife better than in his hour of prime, when manly instinct added passion to his heart,—not only does he love his children more than in their infancy, when the fatherly instinct first began its work,—not only has he more spontaneous love for his grandchildren than he felt for his first new-born babe,—but his mature affection travels beyond his wife, and child, and children's child, to the whole family of men, mourns in their grief, and joys in their delight. All his powers have been greatedened in

his long, industrious, and normal life, and so his power of love has continually enlarged. The human objects do not wholly satisfy his heart's desire. The ideal of love is nowhere actual in the world of men, no finite person fills up the hungry heart, so he turns to the Infinite Object of affection, his heart turns to the affection of the great Mother of mankind; and in the sentiment of love he and his God are one. God's thought in his mind, God's justice in his conscience, God's love in his heart,—why should not he be blessed?"—Pp. 124, 125.

The next of our quotations proves that, among other qualifications for the pulpit orator, Mr. Parker possesses an observant eye for the facts of nature.

"Look over the bountiful distribution of joy in the world. It abounds in the lower walks of creation. The young fish, you shall even now find on the shallow beaches of some sheltered Atlantic bay, how happy they are! Voiceless, dwelling in the cold, unsocial element of water, moving with the flapping of the sea, and never still amid the ocean waves' immeasurable laugh,—how delighted are these little children of God! Their life seems one continuous holiday, the shoal waters a playground. Their food is plenteous as the water itself. Society is abundant, and of the most unimpeachable respectability. They have their little child's games which last all day. No one is hungry, ill-mannered, ill-dressed, dyspeptic, love-lorn, or melancholy. They fear no hell. These cold, white-fleshed, and bloodless little atomies seem ever full of joy as they can hold; wise without study, learned enough without book or school, and well cared for amid their own neglect. They recollect no past, they provide for no future, the great God of the ocean their only memory or forethought. These little, short-lived minnows are to me a sermon eloquent; they are a psalm to God, above the loftiest hymnings of Theban Pindar, or of the Hebrew king.

"On the land, see the joy of the insects just now coming into life. The new-born butterfly, who begins his summer life to-day, how joyous he is in his claret-coloured robe, so daintily set off with a silver edge! No Pharisee, enlarging the borders of his garments, getting greetings in the markets and the uppermost seat at feasts, and called of men 'Rabbi,' is ever so brimful of glee as our little silver-bordered fly. He has a low seat in the universe, for he is only a butterfly; but to him it is good as the uppermost; and in the sunny, sheltered spots in the woods, with brown leaves about him, and the promise of violets and five-fingers by and by, the great sun gently greets him, and the dear God continually says to this son of a worm, 'Come up higher!'

"The adventurous birds that have just come to visit us, how delighted they are, and of a bright morning how they tell their joy! each robin and blackbird waking, not with a dry mouth and a parched tongue, but with a bosom full of morning psalms to gladden the day with 'their sweet jargonings.' What a cheap luxury they pick up in the fields; and in a clear sunrise and a warm sky find a delight which makes the pomp of Nebuchadnezzar seem ridiculous!

"Even the reptiles, the cold snake, the bunched and calumniated toad, the frog, now newly awakened from his hybernating sleep, have a joy in their existence which is complete and seems perfect. How that long symbol of 'the old enemy' basks delighted in the sun! In the idle days

which I once had, I have seen, as I thought, the gospel of God's love written in the life of this reptile, for whom Christians have such a mythological hatred, but whom the good God blesses with a new, shining skin every year,—written more clearly than even Nazarene Jesus could tell the tale. No wonder! it was the dear God who wrote His gospel in that scroll. How joyously the frogs welcome in the spring, which knocks at the icy door of their dwelling, and rouses them to new life! What delight have they in their thin, piping notes at this time, and in the hoarse thunders wherewith they will shake the bog in weeks to come; in their wooing and their marriage-song!"—Pp. 209—211.

And here, finally, is a passage on the love of truth, which we can easily imagine, from our knowledge of his writings, came from the very bottom of the author's soul. However we may differ in many weighty points from its results, a theology animated by such a spirit as this, cannot but play an honest and a useful part on the theatre of speculation.

"According to his nature man loves truth with a pure and disinterested love, the strongest intellectual affection. The healthy eye does not more naturally turn to the light, than the honest mind turns towards the truth. See how we seek after it in nature. All the National Academies, Institutes, and Royal Societies are but so many companies organized for the pursuit of truth,—of truth chiefly in some outward form, materialized in the visible world. These societies propose no corporeal benefit to themselves, none to the human race. They love each truth of nature for its own fair sake. What is the pecuniary value of the satellites of Neptune to us? See how laborious naturalists ransack the globe to learn the truths writ in its element. One goes to Florida to look after some bones of a mastodon, hid in a bog some thousands of years ago; another curiously collects chips of stone from all the ledges of the world, lives and moves and has his being in the infra-carboniferous sandstones and shales, a companion of fossil plants and fossil shells. This crosses land and ocean to study the herbage of the earth; that, careless of ease and homefelt joys, devotes his life to mosses and lichens, which grow unheeded on the rocks; he loves them as if they were his own children, yet they return no corresponding smile, nor can he eat and drink of them. How the astronomer loves to learn the truth of the stars, which will not light his fire nor fill his children's hungry mouths! No Inquisition can stop Galileo in his starry quest. I have known a miser who loved money above all things; for this, would sacrifice reason, conscience, and religion, and break affection's bond; but it was the use of money that was loved, with a mean and most ignoble selfish lust, vulgarizing and depraving the man. The true disciple of science loves truth far more, with a disinterested love; will endure toil, privation, and self-denial, and encounter suffering, for that. This love of truth will bless the lover all his days; yet, when he brings her home, his fair-faced bride, she comes empty-handed to his door, herself her only dower." Pp. 36, 37.

CHRISTIAN DEVELOPMENTS.*

MR. GORDON has undertaken in these Lectures a great subject, and he has grappled with its difficulties with remarkable success. The delivery of the Lectures at Coventry, Kenilworth and Birmingham last year, was in each case attended with an amount of popularity not often in this country accorded to an Unitarian minister; and it was, we trust, only the prelude to the attention and respect they will now receive, in their collected and printed form, from a wider public.

The task of the ecclesiastical historian and philosopher is difficult, even when he treats of the opinions and the conflicts of a bygone age. The *odium theologicum* insensibly infuses itself into questions which, though apparently enjoying the repose of centuries, involve principles respecting which sects are yet in strife. But still more arduous is the task of one who ventures to describe the characteristics of existing religious parties, especially if he himself hold strong convictions on doctrinal and ecclesiastical topics. He is both judge and advocate; and unless his love of truth and fair-dealing be stronger than his individual predilections, he will not always judge righteous judgment. He must study his subject with a discriminating eye, separating the accidental from the essential. To know what the religious parties of a country are, and to forecast what they are likely to become, he must be accurately informed of their past history, including the biographies of their eminent men, and the persecutions and the controversies through which they have passed.

Great as were the requirements of his subject, Mr. Gordon has supplied them in full measure, and the result is a volume which, though not of bulky proportions, contains an instructive, just and striking description of the religious developments of England. Credit is given to each of the sects passed in review for its good qualities; and if the Churchman, the Congregationalist or the Methodist wince at the expression of censure, he cannot but admit that the praise required by justice has been awarded to the admitted virtues of his denomination.

The first lecture treats of the Church of England, and but for the compression of his matter and a careful selection of his topics, Mr. Gordon might have occupied an entire volume with this one theme. A course of lectures upon it, written in the spirit of this introductory lecture, would supply a want to our Nonconformist literature. How little he approaches his work in a mere iconoclastic spirit, let these beautiful passages shew :

* Christian Developments : a Course of Lectures on the Church of England, the Church of Rome, Congregationalism, Methodism, Unitarianism, Indifferentism, with a Supplementary Lecture on the Principles of a Christian Belief. By John Gordon. Pp. 252. London—Whitfield.

"In this Fatherland of ours, no sight is more beautiful than that of a village church. When one sees it on some bright summer's Sunday morning, reflecting from its surface the many-coloured tints of Time, and glittering at the spiral point with which it indicates Eternity, it seems to stand out from all other objects, as fitted, by its material form in addition to its moral use, to hail the Sabbath's sun. Its associations are still more impressive than is its outward beauty. There it has stood through long periods of our history; and it now exhibits in its different architectural styles the operations of successive generations of people. Take your station in its porch while the service is proceeding, and, as, at once, your ear drinks in the choral harmony of the worshipping throng, and your eye travels over the field of graves where former worshipers repose, you appear to occupy a spot at which both worlds meet; and of the echo of religious feeling which then vibrates within the heart, you may justly say,

'The dead and living swell the sound.'

"It is a national interest that thus reveals itself to our imagination; and we cannot help extending to such a place the sympathy that specially and strongly unites it with the collection of English homes among which it lifts its head."—Pp. 1, 2.

"I confess to much lingering love for this Church, which I should, perhaps, find it difficult to reduce to principle. I have a half-patriotic feeling in its favour, which does not always square with the severity of my Nonconformist logic; and there are men who have adorned its history, whose names never occur to me without occasioning a gush of admiration and delight. To be sure, on reading such a book as Laud's Diary, one thinks, that views so small and pretensions so great, could scarcely have met except within the pale of this institution; but when enchained by Walton's Lives,—that book of which Wordsworth has well said,

'The feather whence the pen
Was shaped, that traced the lives of these good men,
Dropped from an angel's wing,'—

one is disposed to conclude that the institution itself had, after all, something to do in producing the peculiar forms of goodness there displayed. That goodness, though it never succeeds in stirring the blood, never fails to sweeten it. I will add, too, that though Southey's Book of the Church be of the nature of a romance, no other Church besides this would afford materials for a romance of its specific beauty."—Pp. 29, 30.

Our author, while he denies the reality of the national character claimed for the Church of England, emphatically awards to it the character of a *Christian institution*. "It is based upon a recognition of Christian truth, and directed to the promotion of Christian designs." Its characteristics upon which Mr. Gordon chiefly dwells, are its aristocratic polity, the doctrinal compromises of its theology, its exclusive pretensions, the scholarship of its clergy, and especially its establishment as the State religion. The spirit of ecclesiastical pretension in the Church of England is in part counteracted by a growing spirit of rationalism also to be found in the Church. According as the former or the latter

shall prevail, will in all probability be the prosperity or decline of the Established Church. If clerical counsels predominate, and semi-popish ceremonies are permitted to mar the decorous and solemn beauty of the national worship, a struggle impends in which the clergy and their aristocratic adherents will be ranged on one side, and the mass of the people, including nearly the whole of the middle ranks, on the other. Of such a struggle the result can scarcely be doubtful. The history of England exhibits a long succession of such contests, from each of which the clergy have retired worsted—sadder, but, strange to say, not often wiser men. The laity are progressively tolerant and liberal; the clergy, not merely in the seclusion from English social life in the Universities, but in more than half the towns and villages of England, are hastening back to the miserably narrow notions and exclusive practices of their class in Queen Anne's reign. A Church in which the laity and the clergy are thus becoming more widely separated in sentiment and action, cannot but be in danger. On this ground, we concede to Mr. Gordon the probability of his anticipation being realized, of the dissolution of the connection of Church and State. He regards this State connection as the markedly distinctive principle of the Church of England, and he shews how it has wrought both good and evil—evil in checking the purely spiritual character of the Church, good in modifying the narrowly dogmatic spirit imported into it by its articles and creeds. Speaking of the dependant condition on the State of the Church of England, he observes,—

“That it gives way to the spiritual forces brought, in the course of Divine Providence, to bear upon it, and that it permits a wide diversity of belief within its pale,—these are things which a philosopher justly esteems as better than dogmatic fixedness, and which an enlightened Christian avails himself of in proportion to his light.

“I go a step farther yet. The Church of England has, indirectly and unconsciously, conferred a great service upon the general religion of our country by that varied manifestation of the religious principle, which has distinguished it. Its own passive character has, in this regard, afforded the means of a larger administration than might otherwise have existed, and supplied the occasion for a freer cultivation of the spiritual department of human welfare. It has, inadvertently but really, counteracted much of the bigotry prevalent among other religious sects, and is justly looked upon as a shelter from the interference with personal liberty of which so many of those sects are guilty.”—Pp. 20, 21.

The second lecture discusses the principle of authority in religion, taking as its text the Church of Rome. The catalogue of crimes committed by this Church against the intelligence and happiness of mankind, is long and dark; and as one reads Mr. Gordon's exposition of them, the thought is painfully oppressive that more than half the Christian world is under the iron yoke of Rome.

The impudent defence of persecution by Catholics on the ground of moral consistency, is thus stated and pithily exposed :

" You Protestants adopt the principle of religious liberty, and therefore it is consistent on your part to tolerate us ; but we disclaim all sympathy with that principle, and therefore it is equally consistent on our part to restrain and punish you.—That is the doctrine, delivered with a virtuous air, to which we are asked, as a matter of course, to assent. One is struck dumb with astonishment at the impudence of the plea. What ! and is it expected we should assume that there is no moral difference between liberty and persecution ; or should concede to consistency in wrong the same merit that we claim for consistency in right ? God forbid ! When we can find breath to do so, we reply,—as we would to the thief who should have the audacity to tell us how the consistency of his loose principles with his dishonest conduct ought to vindicate his peculation,—that the want of shame, instead of being an excuse for sin, is always among its worst aggravations."—P. 49.

Casting back our view on the long agitation that preceded in this country the concession of the Catholic claims, and remembering, as we well do, the many noble assertions of the principles of religious liberty from Catholic as well as Protestant advocates, and contrasting the language then common with that which from the press (if not in Parliament) Catholic leaders are not ashamed to publish, we cannot but lament the uncertain progress of right opinion, and admit the terrible power of an organized intolerance like that of the Church of Rome in checking liberal principles. But next to extirpating Protestantism, the worst triumph which the Church of Rome can achieve, will be to provoke Protestants, in a spirit of retaliation, to imitate and adopt her persecuting principles. Let us shew our invariable superiority by vindicating the rights of conscience, even of men who themselves care not for the consciences of others. Themselves deserving nothing at our hands, let us be prepared to defend their proper rights against the not unnatural consequences of their own spirit of aggression and violence. The concluding portion of the lecture shews how, in individual cases, the evils of the Papal system give way to the personal advantages that may be connected with it. It is consolatory to reflect with Mr. Gordon that many Catholics " pass a contented, religious life, without at all personally participating in any of the guilt of the system they have adopted."

The third lecture, on Congregationalism, gives a well-executed historical sketch of the rise and growth of Independency. Incidentally to his sketch of Dr. John Owen, Mr. Gordon pays a passing tribute of admiration to Rev. J. J. Tayler's "*Retrospect of the Religious Life of England*."* The description of the influences of the quarter of a century's persecution that followed the Restoration, in melting down in its fiery furnace many of the

* We are happy to learn that Mr. Tayler is preparing for the press a new edition, revised and improved, of this sterling book.

distinctions between the Presbyterians and Independents, is exceedingly well done. The name survived, but the discipline was at an end.

"Their Congregationalism differed from that of the Independents in these two respects: that they rejected all creeds and articles of faith additional to the Scriptures; and refused to constitute a Church in separation from the worshiping society. This more liberal and, as I believe, more Christian organization, produced, in the course of time, changes of doctrine which the organization of Independency did not permit; and thus a Theological distinction, which gradually became more and more decided, stepped into the place of the former ecclesiastical distinction. This line of doctrinal demarcation has ever since circumscribed the two bodies. Had not such a line existed, they would, in all probability, have been before this united with each other."—Pp. 77, 78.

Although, like Mr. Tayler, Mr. Gordon pays a large and willing testimony to the denominational virtues of the Independents, he warns them of the danger to which their recent passion for organization and for ostentatious union exposes them, of doing violence to the spirit of their Independent principles. We agree with our author that Congregationalism is more true to itself in its independent than in its amalgamated shape. In respect to theology, our author tells the Congregationalists that they can no longer keep together the compact Calvinistic system of their forefathers, and that they can only be true to their own principles, in the latitudinarianism which has sprung up in their body, by "the concession of greater liberty in the formation of theological opinion, than orthodox Congregationalism has hitherto granted." He warns them that it is impossible for them to have at the same time "a definite, settled creed," and to cultivate "free and unrestrained inquiry." He tells them that they may advantageously imitate the scholarship and literary taste of the clergy, and the ministers of the Methodist body in their appeal to religious emotion. He rebukes them with force and dignity for their practical refusal of the Christian name to their Unitarian neighbours, and, in conclusion, exhorts them in their preaching to adapt their exposition of the gospel of Christ to the hearts and the actual wants of the present generation.

The lecture on Methodism is profoundly interesting. Its delineation of Mr. Wesley's character is bold in outline and rich in colouring:

"Enthusiastic, but not fanatical; easily deceived, but incapable of being perverted to wrong; cheerful, though an ascetic; ever happy, amid the sorest trials; familiar, without compromising his dignity; intelligible to the poorest of men, and yet on a level with the most cultivated; always fresh, though always employed in reiteration; a strict disciplinarian, with a warm and merciful heart; exclusive in opinion, but still candid and charitable in judgment;* quick in feeling,

* "A finer instance of liberality of judgment could scarcely be adduced than

but patient of insult; possessing at once a soldier's courage and a woman's tenderness; an object of the most bitter hatred, and the most devoted attachment; well versed in worldly affairs, and yet living as in heaven; fighting for every inch of ground with an opponent, but never neglecting to help forward any scheme of benevolence; pursuing an undeviating course, amid the most anxious cares and the most multiplied occupations, with no thought of personal indulgence, or temporal gain, or jealous emulation;—such was the man whom that record reveals to us; and it reveals him with a fidelity under whose influence we seem to see the bright eye looking out from the page, and to feel the ardent soul breathing beneath it.”—Pp. 105, 106.

The fifth lecture, on Unitarianism, occupying trite ground, contains much that is original in thought and striking in illustration. Mr. Gordon, speaking of the distinctive character of Unitarianism, says that in its general acceptance and operation it is rather *a theological influence than a settled creed*. (P. 138.) He does not mean by this that Unitarianism has no established doctrinal basis, but the contrary. It does not discard or undervalue doctrinal truth, but it presents it with freedom and in a great variety of forms. (See p. 141.) Mr. Gordon remarks on the numerous and different occasions on which Unitarianism has appeared in the Christian church. Whether this idea be illustrated from ecclesiastical history or modern experience, it is very remarkable. There has scarcely existed a sect which has not in some of its doctrines, or at least of its illustrious members, given support to some portion of the Unitarian system of faith. There once sat on the chair of St. Peter an Unitarian Pope. The Church of England has had bishops and dignitaries at various periods of her history, who have incurred the odium of leaning towards the Socinian heresy. Besides all this, clergymen are perpetually encountering, in their pastoral intercourse with their flocks, Unitarian doubts and difficulties. But for this inconvenient fact, they would care little for the existence and opinions of a sect numerically insignificant as the Unitarians are. In illustration of the varieties of administration of which Unitarianism is capable, Mr. Gordon contrasts with delicate precision the characteristics of Priestley and Channing:

“Dr. Priestley's may be described as specifically a theological movement, and Dr. Channing's may be set forth in as specifically a religious view. Dr. Priestley was the great champion of a controversy; Dr. Channing brought the results of that controversy to bear upon a distinct form of spiritual cultivation. It was Belief, and its effects upon the

that which is contained in the following Preface to a Life of Mr. Firmin, which appeared in the Arminian Magazine:

“I was exceedingly struck at reading the following Life, having long settled it in my mind that the entertaining wrong notions concerning the Trinity was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr. Firmin was a pious man; although his notions of the Trinity were quite erroneous. JOHN WESLEY.”—Wesley's Works, Vol. XIV. p. 307.”

reason, with which Dr. Priestley had to do; but Dr. Channing directed his efforts to the deeper effects which substantially the same belief was adapted to have upon Feeling.

"Let me here say, that I honour these men with quite an equal honour, though I have a more entire agreement with the one than with the other.

"Priestley did his work as faithfully and effectively as Channing did. A truer, purer, nobler man of his class never existed. A man of stronger Christian attachments, and more extensive moral sympathies, never existed. His character was as illustrious as his talents and acquirements were. His life was one continued watch over the best interests of humanity; and he spared no pains, and remitted no diligence, in forwarding those interests by the use of every instrumentality given to him. He carried out, in his own person, all that commended itself to his thought as right and good. The chief peculiarity of his mental constitution, was the force of its rational element. He was, by virtue of that superior force, an unimpassioned man; and he never allowed enough, in any of his investigations and speculations, for that passionate element of human nature which was, in himself, under the completest control. Calm, steady, contented and happy as he was, his temperament permitted him, under the most trying circumstances, to remain unmoved; but that temperament brought it to pass, that his opinions were too exclusively intellectual, and his conduct too exclusively moral. Christianity stood toward him only in its intellectual and moral relations; and it assumed, in his exposition of it, a strictly utilitarian form. It cannot be justly said that he put Reason in the place of Revelation. He did nothing of the kind. He was a Scripturalist of the most decided cast. Few men have adhered more tenaciously than he did, to the bare letter of the Scriptures, as he was led to interpret them. Channing was much less Scriptural—that is, much less occupied in the use to be made of Scripture—than he was.

"Channing was, however, a man of wider philosophical views and deeper religious feelings. He had the heart, as well as the tongue, of an orator. The spiritual emotions which constitute the forces of human nature, stirred within his soul, not as the wind disturbs the surface of the sea, but as the tide upheaves its bosom. He spoke from an inward nature profoundly moved; and therefore what he proclaimed, reached the inmost being of those to whom it was addressed. His topics were few, and he constantly repeated himself in their enforcement; but his was like that great ocean voice which never tires in the utterance of its monotonous sublimity."—Pp. 147—150.

In broad distinction from some modern writers and preachers, Mr. Gordon asserts the great and pressing importance of the Unitarian controversy,—not merely on account of its bearings on religious liberty, but also and especially on account of its being one of the two principal forms into which the development of Christianity is divided, and because it is the great bulwark of Christianity itself. So long as Unitarian writers take their station on historical Christianity, they occupy an impregnable position, and one of no little importance in the defence of the Christianity common to all the sects. When they abandon this

position to betake themselves to mystical intuitions, however satisfactory their opinions may be to themselves individually, they have no more value to the Christian church at large, than the dreams of Jacob Boehmen or the amiable mysticism of Madame Guyon. Hitherto, however, Unitarian churches have exercised a large and wholesome influence on other bodies. With an extract recording Mr. Gordon's view of the liberalizing influence of Unitarianism, we must close our very imperfect notice of his interesting Lectures, which we hope will attain a wide circulation in "orthodox" as well as Unitarian circles. A more desirable book for a religious inquirer, to whatever class of theologians he may belong, we cannot name.

"I have been long convinced that the great use of Unitarian churches among us is to be seen, not so much in what they do in their own immediate circles, as in what they indirectly do toward upholding and encouraging the efforts for a more independent Christianity, which prevail in circles whence, for the present, their members are excluded. I see around me on every hand a shaking off of trammels, and a renunciation of superstitions; a breaking forth of light, and a plucking up of courage; from which I augur a coming time when my faith will have more justice done to it than it has, if it be not more honoured than it is. I do not doubt that, if every Unitarian congregation in England were to be dissolved to-morrow, the theological influence which those congregations conserve would still spread through Christian society; for civilization concurs with a more generous exposition of the gospel to bring about a condition of things, in which all that contradicts the reason of man, and all that opposes his moral feelings, shall find no place in his religious creed, and the one God, through Christ, shall, as the simply, and entirely, and universally merciful Father, be worshiped and served alone."—Pp. 173, 174.

EDUCATION FOR THE MINISTRY.

SIR,

WHILE agreeing with much of Mr. Field's important and able paper offered to the readers of the Reformer in your last No., I differ from him on a point of such serious importance, that I must ask leave to state the grounds of my dissent.

It is quite true that a gratuitous education for the ministry may tempt some persons into it, who had far better earn their livelihood even by the worst-paid drudgery that would keep body and soul together. I am quite sure that no calling should be followed with a profounder sense of responsibility, and more decided qualifications for it, than the Christian ministry. But it is equally certain that the want of an opportunity for obtaining gratuitous education, might keep some persons out of the ministry who are eminently fitted for it. Mr. Field surely does not mean to imply that none but young men of independent resources can be suitable candidates for that office? I should be very sorry to think that idea was included in his expression, "young men of inferior breed."

If this were his meaning, it would be so utterly opposed both to facts and to the spirit of Christianity, that it would require indignant refutation. But I cannot suppose he believes that earnestness, piety, benevolence, imagination and argumentative power, with the necessary physical qualifications, are to be found only in that class which can afford a son £100 a-year for five or six sessions. But, even should he reject such a notion as equally unworthy and untrue, it is evident that, practically, he is proposing to restrict our choice of ministers within the narrow limits above mentioned, if he would refuse to provide gratuitous education for those who need it and seem likely to make good use of it. Now, there can be no doubt that our Lord uttered a very solemn truth—true in all climes and ages—when he said, “How hardly shall they that have riches enter into the kingdom of God!” And if it be hard for the parents, so is it for the children; harder still for parent to promote or child to desire an entrance for the latter upon the Christian ministry. Alas for our church, when its ministry is to be undertaken only by the sons of the wealthy!

Mr. Field will remember that there is no good without its attendant evil, and a gratuitous education for the ministry I have admitted is no exception to this rule. But true wisdom, I think, teaches us that we are not to reject the good on account of the evil, unless the former be trifling and the latter preponderant, but rather endeavour to reduce the evil and increase the good. I believe that with greater caution in the recommendation and admission of young men as students for the ministry, and especially with fuller inquiry as to their labours of Christian love and piety, previous to their seeking collegiate training, combined with greater demands upon them for such practical religious and philanthropic work during that training, few unfit candidates would be “tempted” to offer themselves. On the other hand, I have known several cases where very highly-qualified men would have been utterly unable to have devoted themselves to this their true and sacred calling, but for the means afforded them of gratuitous instruction and support.

It is a melancholy truth, and Mr. Field deserves thanks for courageously dwelling upon it, that young men will sometimes themselves wish, or be persuaded by relations, to become ministers, both among Dissenters and in the Establishment, not from that fervent, devoted piety and love of the work which alone can justify their undertaking it, but either because they do not seem likely to earn a livelihood in any other way, or because they are ambitious, indolent, or vain. Sometimes a gift of oratorical declamation, sometimes a desire to “become gentlemen,” sometimes a wish for literary ease and freedom from worldly cares or secular strife, have induced men to palter with their consciences on this solemn subject, and undertake duties which demand the entire consecration of one’s whole being and faculties in a spirit of self-abnegation and devotedness, and with laborious effort, such as no secular calling could demand and no earthly master expect. Multiply, then, to the utmost, safeguards against the entrance of such persons into the Christian ministry. They are the bane of that ministry—a scandal to the church—a great stumbling-block to the unconverted—and are, if possible, still greater enemies to themselves than to the cause of the Redeemer. But in excluding them, beware lest you discourage or prevent his humble devoted servants also from entering in.

No, there must be no property-qualification for ministers now, any more than when Barnabas sold his estate in Cyprus, or George Fox's Bible lay beside his lapstone and awl. In truth, while of course, *ceteris paribus*, good birth and breeding, refined tastes and social position, must be advantages in the ministry, as in any case where man has to influence man, I confess I should look far more hopefully for suitable candidates for the ministry among Sunday-school and Ragged-school teachers, and those who co-operate with ministers to the poor, or lay-preachers, no matter what their social position, than among Eton or Harrow "men," or even than among the students of University College. Not in Belgraveia, or Portland Place, or Russell Square, would be the best chance of success on such a quest. If you *were* to find a youth in these quarters who gave himself heart and soul to Christian work, no doubt he would be a greater prize than if, equally pious and devoted, he had always lived in a very humble sphere. And I fervently trust that many such will be met with in the "better time coming." But it is not so now. And if the words of Holy Writ mean anything, there will always be more likelihood of finding the chief requisites for the ministry among those of whom our Lord said, "Blessed are ye poor, for yours is the kingdom of God."

One word as to the comparison Mr. Field makes between the ministers of a former generation and the young ministers of the present day, considerably to the disadvantage of the latter. I doubt both the justice and the wisdom of the comparison. It would be extremely difficult, if not utterly impossible, to make it fairly; and such sweeping charges always cause much undeserved annoyance, if not pain, without doing any good. So many circumstances would have to be considered and duly weighed against one another, before anything approaching to a correct decision could be arrived at. For instance, the young ministers of the present day might reply to Mr. Field's charge of their shining less in the walks of literature, sacred or secular, than their forefathers, that they are frequently to be found worthily upholding Literary and Mechanics' Institutes, by excellent Lectures, Classes, Readings, Essays, and so forth. But, after all, *cui bono* the comparison at all? It is quite sufficient to point out on the one hand, or rather to urge upon us, for the melancholy fact is manifest enough, that our church is not so flourishing as it ought to be,—that there are many congregations dragging out a sickly, useless, miserable existence; and to remind us on the other, that in proportion as we have earnest, evangelical, self-denying ministers, who can speak to the heart when in the pulpit, and work and "walk in love" when out of it, our church and the cause of Christ must prosper, bearing blessed fruit abundantly.

Yours truly,

HENRY SOLLY.

Southfields, Wandsworth, April 15, 1853.

PROCEEDINGS IN THE ROLLS COURT RESPECTING MANCHESTER
NEW COLLEGE.

IN consequence of the resolution of a majority of the Trustees of the College, at a General Meeting held at Manchester, December 8, 1852, to remove the College to London, as a Theological institution, and to place it in connection with University College for Literary and Scientific purposes, Mr. William Rayner Wood felt it to be his duty, as a Trustee of the College estates, as well as a general Trustee of the institution, to apply to the Attorney-General for leave to file an information against the Special Committee to whom had been deputed the task of arranging the removal of the College to London. This application was resisted by the Trustees, on the ground that the mode of proceeding was of necessity costly and lingering, and less likely to settle the difficulties of the case than that on which they had determined, viz., by petition to the Master of the Rolls, in accordance with Sir Samuel Romilly's Act providing a summary remedy in cases of Charitable Trusts. It was argued before the Attorney-General, Feb. 1, 1853, Mr. Amphlett appearing on behalf of Mr. Wood, and Mr. James on behalf of the College Trustees. The Attorney-General thought the petition should be allowed to proceed, as the petitioners appeared to represent the wishes of the majority of the Trustees, but subject to payment of Mr. Wood's costs in preparing the information, and with full power to him to appear in opposition to the petition. A petition was accordingly presented to the Master of the Rolls, which, after an elaborate statement of the case, prayed his Honour to declare that it was fit and proper that Manchester New College should be established in London as a Theological institution for the education of young men designed for the ministry among Protestant Dissenters, and to be in connection with University College, London; and that the rents, interests and income of the Trust property ought to be paid, applied and disposed of by the Trustees as the Committee should direct; and, if necessary and proper, that a scheme might be approved of by the Court for the future regulation of the charity. The petition came on before the Court on Friday, Feb. 25. For the petitioners there appeared the Solicitor-General (specially retained) and Mr. James; Mr. Busk appeared for the Trustees of the College property, except Mr. Wood; Mr. Wickens represented the Attorney-General; and Mr. Roundell Palmer and Mr. Amphlett appeared for Mr. Wood.

On the opening of the proceedings, the MASTER OF THE ROLLS stated that he was not only a member of University College, but also one of the Council of that body,—that he took a deep interest in the success of that institution, on which the decision in this case might bear,—and that, except with the consent of both sides after their knowledge of the fact, he could not hear the case. Mr. AMPHLETT said, if hesitation were felt, it was on no personal ground, but because, if heard before his Honour, there was no appeal short of the House of Lords. Mr. ROUNDELL PALMER having in the mean time come into Court, waived all objection on the ground alluded to by his Honour, but stated that he should presently offer some objections to the propriety of proceeding at all in this case under Sir Samuel Romilly's Act.

The SOLICITOR-GENERAL proceeded to state the case of the petitioners, who, in consequence of a very different opinion from their own being held by one of the Trustees of the property, were compelled to seek from his Honour powers to do what they conscientiously believed was necessary for the benefit of the charity. It would be his object to shew that, from its earliest institution and throughout the whole of its history, the affairs of the College had been ruled by the decisions of a majority of the Trustees. There had been a succession of Academies for the education of the Nonconformist clergy from the passing of the Act of Uniformity to our own day. The denomination of English Presbyterians had particularly encouraged such Academies. In 1754, an Academy was formed by them at Warrington, the history and constitution

of which bore very directly upon the College afterwards established at Manchester. One great object was, to obtain such a supply of lay students as should diminish the expense of educating the divines. In the original proposals for Warrington Academy, it was stated that persons subscribing two guineas annually, or giving a benefaction of twenty guineas, should be Trustees, and should decide whether Warrington were a proper situation for a public Academy, and that every determination of the society should be by the consent of two-thirds of all the present and proxy votes. From the minutes of the proceedings of the Trustees (which in respect both to Warrington and Manchester had been kept with remarkable care and accuracy), it appeared that Warrington was selected as, for the time, the most convenient situation of the Academy; but in the resolution itself, this was described as "a temporary settlement." The Academy at Warrington, after appearing to flourish, fell into difficulties, and was discontinued in 1785. In 1786, Manchester College was established; it was, in fact, a transfer of the institution from Warrington. The College at Manchester got the Warrington library and a portion of the funds which remained. This change of locality in 1786, was made for the benefit of the institution. It was believed that at Manchester a good supply of lay students would be obtained. But the great reason for removing to Manchester was, that there were found two Presbyterian clergymen, Rev. Dr. Barnes and Rev. Ralph Harrison, of great learning and distinction, who were willing to undertake the conduct of the institution. At Manchester the College remained many years; but early in the present century it became entangled in difficulties, and in 1803 it was determined to remove it to the city of York, where it would have the advantage of being conducted by Rev. Charles Wellbeloved, a man of learning, and in high repute also as the minister of the Presbyterian congregation at York. Now it had a very important bearing on the question before his Honour, that when this decision to remove to York was taken, thirty-five of the original Trustees who assisted in the foundation of the College at Manchester survived, and on their part no difficulty was felt and no objection taken to the removal. From 1803 to 1839, the College continued, on the whole with great success, at York. Mr. Wellbeloved being then advanced in life and desirous to withdraw from his laborious duties, it was determined, by a majority of votes of the Trustees, to remove the College to Manchester. It came back, accordingly, to Manchester in 1840. But the anticipations of the Trustees who expected large advantages to the College, have not been realized. It has been for several years in a languishing condition. The number of lay students has greatly fallen off. The scale of the institution was found to be too costly for its resources. It had a large staff of lay Professors. The time for a change had evidently come. Who were to decide the nature of that change? Evidently those who were most interested in the welfare of the institution. The Trustees, in whom the directing power was lodged, had determined, by a considerable majority, that the College should be removed to London. The principal reasons which had brought them to that conclusion were—1st, that the lay students had dwindled down to an inconsiderable number; 2nd, that the maintenance of the staff of Literary and Scientific Professors cost the institution between £800 and £900,—a large sum, when it was remembered how few were the students to benefit by their instructions,—while at University College it was believed that the same advantages could be secured at a cost of about £200 per annum; 3rd, and chiefly, it was felt that by the continuance of the College at Manchester an entire separation would be made between the laymen and the divinity students; while at London, where the younger members of the English Presbyterian families were now principally receiving their education, that mixture of the two classes, which was felt to be desirable for both, would be effectually secured. Looking at the question in the light of the whole history of the institution, he thought his Honour would be relieved from the necessity of considering the mere expediency of the proposed change. The real question for decision was, whether or not, according to the original constitution and

the uniform practice of the College, it was essential that its affairs should be exclusively and in every respect conducted and managed by the Trustees. It exists subject to that one condition, viz., of being regulated by the will of the majority.

THE MASTER OF THE ROLLS.—The will of the majority of Trustees.

THE SOLICITOR-GENERAL.—Exactly so. The Trustees are of two classes, donors and annual subscribers, and number, in both divisions, 195. The number of subscribers, including these, is 280. From the affidavit of Mr. Robert Worthington, it appears that, on the 9th day of February last, a circular letter was addressed to all the Trustees, except Mr. Wood, inquiring, 1, whether they approved of the resolution, adopted Dec. 8, 1852, to remove the College, or at least acquiesced in the decision of the majority? or whether, 2, they approved of an opposition in the Court of Chancery? In reply, 141 out of the 195 signed their names approving of the resolution to remove the College to London, or acquiescing therein. Two others sent in special answers, but neither of them approved of the opposition in Chancery. One Trustee only (Mr. James Yates) expressed his approval of the opposition. The great interest and importance of the case made it necessary for him (the Solicitor-General) to go through a large portion of the petition, and to enforce his argument by a reference to the more important of its details. To whatever part of the history of the institution he turned, he found the Trustees, and they alone, were the governing body. It was so during the entire existence of the Academy at Warrington. In the circular of proposals in 1754, the Trustees were to judge whether Warrington were a proper situation. At the first meeting, in 1759, the Trustees determine on a temporary settlement at Warrington. In 1783, when the Academy was in difficulties, the Trustees are recognized as the sole judges of the best plan to be pursued. In 1784, it was resolved to consult "the Trustees throughout the kingdom." At the important meeting held Feb. 22, 1786, a resolution was passed expressing "the hope and confidence of every one present that the Trustees of the late Warrington Academy would approve the attempt to establish a Seminary of Learning similar in its objects and its plan to that which they have so long and so liberally patronized, and that they would grant a petition to be offered to them for the loan of the Library and Philosophical Apparatus, and for assistance out of the remaining funds."

THE MASTER OF THE ROLLS.—What became of the Warrington funds?

MR. R. PALMER.—They were divided between Hackney and Manchester.

THE SOLICITOR-GENERAL.—It was so resolved, but no money was paid to Hackney; Warrington got all there was.—He then proceeded to adduce proofs that at Manchester, as at Warrington, the entire government rested in the Trustees. In them dwelt even the power of dissolution. In 1797, the question submitted to the Trustees was, whether the funds could be applied more advantageously in any other situation. In 1803, a Special Committee reported on the ineligibility of Birmingham, and the desirableness of securing the services of Mr. Wellbeloved at York. In the Address which was circulated on the removal to York, the Trustees used this language: "At the first institution of Manchester College, its friends were well aware that objections might be made to its being placed in a populous mercantile town. * * But these objections were overruled, partly by the consideration that most of its active supporters were resident in the neighbourhood, and partly by the facility which then occurred of obtaining two able tutors, who were co-pastors of a flourishing congregation in the town." As Dr. Barnes and Mr. Harrison had afforded the Warrington Trustees an escape from their difficulties in 1786, so Mr. Wellbeloved gave the same assistance to the College Trustees in 1803. After various other extracts from and comments on the petition, the Solicitor-General referred to the memorial presented by the Trustees, in 1840, to the Queen, which he characterized as "exceedingly important." It sought and obtained a connection with the London University. It was signed, amongst other Trustees, by Mr. W. R. Wood, and stated that "its funds were held in trust for the sole purpose of giving University learning to those who seek it, without test or confession of

faith." In that solemn instrument, no trace was to be found of the idea that the institution was local in its object, and that Manchester was its only legal abode. In referring to the later proceedings of the Trustees, he dwelt on the fact that the resolutions of Dec. 17, 1851, appointing a Special Committee "to consider the general position of the College," had been proposed and seconded by Mr. W. R. Wood himself, who at that time, at all events, saw no essential preliminary objection to connecting the College "with any other institution." But in naming Mr. Wood in connection with this proceeding, he wished it to be understood that it was not his intention to say one word to the disparagement of that gentleman, or to attribute to him any motive different from that which actuated his clients, viz., the desire to fulfil an important Trust in the best possible way. He was informed, indeed, that Mr. Wood's present views of his duty were materially influenced by an opinion in which, unfortunately, he had a share. Some time ago, a case, very imperfectly stated, was laid before Mr. Palmer and himself, and they had, on the scanty information supplied them, come to the opinion that the charity was clearly local in its foundation, and could not be legally removed from Manchester. He regretted exceedingly that that opinion had produced so lasting an effect on Mr. Wood's mind. He was now convinced that the opinion given by himself and his learned friend was quite erroneous; and he wished that the larger amount of information he now possessed on the subject, had been embodied in the case of 1848. (Mr. Palmer expressed his dissent from a portion of this statement.)

The SOLICITOR-GENERAL.—Mr. Palmer, it seems, does not think the case was delusive or the opinion erroneous. At all events, he (the Solicitor-General) must regret the circumstance to which he had referred. In consequence of the unhappy, but perfectly conscientious, objection of one Trustee, this charity would necessarily incur very considerable expense, and the disunion would become public. He believed that the course sought by the petitioners was the wisest and best which they could adopt. They had to fulfil a responsible trust. Their duty chiefly was, to select suitable persons from their religious community to whom they might advantageously give a gratuitous education that would fit them, afterwards, for the discharge of the Christian ministry. From the funds placed at their disposal they granted them exhibitions, to enable them to bear the necessary expense of College life at a distance from their homes. By the proposed abandonment of the lay Professorships, a large surplus would be set free for the maintenance of a larger number of divinity students. That the general objects of the College could be best effected in London, and in connection with University College, there could be no possibility of doubt. In point of fact, so strong was the case in all its parts, that he should not be unwilling that his Honour's judgment should be exercised on the expediency of the removal of the institution to London. But the real question before the Court, he apprehended, was, whether the Trustees had the power of administering their functions in accordance with their honest judgment as to the best means of securing the end contemplated in the foundation of the charity. He should conclude his argument by reciting the substance of the affidavits of a number of persons of great respectability and influence. Their testimony would enforce his argument, and shew that the leading aim of the founders of Manchester New College was to raise an academical institution for the benefit of the Presbyterian denomination throughout the whole of England, and that it was never for a moment imagined by them that they were establishing a mere local charity.—[The Solicitor-General occupied in his address two hours and three quarters. The above is, of course, a bare outline of it. The Affidavits and his comments upon them we have not noticed at all, proposing in our next No. to make an abstract of all the more important documents on both sides of the case.]

Mr. JAMES followed on the same side, very briefly drawing attention to the affidavits of Rev. Charles Wellbeloved, Rev. John Kenrick, Rev. J. J. Tayler, and arguing that, from the first, the institution had no character of locality

about it. There was nothing to shew that it was designed for the benefit of any particular locality. The object of the founders was that Manchester should benefit the institution, not that the institution should benefit Manchester. The founders looked to the place as one that would render them help in finding incomes for the Professors. From the first the institution was designed for the benefit of all Protestant Dissenters who rejected subscription to creeds, by training young men for the Christian ministry; and it was intended that they should be educated in conjunction with the laymen of the body. There never was any wish that the young men should be brought up in a monastic institution and after a monastic fashion. As a College, it had never succeeded at Manchester. It was an absolute waste of money to carry on the College in a town which furnished so poor a number of candidates for its instruction. To persevere in the present course would be to sacrifice the thing for a word, the spirit for the mere form. The Trustees were entitled to the prayer of their petition. They had the power, if they saw fit, to dissolve their College, or to modify it in any way that would promote its real interests. They believed that in London their College would secure the greatest amount of usefulness, and at the least cost; and on the principles on which charity trusts were administered, his Honour, he was convinced, would confirm the view of the petitioners.

Mr. BUSK said that he appeared on behalf of the Trustees in whom the College property was vested, except, of course, Mr. Wood.

THE MASTER OF THE ROLLS.—Do all the Trustees appear?

Mr. BUSK said that he appeared for all the Trustees of the property, and that not one of them had a doubt as to the right of the majority of the Trustees to determine the question of removal. There were three considerations that disproved the *local* character asserted on behalf of this charity:—1, Its source; 2, the birthplaces of the young men educated in it for the ministry; 3, the places of the congregations in which they settled. The whole of England was the theatre of action; from the whole of England the required subscriptions were derived; from the whole of England these students came, and to the whole of England they went. That the general body of the Trustees had the power to settle where the College should be carried on, was clear from the whole history of the institution. The remains of the Warrington funds were voted to Hackney as well as to Manchester. It was true, the little money that was left all went to Manchester, because long before any payment took place the Hackney College had ceased to exist. The removal of the College to York was virtually a dissolution of the establishment at Manchester. The actual places to which it was removed were not the only evidence that there was no tie of locality in the foundation to bind it indissolubly to Manchester. The various discussions that had at different times taken place amongst the Trustees, proved its freedom from restriction. An essential element of the founders' plan was to mingle in a common education laymen and divines. In Manchester this could not now be secured. At University College they would carry on their literary and scientific studies with members of various religious bodies, and they would be benefited by competition with a greater number of students. It had been asserted that similar benefits could be secured for the young men at Owens College, Manchester. This he must be permitted to question. The standard of learning was higher at University College than at Owens College. Looking at the question in a pecuniary point of view, a change was absolutely required. The subscriptions to the College funds had already seriously declined, and unless an immediate change was effected, there was every probability that they would still further fall off.

Mr. WICKENS represented the Attorney-General, and said, on his behalf, the only point on which he felt it necessary to express an opinion was, the expediency of a removal, in favour of which there seemed to be a balance of evidence. He had to express, for the Attorney-General, his view that the petitioners had made a strong case in favour of the expediency of the step they proposed taking.

Mr. ROUNDELL PALMER, in opposing the petition, on behalf of Mr. W. R. Wood, said it was a great mistake to suppose that there was amongst the Trustees of Manchester New College that unanimity of opinion in favour of a removal to London which the Solicitor-General had described. It had been represented as if all the Trustees but four accepted the change. But at the meeting of Trustees in December last, the majority was 33 against 17. It was true, of those seventeen only four remained at the end of the proceedings to enter their protest. With respect to the Circular, in reply to which the solicitor for the petitioners had received 141 favourable answers, it must be stated, that it contained two forms of assent blended in one answer. From the signatures, it did not appear whether the 141 Trustees assented or simply acquiesced. There was a natural indisposition to set up a minority against a majority. There was, however, very far from being an unanimity of feeling in favour of the removal of the College. Allusion had been made to the circumstance of Mr. Wood's having at one time entertained a different opinion on this question from his present opinion. It was true that his client did at one time think that the removal of the institution was right and proper. In an excellent affidavit which he had filed, he stated that, after having taken part in the unsuccessful attempt to remove the College from York to London, he had looked into the early history of the College, and had then come to the conclusion that the Trusts would not admit of its removal to London; and that, subsequently, his views of the expediency of the removal underwent a similar change; and that he now feels it to be a solemn duty to resist this petition. The petition was defective and wrong both as to its foundation and as to the objects sought. He (Mr. Palmer) looked upon it as one of an extraordinary nature; and which, if granted, might lead to other applications of a similar kind, of a very inconvenient and startling nature. On the same grounds, he saw no reason why his Honour might not be asked to grant a petition for the removal of some of the Colleges or Halls of Oxford and Cambridge from their ancient sites. What was the precise ground on which this petition was presented, and the Court was asked to grant its prayer? The Solicitor-General had appeared to put it on the ground that the majority had the right to decide the question and do what they pleased; and that any individual Trustee, opposed to the will of the majority, is powerless. It was argued as if the Court were by no means the fountain of authority, but the Trustees were in entire possession of it. But in reality, the Court had to decide in the matter of that petition between Trustees who took opposite views of the migratory nature of the charity. But before unlimited power could be given to the Trustees, it must be decided that it was not a local charity, but that it was in its principle migratory. But he had a preliminary objection to urge against the jurisdiction of the Court in this matter. In the case of the Royston school, Lord Cottenham had decided that there was no appeal from an order of the Master of the Rolls to the Lord Chancellor. Now, in a case of the importance of this petition, it was very desirable that the party defeated there should have the power of appeal to a Court of Chancery. He objected on that ground to the Master of the Rolls exercising jurisdiction.

THE MASTER OF THE ROLLS.—The effect would be, that this Court (the ROLLS) could never determine any important question under that Statute. The objection taken applied equally to cases in which the right to the relief sought was clear.

Mr. R. PALMER.—The objection lay to the form of proceeding by petition, not to proceeding by information. If an information were filed, the difficulty of there being no appeal was avoided. Mr. Palmer then proceeded to quote a variety of cases in support of his view of the want of jurisdiction, viz., the Ludlow case and the Tiverton school, the Reading dispensary, &c. The object really sought by the petitioners was, to merge all the rights and property of Manchester College in University Hall. Let them examine the case as it really stood. The particulars adduced respecting the foundation at Warrington were, he thought, not material. But as to the College at Manchester, he

thought he could shew from the beginning it was essentially a local institution. He did not mean to say that it was not considered that the establishment would be serviceable to the Presbyterian body at large. This was not denied, nor did it invalidate the essentially local character of the charity. If the argument of the petitioners succeeded, it might be pleaded that because students flocked from all parts of the kingdom to Rugby or Harrow, or to Oxford and Cambridge, that therefore these institutions were not local. He should like to know of one case of an institution founded in a particular locality, in which that locality was not an ingredient in the case? There was not a single instrument connected with the foundation of the College which had not the distinct stamp of locality. The design of its founders was to establish a College in the North of England, in which the Presbyterian body was most numerous and their influence the greatest. There was an essential distinction between the foundation of Warrington and Manchester. The former had no taint of locality. The original proposals and the first resolution treated the locality of Warrington as contingent and temporary. As to the proceedings of Trustees many years after the foundation, they were unimportant, and he felt assured his Honour would pay no heed to them. He found in every early document a *local* character. Look at the original resolution passed Feb. 22, 1786, when it was agreed "That an Academy should be established in *Manchester* on a plan affording a full and systematic course of education for divines, and preparatory instructions for the other learned professions, as well as for civil and commercial life." And the reasons given, resting as they did on the general character of the people of Manchester,—their Library, their Literary Society and School of Arts,—all still applied, and some of them now with greater force than when the College was established. Few things had, in his experience, occurred more surprising than the proposal to remove an institution like this from Manchester,—a town constantly growing in all things, but above all, honourably distinguished by its promotion of education, Libraries and other useful institutions. There was not in the whole kingdom to be found a town characterized like this by a concentrated zeal for education. Mr. Palmer then read the resolutions of the founders of the College, shewing how the principle of locality pervaded them all.

The MASTER OF THE ROLLS inquired what was meant by the 15th resolution, which gave the annual meeting of the Trustees the power of altering by a majority of votes the "Constitutions and Regulations"?

Mr. PALMER.—Simply Rules and Regulations. That was resolution No. 15. What was the meaning of No. 1 and No. 15? No. 1 rode over and regulated all that followed. The Sermon preached by Mr. Harrison, and the Oration delivered by Dr. Barnes, printed and circulated by the Trustees for the benefit of the College, also bore testimony to the strong influence of the *local* considerations which had guided the founders in their selection of Manchester. The argument used by the petitioners, that railways have entirely changed the character of local considerations, and have removed the difficulty once interposed by 100 or 200 miles, was altogether beside the question. That was simply addressed to the Court to *alter* the design and object of the founders of a Trust. He could not find a single passage in all the original documents indicating an intention of departing from the original *local* design.—With respect to the resolution which gave the Trustees in certain circumstances the power of dissolving the College;—it was argued that, because they had the power of dissolution, they also had the power of change. This by no means necessarily followed. It was argued that the removal to York was virtually a dissolution; but it was then provided that the annual meeting should be held in Manchester, and it still bore the name of Manchester College. It was, he knew, argued that, in case of its removal to London, the same practices would continue. But they did not justify the removal to York, which was wrong, nor would they justify a removal to London. One explanation of the removal to York was, that it had a bearing on the foundation of a College in the *North of England*. This term included

all counties north of the Trent; and upon this definition, Manchester and York would have equal claims to preference. But upon strict legal construction, he was satisfied there was no escape from the principle of locality in Manchester. It had been incorrectly stated that no permanent fund had been formed until after the removal to York. The money contributed by the Warrington Trustees, and the purchase of land at Manchester upon a chief rent, disproved this. The question of a removal had been argued upon the ground of expediency; but that expediency had by no means been made out. What was the fundamental object of this institution? The main purpose was to educate young men for the Presbyterian ministry. Was University College quite the place for fulfilling this object? He should have thought that if there was one place more than another unsuitable for this object, it was University College. It was essentially a non-theological institution.

THE MASTER OF THE ROLLS.—Theology is rather a forbidden subject there.

MR. PALMER.—Was it a politic-scheme for the Trustees of Manchester New College to transport their Professors to London, and to carry their Theological staff to University Hall? The consequence would be an increase of expense in the necessary augmentation of the salary of the Professors. There would be loss of influence, as well as waste of money. The social position of the Presbyterians of Lancashire was higher than of that body in London. It was wrong to speak of the College at Manchester as a failure. Its number of students was small; but even at York, where the institution was considered successful, the number of students had never been large. The College at Manchester had trained a series of useful and highly-respectable ministers. The prospect of aid at Manchester from Owens College was an important element of the case. The resort by the Trustees to such an institution, identical in its leading principles with those of Manchester New College, was, as had been set forth in some of the closing paragraphs of Mr. Wood's affidavit, a natural and desirable arrangement, and one perfectly in accordance with the second resolution adopted by the founders. As they proposed, in 1786, to use the Library established by Humphrey Chetham, and the lectures at the Literary and Philosophical Society and the College of Arts, their representatives, in 1853, might, in the spirit of the founders and with the best results, avail themselves of the new and higher advantages which were now within their reach in the immediate vicinage of their own institution.

It was now after four o'clock, and the Court adjourned until the following day.

MR. AMPHLETT, on the same side, argued against the petition, and against the case being decided *brevi manu* on petition. He urged that the Court should require an information to be filed. After reading the affidavits of Mr. Wood, Mr. Yates, Rev. William Turner and Mr. Eddowes Bowman, he urged that locality was a material part of the original constitution, and that consequently the Trustees had no right whatever to change the locality. This differed from all other Nonconformist Academies. They were strictly private institutions—reared by the zeal of individual ministers—without permanent property—changing their locality to suit the convenience of their conductors, and always determining at their decease. Warrington was different in respect to its body of Subscribers and its governing Committee; but it was expressly and from the first migratory. Manchester, on the contrary, was essentially and originally a local institution. [Of the concluding remarks of Mr. Amphlett, we are not able to give even an outline. What follows is from the short-hand writer's notes, and is, we believe, a verbatim report of what passed.]

THE SOLICITOR-GENERAL.—Sir, before I advert, in reply, to the several grounds on which the argument for the respondent has been based, I must notice one observation of my learned friend who has just sat down, in which he deprecated your Honour's deciding this matter, as he expressed it, *brevi manu*. Now, I must say, that if a discussion of two days' duration, with all

the deliberation and care that have been used about the investigation of this matter, can be regarded as a proceeding *brevi manu* in my friend's apprehension of the word, he must attach to that piece of Latin a very different interpretation from that which would be given to it by ourselves and the rest of the world. I hope to see the time when all discussion about the jurisdiction of different tribunals will be determined, when they will be brought to an end, by each tribunal having a plenary and complete jurisdiction, and when this fearful source of controversy, of expense and of difficulty, shall be entirely removed.

The MASTER OF THE ROLLS.—I think, with respect to the question of jurisdiction, you may argue whether it comes within the jurisdiction; but I think that upon no ground of consideration of that sort ought I to refuse to decide it. I feel satisfied that I must exercise my own judgment, whether I have jurisdiction or not. If I should be of opinion that I have jurisdiction, then the right of the petitioner is *ex debito justitiæ*.

The SOLICITOR-GENERAL.—As your Honour has relieved me from that matter, I would only take leave to remark for a moment on the beneficial results of the late Act of Parliament.* What the House of Lords, or rather two noble and learned Lords in the House of Lords, principally rested upon, as being in their minds the reasons for narrowing the wholesome operation of the Act commonly called Sir Samuel Romilly's Act, was the circumstance that you must proceed under that Statute by affidavit. But now the benefits of the late provision have extended to petition under the Statute (Sir S. Romilly's Act) all advantages derived before from proceedings by information.

The MASTER OF THE ROLLS.—And you may move for decree upon affidavit as soon as you have filed an information. So that, in fact, whether it is called an information or petition, does not very much matter.

The SOLICITOR-GENERAL.—Then I was amused by the reference to Ireland; for, thanks to your Honour, there has been introduced into that country a practice that extends the jurisdiction, and by which, in truth, petitions are presented in preference to bills. Passing over that—which is one of the attempts which I hope will soon be regarded as an endeavour to fetter the hands of the Court by reference to rules which fortunately the late Act of Parliament has altogether done away with—we will address ourselves now to the considerations that have been presented to the Court.

Now, Sir, I am by no means sorry that there has been this discussion. In every matter connected with charity, particularly of religious charity, and especially a charity which I trust will have soon an extensive and beneficial operation, it is most desirable that what is done, if anybody is dissatisfied about it, shall be done by the authority of a tribunal to whose decision all will bow implicitly; and therefore, when your Honour shall have decided what is proper to be done here, you will have had the advantage of attaining that end which it is desired by all judges to attain—you will have the benefit of being sure of dismissing even the discontented party, according to the language of the old Roman moralist, *Bene placet*. I am happy that we have brought it before your Honour, in order that the removal of this charity may be the result of your Honour's careful attention and deliberate consideration; and I shall therefore draw upon your Honour's time much more largely than I should otherwise have done, in order to prove to you that what we propose to do can be done legally,—within the scope of the original powers,—according to the original charter,—according to the sense and interpretation which divers generations, I may say, of men engaged in this charity have put on those powers from time to time, no immaterial thing, and in accordance also with the most enlarged and well-founded view of what is required for the utility and for the beneficial extension of this important charity.

* The Chancery Reform Act of the Session 1852.

Now, Sir, my friend Mr. Palmer's argument, and the argument of his junior, has been, I think, principally addressed to two points: one was, I think, to prove that the design of the institution throughout was local; if not local to Manchester, at least local in this sense, that it was intended primarily and chiefly, if not exclusively, for the benefit of what they call the North of England—a wide and extensive area. If Manchester is to be regarded as being in the North of England—if Manchester was selected as the proper locality with reference to the North of England—and if anything like a central position entered into the views of the parties, so that Manchester might be regarded as the umbilicus of the area which they bring within their view, then their interpretation of "the North of England" will be something like Mr. Amphlett's interpretation of the words *brevi manu*, pretty extensive. But, in truth, there is no foundation for any such argument. I was desirous, in the outset, to point out to the Court that the carrying of the institution to Manchester was for the sake of the institution, and not for the sake of Manchester; and I will now, as shortly as I can, follow Mr. Palmer into the different particulars to which he adverted for the purpose of combating that position. But, before I do so, I must remind your Honour that my friend's hope was in confounding in the argument two distinct things, because I am concerned about that which is the essence of this institution, namely, its charitable part; and I distinguish the charitable part from that which is the auxiliary part. The essence of the institution was charity. The charity was, what? It was to provide religious education for as great a number of students as possible, to be introduced into the ranks of the Presbyterian ministry. You were to give them a theological education; but in the comprehensive spirit and enlarged view of the founders of this charity, you were to give them a most liberal education. But to afford a liberal, classical, scientific education, you must have competent Masters and Professors; and in order to pay the Professors that would be wanted for a complete tutelar education, a large amount of annual income would be required. They anticipated that it would be too much to expect that this large amount of annual income could with any security be derived from voluntary benefactions of the Dissenters dispersed throughout the kingdom, and therefore they thought it necessary to annex to the Theological Academy what I may denominate a Classical School or Academy, in order that the lay students who were received there for the benefit of classical instruction, might, by their contributions, contribute to and aid the support of the theological students. Their view was exactly similar to that which has induced the Court of Chancery in various cases to approve of boarders being taken by the masters of grammar-schools; and that view is founded on two grounds—one, that the society of boarders tends to the benefit of what you may denominate the pauper students, by associating them with a superior class; the other, that the boarders enable you to supply a better class of Tutors and Masters than you could out of the proper revenue of the charity. Those were exactly the views which induced the Trustees of the Manchester College, as it is called, aided by the experience they had acquired from the history of the Warrington Academy,—these were the views that induced them to go to Manchester; and when my friend read the reasons that induced them to go to Manchester, he did not point out, although he knew, and your Honour must have perceived it, that the reason why Manchester was selected was this, that Manchester would probably afford not only a considerable subscription list, but such a number of lay pupils as would give to the Academy such a number of students—not gratuitously educated, but educated for a consideration—which would enable the charitable part to insure the services of a considerable number of Tutors and Professors; and that reason is indicated on the very face of the thing. So that in fact the charity was brought to Manchester for the sake of the charity, which is universal and metropolitan in its character, and not for the sake of the local interests or benefit of Manchester.

Now, we will point that out, by finding in every word of the Report of the original proceedings on founding the College, a reference to Manchester as the place where the charity would be likely to draw and to derive considerable benefit. Let us take the first clause of that document. The charity is indicated thus—"That an Academy should be established in Manchester, on a plan affording a full and systematic course of education for divines." Then they give reasons why they should go to Manchester; and they are these—"That no place of education for youth on the liberal and extensive plan proposed, subsists within the distance of more than a hundred miles: that the great populousness of this vicinage, the opulence of its inhabitants, the number and respectability of the Dissenters, and the increasing taste for learning, insure both adequate support and a constant succession of pupils." Now, the pupils here spoken of are not the charity pupils; for the charity pupils are, as appears by a subsequent part of the scheme, to be drawn from all parts of England; and in particular, the ministers of the various Dissenting congregations scattered over the face of the land are recommended and desired to select out of the youth that fall under their superintendence and observation, those individuals best adapted to be received into the ranks of the ministry; and they, as far as the means would afford, are to be sent to the institution in Manchester, there to be gratuitously educated. But it somewhat amused me to hear my friends gravely appealing to these words, "the opulence of the inhabitants of Manchester," as a reason why the charitable institution was founded at Manchester, for the sake and for the benefit of Manchester. Why, the opulence of the inhabitants is here appealed to, as being a reason why you might expect that they would send to this Academy a number of young men to be educated in conjunction with charity students, and whose contributions, therefore, would afford to the charity the means of insuring the services of learned men. And your Honour will do me the favour to remark, what I dare say occurred to you before, that the whole of this preliminary part, or preface of the resolutions, was plainly written last. This was written after the resolutions had been adopted, after the institution had been founded; because the history of the several and progressive steps that were taken in the foundation of the charity was this—first, on the 7th of February, 1786, an invitation to Dr. Barnes and Mr. Harrison; then the acceptance of that invitation; then the agreement upon certain resolutions constituting what I may denominate the polity of the charity itself; and then, after this scheme of constitution had been agreed on, this programme or prospectus is drawn up by the Committee; and the part I have just read, which is the preface announcing the whole completed thing, must, from the very necessity of the case, from the very order of creation of the subject, have come last, because the words that are first written announce the completion of the whole design; but the several parts of the design undoubtedly must have been first perfected and fully ascertained before the announcement of the completion of the design. It would be hardly necessary to dwell on anything so obvious, if it were not the fact that Mr. Palmer overlooked the whole in his argument; and the topic which he principally dwelt on was, that the resolutions found in page 6 of the Documents relating to the establishment of the institution, are something wholly independent from this preliminary announcement, which states the constitution of the charity; and therefore his argument was, that the power to alter given to the majority of the Trustees present at the meeting, would not extend to any alteration of the antecedent rules or antecedent resolutions, which describe only the character of the institution itself.

Now, the second paragraph of this preface indicates in the plainest words why Manchester was selected as the seat or habitation of the charity. "The town," it is said, "is remarkable for a well-regulated police, and for a serious attention to the duties of public worship; and that the industry, ingenuity, and enterprising spirit which characterise the people, cannot fail to influence by example, and may catch the minds of youth by a secret and powerful sym-

pathy." Those are the benefits to be given to the young men brought to the place:—"Manchester contains one of the largest public libraries in the kingdom, to which access may be had at stated times: that the Literary and Philosophical Society have avowed a generous zeal 'to foster rising genius, to incite emulation, and to give energy to the powers of the human mind, by calling them forth into early exertion;' and that it may be presumed they will admit the senior Academics to attend their more instructive discussions: that another Institution, established here, may furnish opportunities of acquiring both the practical and theoretic knowledge of Chemistry, Anatomy, Physiology, and other branches of science, to which Students of Medicine may superadd attendance on the Hospital: that able Masters in French, Italian, Music, Writing, Drawing, and Merchants Accompts, are settled in the town: and that these several means of improvement lie within so small a compass, as to be perfectly compatible with each other." These are just the same as if in fixing on my residence I should say, It has the advantage of a fine air, of a beautiful view, of good water and readiness of access, and so on; and it would be ridiculous enough if I said, I want to reside there for the purpose of improving those things, instead of saying, I select it because of the benefits which those advantages would confer on me. The Theological institution is carried to Manchester because of the benefits which it was contemplated Manchester would supply to the Theological institution, in order that the Theological institution might be for the benefit of Manchester. Now, contrast with that what I dare say is in your Honour's recollection—for, if I mistake not, you were counsel in arguing the case—contrast with that the remarkable language which occurred in that instrument in endowing those schools at Manchester which were the subject of long litigation in the Court, in the *Attorney-General v. Stamford*. Now, when it was intended to found a charitable institution for the benefit of Manchester, what were the circumstances that were explained and stated in the charter as the motives of the particular charity? Why, the charter spoke of the number of youth in Manchester that had no education. The charter spoke of the paucity of schools in Lancashire. The charter spoke of the possibility that the youth of Lancashire might be attracted to Manchester; and the charter then founded two schools for the benefit of Manchester, in order that the *pauperes et indigentes* in Manchester and the neighbourhood might be benefited: but it is impossible to speak of a charity which, I say, is metropolitan to the country,—the objects of which are to be taken from all parts of the country,—it is ridiculous to speak of them as for the benefit of Manchester. No doubt pious men, owing to a feeling of gratitude, and entertaining a natural affection for their birthplace, or the place where they passed the greatest parts of their lives, frequently make endowments for local objects. Take, for example, the Tiverton school: a man who was a weaver's boy realized a large fortune, and, remembering the benefit which he thought he had derived from his education in the town, endowed a grammar-school for the benefit of it. I might also instance the case of Reading: but those are local charities; and these charities may be properly administered, as they have been lately administered, with immediate reference to the local wants, the local benefits to be conferred, and with a preference to the inhabitants that live within a particular circle or radius. But that is very different from an institution of this kind, which was to draft its young men from all England and bring them to Manchester, as being a convenient place to bring them to; but it was an institution to shed a light over the whole of England and for the benefit of all England, and not for the narrow circle of Dissenters in Manchester. This is indicated on the face of the whole Report; but it must have struck your Honour so strongly, that I do not think it right that I should indulge further in this line of observation.

The 13th Rule, in page 8, was pointed out to the Court by the other side, which was this:—"That application be made to some of the more distant and opulent societies of Dissenters for contributions to support the students in

divinity during their course of education. That such contribution shall either be received and applied by the Committee at their discretion, or bestowed by those who advance them, on young men of proper qualifications selected from their own congregations or vicinage." They appeal to the whole of England for support by contributions, and they throw open the doors of the charity for the reception of the proper objects thereof from the whole of England. That is the real object; and I dwell upon it the more, because we are now desirous of endeavouring, if possible, to carry out the true spirit of the institution; and inasmuch as the Manchester Academy is the only one that has survived, and, amid the wreck of many other institutions of a similar kind, is the only one that still rears its head, it is desired now to make it strictly metropolitan, for the benefit of the whole of the country, and for that purpose to bring it to London, taking advantage of other institutions now existing in London, the presence of which will take away a great part of the expense which, up to the present time, has been uselessly and unprofitably lavished on the Academy at Manchester, and will leave the funds of the Academy at Manchester open to be applied in aid of the charitable intent, namely, the gratuitous education of a large number of young men intended for the Christian ministry amongst the class of Protestant Dissenters. I am therefore very glad to enter into that field with Mr. Palmer, and to consider which is the best and most correct and the most judicious view of the matter,—whether his view is right, that would represent this thing as originally a narrow-minded institution, having a local reference to Manchester alone,—or whether my view of it is not correct, that it was intended for the benefit of all England, and that Manchester was selected for the benefit of the institution, and the institution was not created for the benefit of Manchester.

Now, as to the words "the North of England," I admit that in the original foundation of the Manchester Academy, very probably they had a reference more particularly to the Northern counties, taking those words in a wider latitude. But why so? Because contemporaneously with the institution at Manchester, there was another institution of the same kind, having the same object, at Hackney, near London; therefore it was very natural to speak of one as being central and more easily accessible in those days by the young men of the North, and to speak of the other as Southern, and more easily accessible by individuals who resided in more Southern counties. But then the fact is, that the Southern institution at Hackney fell in 1796, or about that time, and the institution at Exeter came to an end also about the year 1805, ten years afterwards; and from that time until now, there has been but one such institution in the whole of England, and that has been the institution hitherto located at Manchester, except during the period of time it was removed to York. And therefore it is quite proper now to disregard, even if there was a limit or an intention which at the time of its creation pointed to the North,—it is right and fit to disregard that. Would it for a moment be supposed that the Trustees of the Manchester Academy, if it remained there, could refuse to admit young men from the South, because, forsooth, at the time of its establishment they looked more particularly to the Northern counties? Undoubtedly not. The young men must be taken who are to be educated there, without reference or distinction, from the whole of England; and therefore it is one circumstance why it should be brought to London, that the young men can be brought to London from all parts of England with greater convenience, and with the certainty of attracting a larger number than if it remains at Manchester.

Now, Sir, I have taken more time upon this than your Honour would perhaps deem it worth while to have done; but I have done it for the purpose of convincing those few conscientious dissentients, who are excessively few in number, that if they will for one single moment attend to those considerations, they must be satisfied of this,—that that which they have much at heart, namely, the advancement, the prosperity, and the extension of the institution,

will be objects more certain of being accomplished by the removal to London; and that, by the removal to London, we are acting in that very universal, comprehensive spirit of charity, that originally dictated the formation of this institution.

Now I will call your Honour's attention, in the next place, to what my friend sought to insist upon, namely, that the power which was originally given to the majority of the Trustees, was a power, as he expressed it, to *alter* those resolutions which commence in page 6 and terminate in page 9 of the Report, but it was not a power to alter anything that is found in this document to precede these resolutions. That was the first contention that he made. Next, that the resolutions, rightly interpreted, would involve a power of dissolution; but a power of dissolution, he said, involved no power to change. Those, I think, were the two arguments, or rather the two conclusions resulting from the great number of observations and arguments that your Honour has heard. Now, with regard to the first, I have partially adverted to it; but, in truth, it has no foundation in fact, because, I say, the alteration which it is here provided the Trustees by a majority shall always have a power of making, is the alteration of everything that enters into the administration and constitution of the charity. Now Mr. Palmer said, could they alter the substance of the charity? No, certainly not. The substance of the charity is the gratuitous instruction of young men intended for the ministry among Presbyterian Dissenters. That radical object of the charity, that great organic constitutional object of the charity, never could be altered, never could be diverted from, because all the regulations for the attainment of that end,—its locality, whether it should be managed in this way or that way, what means should be adopted to accomplish the great object,—all these are placed in the power of the meeting, and all these are subordinated to the will of the majority of the Trustees, properly declared. And your Honour will see it is abundantly clear (if you will do me the favour to attend to the 17th Rule for a moment) that the Constitution and Regulations which are declared just previously by the 15th Rule, form the very thing which was written in conformity with, and compliance to, the direction contained in the 17th Rule; for by the 17th resolution this is stated: "That the Committee be requested to announce to the public the institution of this Academy; and to print and distribute a Report of the proceedings of the present meeting, authenticated by the signature of the Chairman;" and accordingly, in obedience to that resolution, they do prepare this very Report, and this very Report, which is issued to the world on the 22nd of February, 1786, and embodies in it those very resolutions—is a composition framed and made by the Committee in obedience to that very resolution; and the result therefore is, that the Report itself is made and expressed in conformity with that direction; and the direction therefore out of which the Report springs, is unquestionably of more importance and more efficacy in the constitution of the charity than the Report itself, which is framed only under that direction. It is idle therefore, speaking with very great respect to my friend, and to his arguments, which are always entitled to such respect—I am using the word not in an offensive sense at all—it is idle to contend that the power of altering these resolutions does not involve the power of fixing on a different locality. But independently of that, which is conclusive, my friend is equally wrong in supposing that the resolutions did not embody the locality. Now if the locality of Manchester, thus fixed on with reference to its then existing advantages, is a thing found in this very resolution, and if Mr. Palmer admits that all these resolutions and everything found therein may be altered by the 15th Rule, then, according to his own showing, the locality temporarily fixed on may also be altered. But that is so, because, if your Honour will do me the favour to observe, the first resolution is, that the answers delivered by Dr. Barnes and Mr. Harrison are satisfactory—those were answers that they would accept the care and superintendence at Manchester—"and that it is the hope and confidence of every one present, that the Trustees of the late Warrington Academy will approve

the attempt to establish a Seminary of Learning, similar in its objects and in its plan to that which they have so long and so liberally patronized." Then, if your Honour will do me the favour to turn to the 12th resolution, there are the words—"That the Committee be authorized to solicit and receive Benefactions, Subscriptions, and Loans if necessary, for the establishment and support of the Manchester Academy." The 13th, which I have already read, intimates the same thing. But the 14th is most distinct—"That a Common Hall and convenient Lecture Rooms be erected, with accommodations for a Library, and for a Philosophical and Chemical Apparatus." And then all these resolutions, and all these directions, and everything that should emanate out of the power contained in these resolutions to give directions, are subjected and made wholly subordinate to the power contained in the 15th resolution—"That these Constitutions and Regulations shall not be alterable, but by a majority of votes, taken by ballot, at the annual meeting of the Trustees."

Now your Honour drew my friend's attention to the word "Constitutions"—most important—and asked my friend what he supposed that meant. The only answer we got was, that he supposed it was used as a mere synonyme for "Regulation," or a mere substitute for the ordinary words, "Rules and Regulations." Why, what can be more emphatic or universal than the particular phrase here adopted—"Constitutions"? Constitutions means the whole establishment, the whole plan, the whole design,—save only, I admit, that limitation which I would put upon it, that you cannot dedicate it to a different end. You cannot change a Protestant charity into a Popish charity, you cannot change a charity for the education of young men into a charity to give portions to young maids. That I will admit, and that is preserved by the first resolution, because it is said that this shall be a "Seminary of Learning similar in its object and in its plan to the Warrington Academy." They mean to pursue the exemplar of the Warrington Academy, which was established at Warrington, not for the sake of Warrington, but for the sake of the local advantages at that time presumed to be at Warrington, and with an express reservation to have a new site, a new situation, whenever it should be deemed advisable. There cannot be a doubt, therefore, that the whole of this design, as it depends on voluntary subscription, as it was intended from the commencement to be supported by benefactions derived from every part of the kingdom, so it was intended that the benefactors and contributors should determine the constitutions and regulations they might deem necessary for the attainment of their object; and in order to do that, a particular kind of constitution is established for the charity, namely, this, that every donor of twenty guineas, and every subscriber of two guineas, should become a Trustee, and then the Trustees are made the representative body. The power, the political right, the constitutional authority, to determine the regulations and the management, and the way in which the charity should be carried on, are given to these representatives and those individuals, in whom the whole of the constitutional right is made to reside, namely, in the Trustees, with respect to whom it is provided that they shall be convened at a certain time, and then the majority shall bind the rest and determine what shall be done. Now the 15th Rule says, "That these Constitutions and Regulations shall not be alterable, but by a majority of votes, taken by ballot, at the annual meeting of the Trustees; and that, after the experience of three years, they shall undergo a due revisal, and then be established into a code of laws, not alterable, but by the votes of three-fourths of the Trustees, present at their annual meeting." And my friends were quite mistaken—indeed, it was an extraordinary error—to suppose that we relied at all on the power to dissolve the society. The only way in which I used the topic—not meaning to use it in any manner in the sense of a menace—the only way I used it was this: why, if you, the two dissentients who have thought it right to bring us into a Court of Justice, which I do not regret, save the consequence of the vast expenditure of money,—the publicity of discussion I should invite, and should be happy to have brought under the judgment of

your Honour, which shall settle this thing for ever, but the expenditure I lament,—however, I say, you who have brought us here, ought to have had it present to your mind how idle is this discussion; because, if it should turn out that your objection to our construction, or any other impediment your ingenuity might create, would avail to tie the hands of the Court and prevent its judgment, what would be the consequence? Why, the great majority of subscribers, unanimous in their approval of this thing, will have nothing to do but to retain their contributions; and what will be the consequence to your charity? Why, that it will fall to the ground, and you only have this melancholy thing to reflect upon,—that by reason of these technical difficulties of yours, and your believing it to be your duty to oppose the opinion of two against the unanimous judgment of so great a majority, you will have the melancholy reflection that you have been in reality the cause of the suppression of this charity. The result, therefore, is this, and which every one must have foreseen, that if we cannot remove Manchester Academy to London, we should remove these sums of money to another Academy in London; for, what a melancholy picture is it that all this money should have been applied so many years to Manchester, and that there should be only fifteen lay students and seven students in divinity for some time, and they tell me there has been a falling off since. Now, how idle it is, and what mismanagement must there be, and what evidence of imbecility in the present plan, to suppose that there should be nearly £900 a-year of permanent property, and that income and all these contributions in addition shall not have been rendered available for anything more than this miserable result; that seven theological students and fifteen lay students are alone educated, not supported, by the expenditure of so large a sum of money! Does not that want alteration? Does not that want a radical alteration? And what has been the experience afforded by the past year? Why, look at the table! You restored the institution to Manchester. You were told at that time it would be wiser to come to London. You thought yourselves wiser than the rest of your companions, and you brought it back to Manchester. You got it there on the promise that it should be tried as an experiment; and how does that experiment turn out? You have gone on languishing and decreasing, year after year, until you have brought down the number of students educated in this Academy to this pitiful number. Does not that loudly proclaim the necessity of removing the local *habitat* of this institution to some other place, where a greater number of young men resort, and where those young men will be available, first as students to enter into your Theological School, and thereby to improve what I may call the poor students who will be brought there, and where the poor students will have the advantage of going into the schools already existing, and of obtaining that comprehensive education which they do not get effectually, although you expend so large a sum in this impracticable manner.

These are considerations which I should have been glad if they had been present to the mind of this gentleman, Mr. Rayner Wood, and had been of sufficient weight to forbid his compelling us to come into a Court of Justice, at the expense of a sum which might have been applied probably to the education for the ministry of three or four young men; for this legal expenditure, I am afraid, will be such as would have supplied the wants of three or four students.

My friend then said that no power was given to the majority to change the site; and then he adverted to the letter written by the Trustees of the Warrington Academy, contending that that letter furnished an evidence that we accepted what they were willing to give on the terms of continuing at Manchester. That was totally erroneous. Your Honour will find what my friend referred to in the 38th section of the petition. It is the resolution of the Trustees of the Warrington Academy, finally dissolving the Warrington institution; and I find that that resolution runs thus—"That a moiety of the surplus money be given to the Trustees of the intended Academy in Manchester, upon trust, for pro-

moting the liberal education of Protestant Dissenters hereafter, to be a settled, fixed thing, which may at all times be augmented by the donations and bequests of those who are inclined to forward a matter of such great importance; the annual produce only of this fund to be employed for the use of the intended Academy in Manchester; and in case that institution should cease, then to the erection and use of another Academy or other Academies in any favourable place or situations in England or Wales, or to the support of one or more such Seminaries as may at the time be established, or that may be revived, within the same limits." So that it was quite erroneous, as contended by my friend, that they contemplated the institution in Manchester as the only object for which their charity was exerted. What they did contemplate was the liberal education of Protestant Dissenters, with respect to which the locality is a mere accident. If it shall be available in Manchester, let it be carried on in Manchester; but if the institution in Manchester shall not be available, let the charity be carried on in some more favourable place or situation in England or Wales; and it is therefore idle to suppose that at any one period any one of the men who have taken a distinguished part in the administration or conduct of this charity, ever contemplated Manchester as something essential or bound up with the existence of the charity itself.

That being so, I believe I have now adverted to almost every point which my friend Mr. Palmer drew an argument from, save only the observation which fell from Dr. Barnes and Mr. Harrison, in the Sermon of one and the Oratorical Address of the other, delivered on the opening of the institution at Manchester. With regard to Dr. Barnes' Oratorical Address, your Honour will recollect what my friend pressed into his service was, those passages in the learned Doctor's Address in which he combats the argument to shew that Manchester ought not to be the habitation of the charity. I could not imagine that my friend would commit so singular an error as to hit on that very passage in support of his theory, which to my mind is subversive of the whole of his argument; for if Dr. Barnes and the people he addressed had entertained the belief or idea that this was a local charity prompted by the necessities of Manchester and its neighbourhood, would there have been any necessity for the Doctor to use arguments to shew that there was no objection to such a charity, that it should be founded in Manchester, and that it should dwell in Manchester?—and accordingly, he meets the ordinary topics brought forward against fixing the education of youth in a populous town, and meets them by considerations which he thinks are sufficient to render it desirable that it should be established in a town presenting such advantages as Manchester. The real object and the real end to which those observations might now be made subservient, is this—to meet any objectors who might come forward and say, Why bring your young men to London—why expose them to all the seductions of a capital—why bring them here, where they would have a thousand temptations presented to their minds? The answer will be found in the passage I have read—a passage used for the purpose of combating the objections of those who would wish to have a different locality than Manchester selected for the establishment of this charity.

Now, Sir, we will go on, if you please, to another argument of my friend. I should be sorry not to do justice to my friend's arguments; and we will go on to one or two further considerations which, if they had existed in the case, would have been worth a great deal more than anything my friend Mr. Palmer has brought forward. Do me the favour to consider another *indicium* of local charities which we constantly find:—namely, that you provide for a *local* charity, you declare Trust-deeds for a particular place. Does your Honour remember that in the Manchester school case it was one of the declarations of Lord Lyndhurst's decree, that the Trustees were to be selected from Manchester itself? Is there any such *indicium* of locality here? Are the Trustees confined to residents in Manchester? No such thing. The administration of the charity is given to Trustees generally. The Trustees are to form a

Committee for the purpose. It is true that the place of meeting for that Committee is selected; and as long as the institution was in Manchester, it was desirable to make the place of meeting Manchester.

Let us look, again, if you please, at the light afforded from the administration of the charity, and the manner in which these things have been considered and regarded by successive minds who have applied themselves to the understanding of the constitution of this charity, and to the due administration of it in conformity with the Rules. It is founded at Manchester; it was attracted hither by the accidental and temporary benefits which Manchester presented. Some of the accidental benefits were likely, probably, to be permanent. The temporary which I advert to were, the presence of two distinguished and learned men then resident in Manchester. After a certain number of years, the services of those gentlemen were no longer available. They tried to supply their places. They found no man equal to fill the chair which those eminent men had previously filled; and then, what was the resolution they came to? Observe what were the discussions referred to. Different plans appear to have been proposed, but all of them involving a change in the locality of the institution. I was very much struck with the opinion attributed to Dr. Percival, who I suppose was the very person who signed this Report at page 9, who appears to have been a physician. He had a very comprehensive design, and exceedingly similar to that which I am now pressing on the Court's attention; for when it was found it could no longer go on at Manchester with advantage, Dr. Percival proposed that it should be established in one of the Scotch Universities. Undoubtedly there would be considerable objection to that, because it was an English charity; and I can understand that you ought not to engraft an English charity into a Scotch one. But it is quite clear it must be accepted as an evidence that one of the gentlemen, who was a leading founder and conversant with the whole thing from the beginning, did not imagine there was anything in the constitution of the charity that would be at variance with the notion of disconnecting it from Manchester and establishing it at a place even so distant as Glasgow; and he thought it would be desirable to place this in the middle of a large town and large University, and give it the benefit that institution would afford. That is the plan that we desire to follow out, with this difference, that instead of transferring it to Scotland, we propose to transfer it to London, where it will be easily accessible and its light diffused for the benefit of all. Well, but at that very time discussions were general among the Trustees where it should be carried to; and we find the same mode of proceeding was adopted then which has been adopted now,—namely, the design of removing it to York was generally announced to the subscribers. That was considered; and they came to the conclusion that it should be removed to York, and placed under the care and superintendence of Mr. Wellbeloved; and they adopted the course which we have adopted, namely, of sending a copy of the resolution, which your Honour remembers was carried by a majority.

Mr. FIELD.—It was carried unanimously.

The MASTER OF THE ROLLS.—The coming back was carried by a majority.

The SOLICITOR-GENERAL.—Yes, Sir. However, it is the same thing, because the next paragraph states that they sent a copy of the resolution to all the Trustees, thereby plainly indicating, what common sense would dictate without that, that of course all the subscribers qualified to be Trustees were not personally present at that meeting when the resolution to remove it to York was arrived at. Then it was carried to York, and it remained there, without difficulty in the minds of anybody, until the same defect occurred, namely, the want of supervision, and there was a failure of the individual's physical power, not mental power, any longer to be at the head of this Academy; and then, the reason of the removal to York having ceased, it became a question whether it should then be transplanted to Manchester. At that very time, I observe by the resolutions that it was brought in a very prominent

manner to the attention of the subscribers; that in consequence of the establishment of University College, the number of lay students making payments had fallen off, and would continue to fall off, and experience has proved the truth of the observation. They had begun to fall off before the year 1839, when the supervision of Mr. Wellbeloved actually ceased. During the next ten years, as your Honour observes, the falling off has been very great indeed. Now there were great discussions attending the removal from York, and whether it should be removed. Then it was proposed to bring it to London, and the very gentleman who instructs my friend was one of the chief advocates for bringing it to London. I advert to that only for the purpose of shewing that, at that time, no individual imagined for a moment that there was anything in the constitution or history of this charity, that should prevent any locality being chosen,—any favourable situation for the purpose of developing and of carrying out the great object of the institution, namely, the education of the youth of Protestant Dissenters for the ministry,—any favourable situation for that purpose in England or Wales. Then it is brought back to Manchester, and is actually located in Manchester, by virtue of the resolution of the majority, and it owes its position in Manchester now to that very proceeding;—a similar proceeding to which has been adopted for the purpose of removing it to London, the restoration of the Academy at Manchester having been proved by experience to be most inexpedient.

Now, is there anything, with regard to the ordinary rules of the Court, that is opposed to what we ask? What is it we appeal to with regard to the administration of charity property? No doubt to the rules that originally established the charity. But how are you to regard those rules? You are to regard them with a special reference to the usage that has prevailed; you are to regard the interpretation of them, the manner in which they have been looked at from time to time,—not, indeed, for the purpose of sanctioning an abuse, because if there be abuse, usage will not avail; but if there has been a mode of dealing with the property which, as to its application, would not involve any breach of trust, then the understanding of and the mode of dealing with that rule, which has prevailed from time to time, is constantly appealed to by the Court. Can there be any doubt that the men who determined on the removal to York were individuals who were personally, from their own experience in this matter, able to know what had been the original design; and they were themselves personally aware of what was the intention of the individuals who assisted at the birth, and nursed this institution in its original formation at Manchester, because we find from the evidence that the number of persons who joined in the removal to York, still survived those who had been present and assisted in the foundation in 1786. But that almost amounts to a contemporaneous exposition of the rule; it shews what was the understanding of the rule; and your Honour will observe it has been on that understanding,—on that conclusion derived from the history of the charity; that benefactions have been made, subscriptions furnished, and contributions obtained from all parts of the kingdom;—namely, that they were contributing to an institution founded for the education of Protestant youth for the ministry among this class of Dissenters, and that this institution was existing at Manchester, but liable to be removed back to York, or from York to Manchester, or any other favourable place, in case it should be found better to attain the great end of the charity. Therefore, I would insist upon it, even if it admitted of more doubt than it does,—for I think I may submit to your Honour with great confidence, that there is extremely little, notwithstanding the ingenuity which has been lavished upon it,—but if it admitted of more doubt, your Honour, I think, would be inclined to construe those words, and to take the meaning of them, with reference to the practical exposition of them that has been supplied from time to time, and to the evidence afforded of their true meaning and intent by a transaction that took place as far back as 1803, that is, half a century ago. Half a century ago, there was the same interpretation

put upon the nature of the charity and the power of the majority, as the interpretation I beg of your Honour to accept and to act upon. If that be so, the question is, whether the Court will concern itself at all with considerations of expediency? I desired my friend Mr. James to remind your Honour of a case, and I think he mentioned it, although in a matter like this cases are superfluous (your Honour will recollect it, for I think we were counsel together),—a case of the London Conveyance Company, in which a certain conclusion had been arrived at, at a meeting of subscribers, touching the dissolution of the Company, and it was sought to be controlled by arguments addressed to the Court to prove the great inexpediency and impracticable character of the course they had resolved upon. The answer given by the Lords Commissioners was exceedingly simple, namely, that if the constitution of any society, or any establishment, provided that certain things should be done by the majority, questions of expediency, propriety and utility, were all submitted to the judgment of the majority; and that this Court would not for one moment dream of asserting a jurisdiction to control the proper and faithful exercise of that judgment, supposing the regulations governing the mode of coming to that judgment to have been abided by, and supposing the majority to have thus come to a proper exercise of the power committed to them. Whether their determination was wise or unwise, useful or unprofitable, is an inquiry into which this Court would never for one moment enter. Therefore it has always appeared to me, from the nature of the case, that all we had to do was, to prove to your Honour that what was proposed to be done was within the power of a majority of the Trustees, and that that power had been duly and regularly exercised.

I have now addressed myself to the argument with regard to its being in the power of the Trustees. Upon the construction of the rules, and the particular application of them afforded by usage, nobody can pretend that the power has not been duly and regularly exercised. But your Honour observes abundant precaution and care after we had arrived at the resolution, which was accompanied by a meeting more numerously attended than any meeting has been for years, at which I think there were seventy Trustees,—a meeting more numerous than any to be found in the annals of this institution. When a majority had arrived at that resolution, it was submitted to another meeting, and this very petition was placed before the meeting, and it was proposed it should be presented by the Trustees. That was put to the vote; a ballot was taken, and it was carried by twenty-three votes in favour of the resolution, there being only two votes against it. But the care and anxiety of the management of the proceeding did not rest there; because out of the abundance of their care, and that no man should be able to say this was a thing done in a corner, we sent a letter to every Trustee, together with a copy of this very petition, which we had sent to all the Trustees, and the only two dissentients were those who have been referred to by my friend Mr. Amphlett.

THE MASTER OF THE ROLLS.—Mr. Wood and Mr. Yates.

THE SOLICITOR-GENERAL.—Those are the two gentlemen who make affidavits against us. We received special answers from one or two gentlemen. One gentleman who has made an affidavit used against us, Rev. Wm. Turner, signs simply approving. Then there is another gentleman, of the name of Bowman, and he appends to the letter this note: "I disapprove of the resolution for the removal of the College, and though quite willing to acquiesce in the decision of the majority, I do not see any objection to the numbers for and against removal being fairly laid before the Court." So that that gentleman was merely desirous that the fact that these resolutions had been passed by such a number should be submitted to your Honour, and that your Honour should determine thereupon. I do not know, therefore, that I have ever met with a case in which there was a question among a body of Dissenters in all my experience, and, I may add, your Honour's also, in which there was so much unanimity and so much uniformity. My experience forbids me to hope that, either in this

religious body or in any other religious body, there will be on any question, however simple, however plain, however manifestly right, perfect unanimity of opinion; and what our experience proves to us it is hopeless to attain, the experience of this case justifies us despairing of, for here are matters so palpable, that whoever gives them an accidental glance will be convinced of the propriety of the determination. There were found to be two to oppose this, and to oppose us to the extent of coming into a Court of Justice. The other special answer is in these words, from Mr. Whitehead: "With my present views, I cannot consistently attach my signature to either of the above paragraphs. I have, on the one hand, a very strong opinion adverse to the removal of the College from Manchester; while, on the other, I am unwilling to sanction anything like factious opposition to the wishes of a large majority of Trustees." And so this gentleman, moved by one consideration and the other, is hung up and suspended by the two opposing influences. He need not have troubled himself about consistency, because he had an eminent example in Mr. Wood that consistency was not a quality very much to be regarded.

Sir, I have only one other observation to make, and that is upon the only thing I was desirous of ascertaining before I could strongly advocate this matter and press it upon the attention of the Court, and that is, that Owens College at Manchester could bear no comparison as to the benefits it offers, with University College in London. Now, for the reasons I have already given, I humbly submit to your Honour it is not a topic on which you would give any opinion, seeing that it belongs to the majority in their judgment to decide; but this, as well as all other matters, it may be more satisfactory to your Honour to know the exact truth about, and therefore I was desirous of giving you the whole of the facts with respect to it. Now, independently of the reason I have already given, and which appears in the Report, namely, that the students of Owens College are distinguishable in an eminent degree from University College, by reason that they are rather boys who come to Owens College for classical education, than the young men found resorting to University College at an advanced period of life, I find on the proceedings of the Trustees this remarkable thing, which I do not wonder at exciting the alarm of this class of Dissenters, whose badge and distinguishing characteristic is, that they will not permit anything like their religious opinions or faith to be shackled, or even to be condensed into the shape or form of any creed or religious profession of faith. Owens College have thought it right to prescribe a form of religious instruction for boys and young men resorting to the College; not that they make it compulsory, but they have got it there—they make it part of their establishment—and therefore it was naturally felt by a large class of Dissenters, that even though it would not be imposed as a mere obligation on the young men, yet that it might affect the young men, and lead them away from the particular form of belief in which it was the duty of the Trustees of Manchester College to keep them. I think they did right. I will read to your Honour a passage in the Report of the Sub-committee of our body on Owens College:—"One subject to which your Committee have not adverted, but which they consider of too great importance to be altogether passed over without notice, is, how far a sufficient security is provided by the regulations of the Owens College, that the religious liberty of its students shall in no degree be infringed upon, nor in any way whatever compromised." Then they go on to say,—"the will of the Founder no doubt provided that that should be done." They then mention provisions in the Owens College regulations to secure such liberty. But then they go on to state—"In connection, however, with these provisions must be taken the fact that the Trustees of Owens College regard direct religious instruction as falling within the testator's intention." In a Report of the Committee appointed from the body of Trustees of Owens College, to take into consideration the general character and plan of the institution to be founded, and to which the body gave its sanction, they thus expressed themselves: "We recommend that religious instruction

shall be provided for all the students, as well regular as occasional, who may desire to avail themselves of it." Then they go on to say it will not be compulsory; but in that Report the Sub-committee of our body make these observations: "In what manner and to what extent those students might be affected whose conscientious scruples would not permit them to attend such teaching, is a question, as it seems to your Committee, which calls for careful consideration. This determination on the part of the Trustees, occasioned at the time considerable alarm among the friends of religious liberty in Manchester."

Mr. AMPHLETT.—What is the date of that?

The SOLICITOR-GENERAL.—December 17th, 1851. Now, I think that was right. It was in the true spirit of charity; and I beg to borrow all that my friend dissented from, that they cannot alter the original constitution of the charity. There is nothing that is of the essence of this charity more than perfect freedom, wholly unshackled by any test, by any creed, or by any profession. They were to have the young men educated in their own principles of English Protestant Presbyterians. But if there was to be religious instruction open to the young men provided for them in Owens College, there is no security that that would be according to the peculiar tenets of our body of Dissenters: and then, what are we to think of young men being sent to Manchester College for the purpose of being educated in a certain set of religious principles, and then left at liberty to go to another institution where they would probably fall in with persons pursuing a different mode of religious instruction, and the managing body of which institution would feel it a conscientious obligation to attract as many young men as possible; and therefore that is one reason why University College, where there is nothing of that sort provided as part of the institution of the College itself, has been preferred.

Now, these two reasons are the principal reasons—if reasons need be given on the subject—why the majority of Trustees determined on the locality of London in preference to the locality of Manchester. I think, in addition, the proof that education in Manchester has been tried and failed, is a strong additional reason for bringing it to London. I think it is necessary to infuse new life into it; and I know of nothing that will be more effectual to that end than transplanting it here to London, and putting it under careful superintendence. And the fact of that being done will tend so much to the augmentation of this charity, that it may fairly be expected to be twenty-fold as beneficial as it has been; for it will attract a much greater amount of contribution than hitherto it has been able to command, and the prospect of the future will be so bright and so generally attractive, that I have no doubt it will realize the expectations that were entertained at the time it was originally taken to Manchester, but which for the last ten or fifteen years it has miserably failed in satisfying.

Sir, these are the grounds on which, in a local point of view, in a religious point of view, and in a moral and economical point of view, we are desirous to attain the end proposed; and I humbly hope and trust that we shall have the sanction of your Honour in every respect. And if I might venture to prefer a request, I would ask that you would in a matter like this endeavour to go a little beyond the strict legal, judicial view of it, which is never to transcend your proper province in the mode of conducting a charity, and that you will stamp with your approbation what has been done, which will not only calm and put an end to all opposition, but which will be one of the most beneficial things to this charity, because it will encourage people to look forward with approbation and with a glowing hope for the future;—and that will be in truth a compensation for the distress, expense, and obstruction we have been put to by being brought here by these two dissentients into a Court of Justice.

The MASTER OF THE ROLLS.—Let me have all the papers. I should like to look at them before I give Judgment.

JUDGMENT—*Wednesday, April 13, 1853.*

THE MASTER OF THE ROLLS.—This is a petition presented under the Statute of 52nd George III. chapter 101, by twenty persons, who are some of the Trustees of the charity called the Manchester New College, praying a declaration that it will be for the benefit of the institution that it should be established in London as a Theological institution, for the purposes for which it was originally founded, and to be in connection with University College, London; and that, notwithstanding such removal, the rents of the property belonging to the charity may be paid by the Trustees as the Committee shall direct, and if necessary, for a scheme for the future management of the charity. The charity was established in the year 1786. It is so constituted that every annual subscriber of two guineas and upwards, and every donor of £20 and upwards, become Trustees, who conduct its affairs by a Committee elected from themselves. The charity is possessed of considerable property, part of which, consisting of certain estates in Yorkshire, is vested in William Rayner Wood and about twenty other persons, in trust, for the institution; and also of £500 $3\frac{1}{4}$ per Cent. Bank Annuities, standing in the names of William Rayner Wood and two other gentlemen; and £3700 lent on Debentures, in the names of Mr. Turner and Mr. Wm. Rayner Wood. Mr. William Rayner Wood is also one of the Committee of Management, and one of the respondents to this petition.

In February last, when this petition was presented, the number of Trustees was 199; and to each of them was sent a circular requesting an opinion as to the propriety or expediency of transferring the charity to London. To this application 55 appear to have sent no answer; and of the remaining 144, 141 approved the transfer and three disapproved; one of whom also approved of the opposition of Mr. Wood, and has taken an active part in opposing this petition.

If the question which I have to decide had depended upon whether it would be advantageous to this institution that it should be transferred to London, it would undoubtedly be a circumstance having great weight with me, that only four out of so numerous a body of Trustees should have thought proper to express their dissent to the project, and that only two of them should have offered active opposition to the proposed scheme. The point, however, which I have to decide is not affected by the question of expediency, but depends upon the question whether the proposed transfer is in accordance with the views and objects of the original founders, and the laws which they have established for the regulation of the charity. The petitioners contend that the majority of the Trustees can, according to the original and fundamental laws of the institution, determine in what place it shall be carried on. The respondents dispute that proposition, and contend that the charity was established for the benefit of Manchester and the Northern parts of England, and that to remove it from Manchester is inconsistent with the objects for which it was founded, and is not warranted by any of the laws by which it must be governed.

To determine this question, it is necessary to examine the origin of the institution, and to consider the documents of foundation and the laws then established for its regulation and management. But before doing so, I must notice a preliminary objection taken by the respondents

to the jurisdiction of the Court, by whom it is contended that the relief prayed by this petition does not lie within the provisions of the Statute of 52nd George III. chapter 101, as they have been construed by the decisions in Chancery and in the House of Lords. The words of the Statute would appear to be comprehensive enough to include this case, unless it is prevented by the construction put upon them by repeated decisions. The words are these—"That in every case of a breach of any Trust, or supposed breach of any Trust, created for charitable purposes, or whenever the direction or order of a Court of Equity shall be decreed necessary for the administration of any Trust for charitable purposes." It is impossible, it should seem, to use wider expressions; and unless, therefore, the natural effect of them is controlled by the decisions of the Court, I should not entertain any doubt that they comprise this case.

I think it unnecessary to go in detail through all the authorities which relate to the jurisdiction to be exercised under the Statute. The narrow limits originally imposed by the earlier authorities have been relaxed by some later ones. It may, however, I think, be said, that the decided cases have cut down the operation of the general words of the Act to cases which arise between the Trustees and *cestuis que* Trust of the charity; and that even in cases of this latter description, the Court must exercise a discretion as to whether the Act can be applied with advantage to the charity. In *The Attorney-General v. The Bishop of Worcester*, 9th Hare, Lord Justice Turner seems to have been of opinion that the Act might at all events be safely resorted to in all cases where no separate and conflicting interests existed between the objects of the charity, and where, therefore, the Attorney-General represents them all. I concur with that observation, but without saying any more than that learned Judge has done, that the Statute is to be confined to such cases. Applying these observations to the present case, it is manifest that this is not one in which any question arises between the Trustees and strangers, neither is it one where the objects of the charity have separate and conflicting interests. No discovery is wanted—no breach of trust is complained of—no question of property or liability to account is to be hostilely discussed, either between the charity and strangers, or between different sections of the *cestuis que* Trust interested in the charity; but it is a case where the direction of the Court is required for the administration of the Trusts of the institution. To compel parties to file an information for such a purpose and in such circumstances, would be to put the charity, and the persons interested in its funds, to a useless and wanton expense. It has been urged that I ought to allow this objection, because it has been held that no appeal lies from an order of the Master of the Rolls upon a petition under this Act, except to the House of Lords. I do not adopt that view. In all cases, whether an appeal lie to one tribunal, to more than one, or to none, it is alike the duty of the Court to ascertain the facts and to weigh the reasons on both sides with the utmost care, with a view to the administration of justice to all the parties concerned; and when the Court sees its way clearly to a conclusion, it is bound to act upon it, regardless of the consequences. I am of opinion, upon the fullest consideration that I can give, that this is a case in which the Court has jurisdiction; and I cannot shrink from exercising it from any motives of delicacy which

might dispose me to wish that no decision of mine should be incapable of being reviewed by the Lord Chancellor or by the Lords Justices of Appeal.

Recurring to the principal question, it is necessary to examine into the circumstances and documents of the original foundation of the institution, which are peculiar and unusual. In ordinary cases, some will or deed of foundation, or charter of incorporation exists, by referring to which, and ascertaining the meaning of the words there used, the question may be determined. In cases where the original instrument of foundation has been lost, the intention of the original founders must be inferred, as well as it can be, by the practice which has regulated the proceedings of the charity. In the present case, no such document exists in the shape of any will or deed or charter; but the only document or instrument of foundation which exists, from whence the conclusions which are to govern this question are to be drawn, consists of the Report of the proceedings of certain persons, assembled at a meeting held on the 22nd of February, 1786, and printed and distributed by the authority of the meeting, and authenticated by the signature of the Chairman.

In order fully to understand and appreciate its character and effect, it is necessary to refer to the circumstances which gave rise to it. In July, 1754, an Academy had been founded for the education of youth belonging to the class of religious denominations of English Presbyterian Protestant Dissenters. It was established at Warrington, in Lancashire, as a temporary settlement, where it was carried on for some years, but was discontinued in the early part of 1783. Some attempts were made to revive it in 1784 and 1785, which failed of effect; and on the 7th of February, 1786, forty-five gentlemen signed and presented an Address to the Rev. Dr. Barnes and the Rev. Mr. Harrison, two gentlemen of distinction residing at Manchester, and belonging to the class of Dissenters I have mentioned. In this Address, the gentlemen whose names were subscribed to it, after lamenting the dissolution of the Warrington Academy, and their persuasion that an institution on the same liberal principles might be established at Manchester, united in requesting Dr. Barnes and Mr. Harrison to engage in this undertaking, and to give their final decision at the meeting to be held on the 22nd of February then instant. Accordingly, at the meeting so held, Dr. Barnes and Mr. Harrison delivered an Answer in writing to this Address, in which, after stating that they had mutually considered the proposal, and they were persuaded there was much need of such an institution in that part of England, they expressed themselves willing to devote their abilities to a service so nearly connected with the interests of Learning, of Virtue, and of Religion. The meeting thereupon passed certain resolutions, which, together with the Address to Dr. Barnes and Mr. Harrison, and the Answer of those gentlemen, is set forth in this Report. The Report itself is of this character: It opens with a statement of the agreement to establish an Academy in Manchester, and the object of the institution; it then states, in the three following sections, the reasons for placing it at Manchester. It then proceeds to set forth seventeen resolutions framed for the constitution and regulation of the institution. These appear to me to be three separate and distinct portions of the Report. The first paragraph states the object to be, the establish-

ment of an Academy on a plan affording a full and systematic course of education for divines, and preparatory instruction for the other learned professions, as well as for civil and commercial life; and it states that it would be opened for young men of every religious denomination, from whom no test or confession of faith would be required. I think it desirable to read the exact words from the Report itself:—"A very respectable meeting of Gentlemen was held this 22nd day of February, 1786, when it was unanimously agreed, after due deliberation, that an Academy should be established in Manchester, on a plan affording a full and systematic Course of Education for Divines, and preparatory instructions for the other learned Professions, as well as for Civil and Commercial life. This Institution will be opened to young men of every religious denomination, from whom no test, or confession of faith, will be required. In support of its expediency, and even necessity, in this part of England, it may be urged——." Notwithstanding that this is the statement of an agreement that an Academy should be established at Manchester, the passages I am about next to refer to, lead me to the conclusion that there were two distinct things in the minds of the founders at this time;—first, the establishment of the Academy; and secondly, the place where it was to be situated. The object was universal, and the primary part of which seems to have been to afford a systematic course of education for divines, and a secondary part of it to afford preparatory instruction for the other learned professions, as well as for civil and commercial life; and the whole institution was especially devoted for the purpose of affording these advantages to the class or denomination of persons commonly called English Presbyterian Protestant Dissenters.

The next question was, where it was to be placed? The reasons for placing it at Manchester are these: "First, that no place of education for youth, on the liberal and extensive plan proposed, subsists within the distance of more than a hundred miles; that the great populousness of this vicinage, the opulence of its inhabitants, the number and respectability of the Dissenters, and the increasing taste for learning, insure both adequate support and a constant succession of pupils. Second, that the town is remarkable for a well-regulated police, and for a serious attention to the duties of public worship; and that the industry, ingenuity, and enterprising spirit which characterise the people, cannot fail to influence by example, and may catch the minds of youth by a secret and powerful sympathy: that Manchester contains one of the largest public libraries in the kingdom, to which access may be had at stated times: that the Literary and Philosophical Society have avowed a generous zeal 'to foster rising genius, to incite emulation, and to give energy to the powers of the human mind, by calling them forth into early exertion;' and that it may be presumed they will admit the senior Academics to attend their more instructive discussions: that another institution, established here, may furnish opportunities of acquiring both the practical and theoretic knowledge of Chemistry, Anatomy, Physiology, and other branches of science, to which Students of Medicine may superadd attendance on the Hospital: that able Masters in French, Italian, Music, Writing, Drawing, and Merchants Accounts, are settled in the town: and that these several means of improvement lie within so small a compass, as to be perfectly compatible with each other."

The third reason is, that Dr. Barnes and Mr. Harrison had been induced to undertake the conduct of the Academy; and in this section are then set forth the Address to those gentlemen and their written Answer, to which I have already referred.

The reasons here given for selecting Manchester as the spot where it was to be placed, appear to me to point not to the conferring of a benefit on that town, or even on that district; but because the establishment of it in Manchester, or in that neighbourhood, would conduce much to the success of the institution. Thus, the reasons stated in the first section are, that as there is no such establishment within one hundred miles, and as there are many Dissenters inhabiting that neighbourhood, adequate support and a constant succession of pupils may be expected; that is, the support of the Academy, not the benefit of the neighbourhood, is the leading motive here expressed. The second section is still stronger: the police, the character of the inhabitants, the facilities afforded for the acquisition of literary attainments and scientific knowledge, and of modern languages, are all selected as shewing the advantages which the institution itself would derive from the neighbourhood, but none of them shew any intention to benefit the neighbourhood by the establishment of the institution in that spot or in that vicinity. The third reason is also obviously, as I think, pointed in the same direction. To insure the success of such an Academy, it was above all things essential to secure the assistance of eminent Presbyterian divines in conducting the institution. Dr. Barnes and Mr. Harrison were well fitted for this purpose: but these gentlemen resided at Manchester; and in order to insure their co-operation, the Academy must be brought to them; and consequently their assistance is mentioned in the third section, as strongly supporting the expediency of establishing the institution in that part of England. And this reason, so urged, is the more important, because it is impossible to read the history of this institution and not to observe that its success has mainly depended, and must probably hereafter mainly depend, upon the peculiar fitness and competence of the gentlemen who may be selected as the head of the establishment to conduct the religious instruction. It is urged with truth, that the universality of the object of the charity does not prevent the benefit of some particular place or neighbourhood being a leading object of the institution,—as, for instance, the foundation of a grammar-school, which may be accessible to all persons; though even in these cases there are usually local advantages conferred upon persons residing in the immediate neighbourhood which mark its object. But here, besides the universality of the object,—which is plainly intended for the benefit of the whole kingdom, so far as the training of persons for the sacred ministry is concerned, and besides the absence of all local advantages to persons residing in the neighbourhood,—the place where it is situated is referred to only as a means for securing the success of the undertaking.

Up to this point, therefore, of the Report, I am of opinion that the object expressed by the founders of the charity, was the establishment of an Academy for affording a full and systematic course of education as above described, and that the establishment of it in Manchester was but an accessory only, because that place was considered most favourable to the undertaking.

The rest of the Report must be examined in order to ascertain whether it alters the conclusion drawn from the portion on which I have

commented. This consists of the seventeen resolutions come to for the purpose of constituting and managing the institution. The 1st states that this is an attempt to establish a Seminary of Learning similar in its objects and in its plans to the late Warrington Academy. This does not go far, because it uses the word *similar* only; but as far as it has any reference to the subject before me, it is favourable to the case of the petitioners, inasmuch as it is certain that the Warrington Academy, although founded to provide like instruction, was not limited to any particular situation. The next six resolutions have no bearing on the subject. The 8th provides for the annual appointment of a Committee at a general meeting of the Trustees, to be held at Manchester, on the Wednesday after the anniversary of the institution. The 9th appoints the first Committee. The 10th defines a Trustee. The 11th provides for the remuneration only of Dr. Barnes and Mr. Harrison. The 12th authorizes the Committee to obtain subscriptions for the establishment and support of the institution, calling it by the name of the Manchester Academy. The 13th provides for making application for assistance to further the object of the institution. The 14th provides for the erection of suitable buildings; and the 15th is in these words: "That these Constitutions and Regulations shall not be alterable, but by a majority of votes, taken by ballot, at the annual meeting of the Trustees: and that, after the experience of three years, they shall undergo a due revisal, and then be established into a code of laws, not alterable but by the votes of three-fourths of the Trustees present at their annual meeting." The 16th approves of a similar institution in the neighbourhood of London; and the 17th, and last, requests the Committee "to announce to the public the institution of this Academy, and to print and distribute a Report of the proceedings of the present meeting, authenticated by the signature of the Chairman,"—which was accordingly done in the document I am now considering.

The only two circumstances in these resolutions which appear to militate against the conclusion I have come to on the former part of the Report, are, that in the 8th, the annual general meetings are directed to be held at Manchester; and that in the 12th, the institution is termed the Manchester Academy. The former is, in my opinion, a trifling circumstance. It was obvious that the general meetings must be held in some appointed place; and the circumstance of appointing Manchester for that purpose, does not, in my opinion, fix it irrevocably to that spot. The name Manchester Academy is more important; but this is not sufficient to control what, in my opinion, is the conclusion to which the rest of the Report leads. Assuming that Manchester and its vicinity was not intended to be specially benefitted above other parts of the kingdom, it would still have been necessary to give the institution a name. The obvious and best name that could be selected would be to designate it by the place where it was situated, even though it were intended to establish it there only temporarily. Thus the Academy at Warrington was called the Warrington Academy, although it was unequivocally placed there as a temporary settlement only; but the effect of these expressions, even if they were more conclusive than they appear to me to be, would be neutralized by the 15th resolution, which provides for the alteration by the Trustees of these very Resolutions and Constitutions, as they are termed,—the meaning of which I understand to be this, that the original scope and object of the institution,—vide-

licet, the providing a systematic course of education as above described,—is not to be altered, and that the Constitutions and Resolutions carrying that object into effect are (subject to the restrictions imposed by this 15th resolution) liable to alteration by the Trustees in such manner as they shall consider most conducive to the main scope and object of the original design. And by a subsequent resolution, passed on the 11th May, 1786, it was “resolved, that if from unforeseen causes this institution shall, in the opinion of the Trustees present at two successive meetings formally convened, with an interval of at least fourteen days, cease to answer the valuable purposes for which it has been established, the remaining property shall be divided amongst the benefactors and their legal representatives, in proportion to their benefactions, provided the same be claimed within one year after such determination of the Trustees.”

The result, therefore, to which I have come upon the examination of this Report—the only instrument of foundation—is, that the place of the institution at Manchester was not one of the main fundamental objects of the charity, but that it was accessory only and subservient to the carrying into effect that which is expressed to be its main scope and object.

The subsequent course of proceeding and practice of the institution confirm my opinion thereon from the document on which I have commented. Thus, on the retirement of Dr. Barnes, a general meeting of the Trustees was summoned for July, 1797, to consider whether the Seminary should be continued after the then existing circumstances beyond Midsummer, 1798, or whether the funds could be applied more advantageously in any other situation. It is obvious that the Committee who called that meeting considered that, consistently with the original object of the institution, the funds might be advantageously applied for the same purpose in a situation other than that of Manchester. After some discussion, and under the superintendence of the Rev. George Walker, the institution was continued at Manchester till 1803, when Mr. Walker resigned. The same difficulty was again felt in getting a proper person to conduct the establishment, and much discussion took place, which finally led to its removal to York, in order that by this means the superintendence of the Rev. Mr. Wellbeloved, who resided in that city, might be obtained. At this time, being about sixteen years after the original foundation of the institution, many of the original Subscribers and Trustees must have been alive; and yet it is impossible to read the documents which shew the discussions which occurred as to the places to which the institution might be removed, and the resolutions passed, without coming to the conclusion that, at least in the estimation of the then existing Trustees, the leading object of the institution was the education of young men for the sacred ministry, and that the spot where the institution was to be placed was but a secondary and subordinate consideration. Accordingly, the propriety of selecting Birmingham, Leeds or York, was discussed, solely with a view of ascertaining which of those places would best promote the design of the institution; and it is manifest, that so important was it considered for the success of the charity to procure the services of some eminent divine, that the attainment of that object would, in the opinion of the then existing Trustees, have justified the removal of the Academy to any part of the kingdom. It was with this view that the removal took place to York.

At York it seems to have flourished much, under the care of the Rev. Mr. Wellbeloved, and acquired some valuable property. On the retirement of that gentleman, in 1839, the Academy was brought back to Manchester, not, as it appears to me, with any view of rectifying a breach of trust supposed to have been occasioned by its transfer to York, but because it was considered by the majority of the Trustees, after considerable doubt and discussion, that it would flourish best in that neighbourhood. This practice was consistent with what I believe, from the documents before me, to have been the original design of the institution,—which, I again repeat, and which should always be borne in mind, was to train young men of the denomination of Dissenters to the sacred ministry; and it is my opinion that the selection of any situation, and the adoption of any course of instruction that would best accomplish that end, was within the powers confided to the Trustees for the time being by the original founders.

It follows, therefore, that in my opinion it is in the power of the Trustees, without any breach of duty, to transfer this institution from time to time to such places as shall in their opinion, fairly and reasonably exercised after due investigation, be best calculated to further the object for which it was founded. The case has not been argued before me on the ground that the transfer to London is a corrupt exercise of that power by the Trustees, nor could it on the existing facts have been so argued. The Trustees have, in my opinion, a discretion reposed in them which it is their duty to exercise in the manner they consider to be most advantageous to this institution; and although this Court might interfere to restrain a corrupt or plainly self-destructive exercise of that discretion, no such case is laid before me. Both the petitioners and the respondents have been, as I believe, actuated by a *bond-fide* desire to discharge their duty in the course they have adopted. I abstain, therefore, from expressing any opinion as to the propriety of the course which the Trustees propose to take. It is obvious that they have or can procure better means of judging of that subject than the Court could do, even if that point were properly before it; and it is also clear that a large majority of the Trustees actively approve of the proposed transfer, and that only three or four actively disapprove of it. That question, however, I repeat, does not come before me. All that I decide is, that the course which the Trustees propose to adopt lies within the scope of their power and authority, and that it is consistent with the original object for which the charity was founded, and that, in taking this course, they appear to me to be animated by a sincere desire properly to discharge the duties reposed in them.

I propose, therefore, to dispose of the present petition by making a declaration to this effect,—videlicet, that it is consistent with the original scope and object of this institution that the same should be transferred to London, or to such other place as, in the opinion of the majority of the Trustees for the time being, shall be best calculated to advance the objects and design of the institution; and that it is in the power of the majority of the Trustees for the time being to transfer the same accordingly, and to apply the rents, interest and income of the property held in trust for the said institution, according to the direction of the Committee of Management, notwithstanding such transfer.

Probably this declaration will be sufficient to induce Mr. William Rayner Wood not to offer any impediment to paying over the income

which he and the other Trustees receive, as he has been used to do, according to the direction of the Committee appointed by the Trustees; but if desired, and if it be considered to be any indemnity to him and the other Trustees of that property, I will make an order to that effect.

This was, in my opinion, a proper question to be submitted to the decision of the Court; and I am of opinion, therefore, that the costs, both of the petitioners and of the respondents, as between solicitor and client, should be paid out of the funds of the charity; but they must be paid out of the income, and not out of the capital belonging to it.

Mr. JAMES.—Your Honour will perhaps be good enough to give the Registrar a copy of the declaration which you read.

The MASTER OF THE ROLLS.—Yes, I will. If there is any suggestion that you can make as to the alteration of the wording of it, I shall be happy to hear it. I have expressed the object of it.

Mr. R. PALMER.—My client does not desire me to make any. Mr. Wood will act in conformity with the opinion of the Court.

The MASTER OF THE ROLLS.—I take for granted he will, considering the course he has taken. He seems to have acted only with a sincere desire to have a question of some nicety determined.

Mr. R. PALMER.—The application of the income in the manner your Honour has declared, would be a perfect indemnity to him. I suppose the costs will be as between solicitor and client.

The MASTER OF THE ROLLS.—I so stated.

Mr. R. PALMER.—There were some costs and expenses as to an information. It being proposed there should be an information, some costs were incurred; but it was arranged, with the approbation of the Attorney-General, that the whole matter should be brought before your Honour. There was an information about to be filed in the same matter of the Manchester College, and the Attorney-General recommended, without deciding whether the information should or should not proceed under other circumstances, that the whole matter should be brought before your Honour in the matter of this petition.

The MASTER OF THE ROLLS.—I think it would be proper to allow the costs of that.

Mr. R. PALMER.—Yes.

The MASTER OF THE ROLLS.—It did not go further, I suppose, than either filing the petition or merely preparing it.

Mr. R. PALMER.—It was not filed; it was merely prepared.

The MASTER OF THE ROLLS.—Of course, if that is objected to, I will hear the objection; but if not, it appears to me to be a proper thing to do.

Mr. Wood has, since the delivery of the Judgment by the Master of the Rolls, addressed the following letter to the Trustees of Manchester New College:

Gentlemen,—I have done my best to protect the property of Manchester College for the objects to which I believe that it rightfully belongs. My efforts have been unavailing, and your College will be removed from the district where it has now been maintained for a hundred years, to the advancement, as I believe, of Truth and Learning, and in support of the principles of Civil and Religious Liberty. With the change in the locality of the College its management passes into new hands.

I shall now turn my attention to other objects, with the satisfaction of feeling that, whatever may be the fate of your institution, I have discharged

my duty. If Manchester College should cease to realize the valuable objects which it has long fulfilled, I know, at least, that this will not arise from any neglect or failure on my part. In the maintenance and defence of its interests, I have spared no labour, and shrunk from no responsibility. At the sacrifice of all personal considerations, its welfare has been the guide of my conduct, alike when cheered by your approval and confidence, and when subjected to unmerited obloquy and misrepresentation.

The long connection which has existed between members of my family and your affairs, is now terminated. I look back to the results of that connection with pleasure, and to those hereditary and personal friends with whom, in the conduct of these affairs, I have long enjoyed the pleasures of intercourse on subjects of common interest, I respectfully say farewell.

I remain, Gentlemen, your obedient Servant,

WM. RAYNER WOOD.

Singleton Lodge, near Manchester, April 14, 1853.

The settlement of this suit, in so short a time, must be matter of congratulation to all the friends of the College. As the question of the legality of the removal of the institution from Manchester had been raised, and as a very strong opinion of the illegality, signed by two eminent Chancery barristers, was known to be in existence, nothing but some proceeding like that adopted by the Trustees could have removed the feeling of insecurity and uncertainty. Conducted as the suit was on both sides, without asperity, and with moderation and gentlemanly propriety, it will leave no sting behind it; and we see no reason why *all* the friends of the College may not cordially unite in following the only course now open to them, of removing the institution to London in connection with University College, and accepting the co-operation and assistance of the Council of University Hall. The remarks made by the Master of the Rolls with respect to the perfect propriety of the course pursued by Mr. W. R. Wood, will, we trust, entirely remove from the minds of his former colleagues any feeling of irritation that may have existed. The moment the legality of the removal was declared, Mr. Wood, by his counsel, expressed his readiness to act in conformity with the opinion of the Court, and the Master of the Rolls expressed his opinion that Mr. Wood had "acted only with a sincere desire to have a question of some nicety determined." The decision respecting the costs tends to the same conclusion, and shews that, in the opinion of the Court, both Mr. Wood and the Trustees were right in their several positions, and, with their conflicting opinions respecting both the legality and the expediency of a removal to London, in resorting to a Court of Equity. It is to us also matter of satisfaction that the Master of the Rolls did not see it necessary to bring into operation that part of the prayer of the petition, which hypothetically asked his Honour to devise a scheme for the future conduct of the institution. Far better is it that the interests of the College should be hereafter, as they have been hitherto, watched over by those who take the deepest personal interest in its success—who are best acquainted with the wants of the religious body whom they represent—and who, even if they err in judgment, will be better able than Masters of Chancery to retrieve the fault.

We presume that the Special Committee, appointed in December to make the requisite arrangements, will now lose no time in reporting the result of their deliberations to the general body of the Trustees; and that, at the beginning of the session 1853-54, our students for the ministry will be required to resort to MANCHESTER COLLEGE, LONDON.

INTELLIGENCE.

MINISTERS' BENEVOLENT SOCIETY.

To the Editor of the Christian Reformer.

My dear Sir,—I have been requested to furnish you with a short account of a journey which Mr. Frederick Russell and myself lately took on behalf of the Ministers' Benevolent Society.

The Committee of that Society hearing that I had engaged to attend a meeting of the Southern Unitarian Fund Association, on Good Friday last, requested Mr. Russell to accompany me, and also desired us to visit such congregations in that part of England as might be willing to receive us. The professed objects of this deputation were to explain the nature of the Society, and to answer any objections to its constitution which might be offered.

We started from home on Wednesday, March 23, and proceeded to Chichester. We there waited both upon the Rev. J. Fullagar and the Rev. J. Hill, and were introduced to some active supporters of Unitarianism in that place. From Chichester we went to Portsmouth; and on the Thursday night, after I had discharged the pleasing duty of conducting the celebration of the Lord's Supper in the High-Street chapel, we met a considerable company in the school-room adjoining the chapel. The chair was taken by the Rev. H. Hawkes, and the merits of our Society were freely stated and discussed. Good Friday we spent at Newport, in the Isle of Wight, the whole day being mainly devoted to the interests of the Southern Unitarian Fund; but both at the meeting held immediately after the morning service and at the dinner in the afternoon, we introduced and pressed the subject of our visit. As there were present friends from various other congregations in the neighbourhood, we think some importance may be attached to the impression which then appeared to be made. Our next destination was Bridport; but in passing from the Isle of Wight, we remained at Southampton for a short time, on the Saturday, in order to see if anything could be done to further our purpose in that town. On Sunday, March 29, we availed ourselves of an opportunity of addressing the members of the Rev. Mr. Short's congregation at Bridport. The meeting was held in the chapel, at the close of the morning service, and

was attended by all the persons present at that service. From Bridport we proceeded through Exeter, Taunton and Bridgewater, to Bristol, arranging for visits which we subsequently paid to three of those places. On the Saturday we had a very gratifying conference with the Rev. Jerom Murch, at Bath, and, as we believe, laid the foundation for some effort in our favour there. In the afternoon of Sunday, April 3, we held a meeting at Exeter; and on the Monday evening, a similar one was held at Taunton. Our work was concluded by another meeting, on Tuesday night, in the upper school-room connected with Lewin's Mead chapel, Bristol. Besides attending the meetings I have specified, we had numerous interviews with private individuals throughout the whole course of our route.

We were invariably received with great kindness, and the most marked attention was paid to our statements. Though we made no attempt to collect money, but confined ourselves to the purpose of exciting a general interest in the scheme we had to recommend, our journey may be considered to have been a successful one, even in a pecuniary point of view.

As to the answering of objections, we had very little work of that kind to do; for we generally found that when we had given the explanations which were requested from us, the objections that might previously have existed were removed. We had sometimes to point out the distinction between our Society and an endowment-fund for increasing the salaries of ministers,—the fund in the present case being confined to the relief of ministers or their families in the two contingencies of superannuation and death. At other times, we had to shew that the relief applicable to these contingencies could not be brought within any insurance calculations, and must, therefore, be met by such an apportionment of income as our Society contemplates. When it was urged that the charitable nature of the Society was an objectionable feature belonging to it, it was easy to point out that the circumstances to which it referred absolutely required the exercise of charity, and that the established provision for this exercise which was thus made, was far preferable to applications for assistance in individual

cases, on which dependence must otherwise be placed. Perhaps the question we found most frequently mooted, was that of the equal right of all claimants to the same amount of benefit. With this question it is somewhat difficult to deal, in the present state of the Society. The low rate of subscription demanded from the claimants is expressly adapted to the relief of cases of distress only; and if nothing beyond that be provided for, it would be manifestly improper to apply the funds to cases that do not come under this category. If, however, by the liberal contributions of the laity in our churches, the income at the disposal of the Committee will allow of such an extension of the principle of the Society, in consistency with the satisfaction of the wants originally regarded, it is clear that all cases of claim may be equally dealt with.

Permit me to say, in conclusion, that one of the chief inducements I had toward joining Mr. Russell in the undertaking I have described, was a deep conviction that if our congregations can be induced to enter heartily into the support of this Ministers' Benevolent Society, their efficient action toward all other legitimate purposes will be largely promoted. The Unitarian Association has been hitherto the only institution which has called forth united operation among us; and to add another institution, possessing the same general interest, to that, will be to give an additional occasion for the expression of what life there is in us. I am persuaded that more may be done through the indirect influence of this Society toward increasing the salaries of our ministers, than can be effected by any measures having that end directly in view; and that the improvement thus produced will be of a far more healthy character than that which arises from the application of foreign aid.

I am, yours faithfully,

JOHN GORDON.

Coventry, April 14, 1863.

THE GOVERNMENT EDUCATION BILL.

Lord John Russell, in asking leave to introduce this Bill, included in his speech two other subjects, connected indeed with Education, but not with schools for the working-class population; and which are to form the material of two other separate Bills. These are the restoration of Educational Cha-

rities to their proper purposes, and University Reform. We confine ourselves to the provisions of the School Bill now brought in and printed. It might be simply described as a Bill to permit Town Councils to lay local rates within their boroughs in aid of schools recognized by the Committee of Council on Education. It is no more, no less, than this. It is the *Manchester and Salford plan*, permitted in corporate boroughs, but not compulsory even there, unavailable elsewhere. It is a measure of small extent indeed. Those who deem it valuable look upon it rather as a beginning of the end, a step in the right direction, the admission of the principle of a local educational rate, than as any great advance considered in itself. The "Voluntaries," if they did not anticipate farther measures to ensue upon it, might well afford to laugh at this. A Town Council may adopt the provisions of the Bill, on resolution of two-thirds of their body; but every one who knows what Town-councillors are in their relation to their constituencies, must see the probability that Voluntarism, Non-centralization, Anti-State-education feelings, and the popular cry of Economy, will leave little chance, in most cases, of two-thirds of the Town Council resolving in favour of adopting the self-taxing power. For, be it observed, this local self-taxing power is not proposed in lieu of general taxation, but as purely additional. The Committee of Council on Education retain all their functions, and propose a much larger expenditure in future; and the municipality that assumes the powers conferred by this new Bill, would tax itself in addition to its share in this common burden. Manchester might, perhaps, be generous enough to go beyond her own proposal in this respect; but municipalities in general would probably demur, to the extent of the negative one-third of the Council, at any rate. A Council adopting the Bill, however, would be thenceforth authorized to appoint annually an Education Committee, half of which might consist of members not in the Town Council; and through this Committee the produce of the borough-rate would be distributed to the managers of the various schools recognised by the Committee of Council, and to no others. The Educational borough-rate is to be limited to sixpence in the pound per annum. Such is the sum and substance of the plan. There is no proposal for reformatory schools for the

dangerous and neglected classes; and Lord John Russell has since avowed that the Government have no intentions in reference to such schools. There is no progress made in facilitating the erection of schools in the poorest and most neglected districts, in which districts the Council of Education have full power now to do whatever they find wanting; but have deliberately tied their own hands by a resolution to give aid in proportion to the wealth available on the spot.

Lord John Russell very strongly, and we think needlessly, in his speech, repeated his adhesion to the sectarian principle of school-keeping, and went out of his way to reprobate the secular system as irreligious. Now this secular, or unsectarian, or collective mode of education, is no new thing, and ought to be sustained against the idle clamour which the newer sectarian education has raised against it. It is the very plan on which, as regards religious instruction, Lancaster worked; and from which the British and Foreign School Society have only of late, and still not very widely, departed. It is the very plan on which the children of the upper classes now meet together in good secular day-schools, without being suspected of being irreligiously brought up. But the sects have recently taken up Education as their means of proselytism, and the Council of Education has weakly yielded to their cry, instead of controlling it. So we have now the spectacle of a Government department of Education making concessions to every sect in turn, in the vain desire of pleasing all: and we have the most favoured sect whimpering and bullying like a spoiled child, and the stiff Voluntaries indignant and irreconcilable. Is the time hopelessly gone by, when the Council of Education might simplify its own work, by confining its inspection to the secular department of each school, and leaving the religious arrangements simply uninterfered with, instead of enjoining them as a condition of giving assistance to the school? They are now in this predicament: they will assist no school unless special religious instruction be given in it;—the Town Councils, by this new Bill, may assist no school but those recognized by the Committee of Council on Education;—but, by this same Bill, every child in such schools *has perfect liberty to be withdrawn by his parents from the special religious instruction given!* Would

not the last provision have been enough without the others?

We have often expressed the belief that the Committee of Council might do a great deal more good in a far simpler manner; and to that opinion we adhere. The best thing they have done yet, we believe, is (indeed a good thing!), to have produced within the last few years a set of well-qualified teachers and assistants. This is a work worthy of a Government, and difficult of accomplishment by any other means.

UNITARIAN CHRISTIAN CONGREGATION,
NEWCASTLE-UPON-TYNE.

The principles of the Reformation early found favour in this town. It was for some years the residence of Knox and other devoted advocates of Protestantism. No wonder that Nonconformity found here many adherents. Among the earliest gatherings into congregational order, ranks the society to which the Rev. William Durant, M.A., was the first minister. Ejected from the church of All Saints on the memorable St. Bartholomew's Day, 1662, he desisted not from gospel labour, and, aided by others who, like himself, sacrificed worldly emolument for free conscience, laid the foundation of the first Nonconformist congregation in Newcastle. The Rev. Dr. Gilpin, refusing the bishopric of Carlisle, became his successor in this ministry. The meeting-house was built outside the walls of the town; and there the society worshiped till, in 1727, they removed to their new building in Haver Square. Served by a succession of eminent and faithful men, amongst the foremost of whom should be named the Rev. Benjamin Bennett and the Rev. William Turner, the latter ministering for sixty years, this congregation has from its origin upheld the distinctive principles of Protestantism, and carried onward the work of Education. Change and decay are ever working also. In the numerous alterations, improvements, and extension of the town far beyond the limits of its ancient walls, the chapel, from having occupied the best locality, became situated in one of the worst. The school-rooms were inadequate to the necessities of the times. Education, Protestant Dissent, Christian truth, suffered injury and loss. The only efficient remedy for these evils was to remove, select and occupy other position, and build, as their forefathers had done in their

time, on more commodious site. In 1847, the congregation affirmed the desirability of thus acting. Subscriptions were entered into, donations received, and the property advertised for sale. Sale could not be effected. Instalments of promised subscriptions were, however, called for, and a considerable amount from time to time collected. At the close of 1850, offers to purchase were received and entertained, plans prepared, detailed and adopted. Difficulties as to legality of sale were mooted, and whether valid title could be given to a purchaser, and Trustees exonerated from all responsibility. Opinion of counsel was taken. Legal order and title could be obtained, it was believed, under petition to the Court of Chancery, 62 Geo. III. c. 101. The congregation resolved on this course, the Building and Chapel Committee carried it forward, the minister, the Rev. George Harris, supplying the facts, and conducting the correspondence with Sharpe, Field and Co., Solicitors, London. Petition approved by the Attorney-General, presented June 30, heard July 30 and November 3, and its every prayer sanctioned by the Master of the Rolls, November 6, 1852. The contracts for site with the Corporation of Newcastle, and for the buildings, to comfortably accommodate 650 adults, and the schools nearly 400 children, were also approved by the Court. The structure is to be of stone, and in the Gothic style of architecture. The building will be designated, "*The Church of the Divine Unity*," as combining in this title the primary principle of both Natural and Revealed Religion, only consistently and thoroughly maintained among professing Christians by Unitarian worshippers of God, even the Father.

Considerable expenditure has been incurred in this vindication of congregational privilege, this obtainment of legal recognition of the civil rights of Protestant Dissent. In the last few years the congregation has sustained very great deprivations through the emigration and death of many of its members,—these losses to be counted by hundreds. They have had, therefore, to appeal to friends at a distance for help towards the accomplishment of an object so essential to congregational welfare and prosperity. Willing ever to help others, the help of others has in this emergency been sought, that Christian truth may have free course and be glorified. That help has not

been, will not be, sought in vain from those who desire the sustinment of Christian effort, the diffusion of education, the maintenance of Christian truth and liberty.

The foundation-stone of the Church of the Divine Unity, and Schools for the Day and Sunday instruction of boys and girls, was laid on Wednesday, April 20. The day was beautiful. Many hundreds of people were on the ground before the appointed hour, three o'clock, among whom were members of various Christian denominations. The children of the schools supported by the congregation were also present. The Rev. George Harris began the solemn and joyous service by giving out the hymn for the occasion, copies of which had been distributed: all present joined in singing it. Portions of Scripture were then read and prayer offered. The inscription on the parchment to be deposited on the stone having been read by Mr. Harris, T. M. Greenhow, Esq., on behalf of the congregation, in brief address setting forth their objects in the work, and the distinctive principles of the religious society whose church they were founding, presented the trowel to Ivie Mackie, Esq., of Manchester, who had been invited to lay the stone. The bottle containing the parchment description of the building, the various silver coinage of the present reign, newspapers, local and London, with pamphlets, was placed in the cavity prepared for it, and the stone lowered to its place, at the south-west corner. Mr. Mackie addressed the meeting in forcible and impressive sentences, declaring the foundation rightly laid and invoking the Divine blessing on the work. The Rev. J. R. Beard, D.D., of Manchester, standing on the stone, delivered an admirable dedicatory Address, pointing out the principles of Protestant Dissent and Christian Truth cherished by the society, the worship to be offered within the walls of the church, the educational blessings to be spread, the training up for immortality by faithful practice of duty, which Christian union designed to accomplish. Mr. Harris followed by prayer and benediction. The stillness of the assembled crowd, the manifest interest shewn in the entire proceedings, the earnestness with which all joined in worship, the gratulations exchanged afterwards, were pleasing proofs of respectful sympathy, of Christian devotedness.

In the evening, a tea-party of the

members and friends of the congregation was held in the Assembly-rooms. A crowded assemblage gathered, numbering between three and four hundred, many individuals of other religious communions being present. Mr. Harris presided. The sentiments given from the chair had reference to the great principles and objects of this Christian church, and were spoken to very ably by Revds. Dr. Beard, H. V. Palmer, of York, and Ivie Mackie, Esq. A resolution in emphatic protest of Slavery in America, unanimously expressed the feeling of the congregation. Music added to the pleasure of the evening. The Rev. J. Naylor, of Malton, closed a most interesting, delightful, joyous and Christian meeting with prayer.

TRIBUTE OF RESPECT TO REV. WILLIAM GASKELL, M.A., MANCHESTER.

A numerous meeting of members of Cross-Street chapel was held in the large room of the Lower Mosley-Street schools on the afternoon of Wednesday, April 20, at three o'clock, many ladies and gentlemen being present.

Dr. ASHTON, having been called to the chair and stated the object of the meeting, went on to remark, that Cross-Street chapel had existed as a place of worship for nearly two centuries, and had not been without an influence over even the general character and history of Manchester. Many of those who attended it, both in former and more recent, as well as in present times, had done much for the moral advancement of the town, and had left to their fellow-citizens enduring mementoes of their energy and zeal. The ministers who had officiated there had laboured earnestly in the cause of an enlightened Christianity, and always shewn themselves foremost in the advocacy of a wise and liberal philanthropy; and he could not but believe that their exertions had had a success extending far beyond the locality in which they were displayed. The present testimonial to Mr. Gaskell spoke more than words the sentiments of those who presented it, and embodied them, as it were, in a more enduring form. It was, indeed, the voluntary and unsolicited gift of the subscribers, contributed in sums not exceeding a limited amount from each, and restricted to members of the congregation, so as to be as much as possible a general expression of their feeling. He concluded by presenting,

in the name and on behalf of the assembly, the testimonial before him. This consisted of a very handsome silver salver, coffee and tea service (which were tastefully contrasted by a rich profusion of flowers in full bloom, provided by the kindness of N. Heald, Esq.), and bore the following inscription: "Presented to the Rev. WILLIAM GASKELL, M.A., by Members of Cross-Street Chapel, Manchester, in grateful remembrance of his Ministerial Services during Twenty-five years, and as a Tribute of their Respect and Affection. 20 April, 1853."

N. Heald, Esq., most cordially joined in the very appropriate remarks of the Chairman, and expressed his strong sentiments of esteem and regard for Mr. Gaskell, and the value which he set on his and Mr. Robberds' ministerial services. Similar expressions of kind feeling and regard having been given by H. J. Leppoe, Esq., S. Schwabe, Esq., and Mr. George Wadsworth,

The Rev. WM. GASKELL said, that his friends would not be surprised if he felt disqualified, by their very great kindness, to acknowledge it in a suitable manner. Valuable as the present he had just received was in itself, it had for him a value far beyond any money value whatever, as a token of their regard, which would make him prize it so long as he lived. Nothing connected with it could be more gratifying to him than to be assured, as he had been, of the readiness with which all classes in the congregation had joined in contributing to it; and he could truly say that the good wishes which had been expressed by some who were too poor to do this, were as dear to him as if they had been put into this form. After taking a brief retrospect of the five-and-twenty years which would soon have elapsed since as a young man—too young—he entered on his ministry, and acknowledging the kindness which had been uniformly shewn to him in it, both by the congregation and his respected colleague, he trusted that, if he could not bring quite the same freshness to his work as he did then, he brought to it greater knowledge, greater experience, and, he would fain hope, greater earnestness and greater ability, to take part in those philanthropic efforts to which reference had been made by the Chairman. He then spoke of the beautiful adaptation which he had found in the faith that it was his privilege to recommend, to the varying wants of humanity, and

the proofs which he had had of its sustaining and strengthening power in the chamber of sickness, by the bed of the dying and in the house of mourning. Many of those, he said, who first welcomed him to his place among them had been called away; but it was a satisfaction to him to find that he had not forfeited the esteem of those whom they had left as their representatives on earth. It was probable that, in consequence of the contemplated removal of Manchester New College to London, his duties in connection with it as a Professor would terminate with the present session; and he might look forward to being then able to devote himself more freely and uninterruptedly to the labours of his ministerial office. He concluded by warmly reciprocating the kind feelings which had been manifested towards him by his friends, which he trusted nothing would ever occur to change, and by praying that, so long as the connection established between them continued, it might be made increasingly fruitful in good.

The Rev. J. G. ROBERTS scarcely expected that he should have been called upon to take any part in the present interesting proceedings, but supposed that, as they had been accustomed to see him associated with his colleague on other occasions, they expected him to act with him also on this. He had experienced very great satisfaction and pleasure in listening to the sentiments of esteem and affection which had been expressed towards one for whom he had always felt the same, and with whom he had never had a difference of opinion or cause of disagreement. He did not know whether the idea of this testimonial had originated with any of his German friends, but it reminded him of a beautiful German custom—that of celebrating the 25th anniversary of a marriage-day under the name of a silver wedding; and as they went further, and distinguished the 50th like anniversary as a golden one, so (though he himself and others present might not see it) he could not but hope that there would be occasion for a similar extension of the present proceedings. After some other observations, he referred to a work which he had just been reading, by Chevalier Bunsen, and where he had met with one thing which he would recommend to their attentive consideration. It was there shewn that in the early period of Christianity every mem-

ber of the Christian church had some particular office in it—not, as now, leaving everything to their ministers, as if they themselves had nothing else to do beyond idly attending upon their preaching. He thought it would be greatly to the benefit of all if they were to revive this ancient practice, and every one of them to engage in some active duties of the Christian ministry. He himself had not the health which once supported him in his labours; but he often felt, when he entered the pulpit, a renewal of his energies and a hope of still extended usefulness.

SALIS SCHWABE, Esq., having been requested to take the chair, a vote of thanks was carried by acclamation to Dr. Ashton for his kindness in presiding, and to the Committee, and to Mr. Wadsworth in particular, for the satisfactory manner in which the objects of the meeting had been accomplished and the proceedings arranged.

SOUTHERN UNITARIAN FUND SOCIETY.

The annual meeting of the above Society took place on Good Friday, at Newport, in the Isle of Wight. The devotional service in the morning was conducted by the Rev. W. Smith, of Lewes, and the Rev. John Gordon preached a forcible and appropriate discourse in advocacy of Unitarian principles, from 1 Cor. i. 23, 24. Frederic Russell, Esq., of Kenilworth, was called to the chair at the business meeting of the Society, and the Rev. E. Kell read the annual report, which, as usual, contained reports from the various congregations in the district. We extract the following portion:

"We mentioned in our last report a debt against the new chapel (at Southampton). That debt has been entirely liquidated; and increased congregational subscriptions have enabled the congregation, in union with your Society and with the British and Foreign Unitarian Association, to offer a salary of £100 to their minister, thus enabling a self-devoted pastor to settle in a charge which he may hope shall be permanent. The congregation itself has raised by subscriptions and collections, the last quarter, at the rate of £67 per annum, and numbers twenty-seven subscribers. The establishment of this congregation has been, too, effected at a time when, we regret to say, the missionary spirit among the Unitarian body is at a deplorably low ebb, and when not half-a-dozen instances

exist in the whole kingdom of the successful planting of Unitarian churches upon new ground. This is said, not in a spirit of laudation of the Southern Unitarian Fund Society, for it does little, after all, in proportion to the means of its members, and a portion of that little it is enabled to accomplish by the aid of Unitarians not resident in the district. No; the ground of rejoicing is mentioned only as an incentive to additional exertions, and as an impulse to its members to direct their missionary zeal to some further effort as soon as our Christian brethren at Southampton can do without our aid.

"The object for which the Southern Unitarian Fund Society was founded, as expressed at its formation, was to disseminate Unitarianism by popular preaching in the southern districts of England. And is the object of the institution less urgent now than on the day when its zealous institutors first set in motion its agency for the diffusion of God's holy truth? Is bigotry less rampant, or does worldly-mindedness less spread its lures to draw away our hearers from the pure worship of our Heavenly Father? The furtherance of a mission to diffuse the truth of God according to the view which men may severally take of it, is incumbent upon every follower of Christ; and an interest in the spread of the gospel is one of the best tests by which he may judge of the influence of that gospel over his deepest affections. The Unitarian Christian cannot consistently unite in those missions of his orthodox brethren which teach the doctrine of the Trinity and other commonly-received errors. He is, therefore, constrained by a regard to the command of his Master, to promulgate Christianity in that form which does approve itself to his own mind. The purposes and objects of the Southern Unitarian Fund Society offer the opportunity of fostering the missionary spirit, and of giving scope for Christian zeal to prove itself in works. We ought to sympathize in the spirit which animated Admiral Gifford, who, in the letter which enclosed the subscription of himself and sister for this year, wrote to Mr. Kell:—'We could wish our subscription to be carried to the missionary department, which we highly value as the means of spreading gospel truth, and as the proof that we ourselves possess a living faith, which therefore, I hesitate not to assert, will prove a great and ornamental pillar of support to our common Christianity.'

"Let the members of this Society be encouraged by sentiments such as these, and by past success, to persevere in 'their work and labour of love.' Let them bear up amid the difficulties and trials of their position, never relaxing an effort, but manifesting their willingness 'to spend and be spent' in the service of God and of their fellow-men amidst all obloquy, resting assured that a blessing will be upon their efforts, if carried forward in the spirit of love and fidelity 'as unto God, and not unto man'; and that though darkness now partially veils His dispensations to our imperfect vision, yet that He will one day bring about the glorious period predicted in Holy Writ, when His name shall be one, and His worship one, throughout the earth.

"Your Committee have recommended that congregational collections should be made, as one of the best modes of interesting the bulk of our people who may be willing to contribute a small offering to missionary effort, though they may not be able to become regular subscribers to your Society. This recommendation, it is hoped, will be carried into effect the ensuing year."

After the report had been received, and a cordial vote of thanks passed to the preacher, the following resolution was unanimously carried:

"That this meeting begs to record its high estimation of the ardent piety, enlarged benevolence and extensive learning, of the late Rev. John Kentish, and its sense of the very valuable services rendered by him to the Unitarian cause during a long and exemplary career, devoted to the best interests of Truth, Freedom and Righteousness; and begs to tender to his venerable and esteemed Widow its respectful and heartfelt sympathy under her bereavement."

After the transaction of the business connected with the Society, the Rev. John Gordon ably advocated the claims and explained the objects of the Ministers' Benevolent Society, having been appointed with Mr. Russell as a deputation to the South of England for that purpose. About forty members and friends of the Society then adjourned to the Wheatsheaf inn to dine,—Thomas Cooke, Esq., in the chair. Besides the gentlemen already mentioned, the following also took part in the proceedings of the day—the Revds. T. F. Thomas and H. Hawkes, and Messrs. R. and H. Pinnock, Sayer, Brannon and Norrington.

The Rev. H. Hawkes in the evening introduced the service, and the Rev. J. Gordon delivered an excellent discourse, from Ezekiel xxxvii. 3, on the application of the Gospel spirit and working to the present state of religious influence among existing sects and parties.

THE EVANGELICAL MAGAZINE ON UNITARIANISM.

This Magazine is a melancholy exponent of the degraded character of a not inconsiderable portion of the religious world of England. It is as drivelling in intellect as it is uncharitable in spirit. The No. for April contains an article on "Unitarianism," which will be read with shame by the intelligent and better-minded of the "orthodox" Dissenters. It first discusses the question, whether Unitarians are Christians? It decides that the faith of Unitarians is no better than that of the Jews, and, detached from what they reject, "amounts to a vile imposture." It next inquires whether Unitarians "are in a *salvable* state?" For some Unitarians it is conceded that their ignorance is so gross, and their prejudices so deeply rooted, though honest, that they may be in no worse condition than Saul of Tarsus. Others, it is feared, like the Pharisees, wilfully shut their eyes against the claims of the Messiah. For Unitarian ministers it is declared there is no hope, on account of their "unfair criticisms and perversions of Scripture," and their "denial of the inspiration of passages that cannot be perverted," which "bespeak wilfulness in error and insincerity of mind." Their "pride of heart and of intellect" is "intolerable"!

Having deprived us of the Christian name and of salvation, this meek and charitable writer strips us of the name "Unitarian," which he asserts means "the union of two or more persons in one God," and he concludes thus: "Deists is the proper distinctive appellation of the body on whom these strictures have been made. They are not *Unitarians*, and they are not *Christians*."

Whether this accuser of the brethren

have more of the spirit of Jesus or of Saul of Tarsus, and whether he or the objects of his censure be more like the Pharisees of old, we leave to candid and truth-loving men of all sects and parties to decide. But while theological ignorance and wanton uncharitableness like this is circulating in 50,000 copies through the land, it is evident enough that we cannot safely lay down our arms, or indulge the amiable but weak conceit that the time for controversy is past.

PLYMOUTH CONGREGATION.

The Rev. W. J. ODGERS, at present of Plymouth, having accepted an invitation from the Unitarian congregation at Bath to become its minister, a special general meeting of the subscribers of the Plymouth Unitarian congregation was held on the 20th March, 1853, to receive his resignation, when the following resolutions were unanimously adopted:

Resolved, that this congregation has received with the deepest regret the intimation conveyed to it by the Rev. William James Odgers, of his intended removal to Bath; but such regret is entirely founded on the great permanent loss which will be sustained by this congregation from the withdrawal of his invaluable services, both in and out of the pulpit, as its minister; and also by the inhabitants of Plymouth generally, from the absence of his multiplied and energetic endeavours in promoting the welfare of the humbler classes, and of every benevolent and useful institution in this neighbourhood.

Resolved, that the best thanks of this congregation be tendered to him for his unremitting care of it from the first period of his connection with it as its pastor, a period of twenty-one years, with anxious wishes for the well-being of himself and his family.

Resolved also, that a subscription be opened for the presentation to him of some appropriate testimonial, prior to his departure.

Resolved, that the Committee be desired to take such measures as they may deem best for supplying the vacancy thus occasioned.

THE CHRISTIAN REFORMER.

No. CII.]

JUNE, 1853.

[Vol. IX.]

HUMAN LIFE AND MODERN ORTHODOXY.*

AMONG the Independent ministers of the present day, we are inclined to give a high place of honour to Mr. Binney. Both as a preacher and a writer, he is well worthy of the fame he has attained. Whatever he produces, bears the mark of a strong, manly intellect; and his invariable aim is to cultivate in others the same strength of character which is so evidently possessed by himself. There is a breadth of view in the thoughts he puts forth, and a freedom of movement in his efforts to accomplish his purposes, which are especially charming; and he displays a deep and unaffected sympathy with human nature which creates a friendly feeling in his favour, even when his task is that of warning or reproof. He never comes before the public without having something of importance to say, and he always endeavours to promote the solid and substantial interests of the subjects on which he treats. What he does, proceeds from fulness as well as sincerity of heart; and the very tone of homely familiarity he assumes, indicates his entire possession of his case. Were we briefly to express the idea of the man himself which his literary efforts convey to our mind, we should say that he was a fine specimen of English trustworthiness and geniality.

Mr. Binney has directed much of his attention to the guidance and improvement of young men, and has been, we believe, rewarded by gaining their confidence and regard in an unusual degree. A few years ago he published a lecture, delivered before the London Young Men's Christian Association, on the character of Sir Thomas Fowell Buxton, which was adapted in a remarkable manner to the feelings and circumstances of those to whom it was addressed, and has secured a wide extent of popularity. Other successful exertions in the same direction have since the issue of that publication been made by him, and he has lately sent forth a volume under the title of, *Is it possible to make the Best of both Worlds? A Book for Young Men*. That volume is an expansion of another lecture addressed to the same Association before which the one on Buxton was delivered, and it is even more remarkable and appropriate than its predecessor.

* *Is it possible to make the Best of both Worlds? A Book for Young Men.* By T. Binney. Pp. 266. London—James Nisbet & Co. 1853.

We intend to give some account of this last production, pointing out what appear to us its weak parts, while we shall have highly to recommend it as a whole.

Our general judgment on the case we have to introduce to the notice of our readers may be recorded in a single sentence. The first portion of the book, relating to the possibility of making the best of the present world, is every way excellent—indeed, super-excellent; but the portion relating to the preparation for a future world, is deformed by the introduction of a quasi orthodoxy, both unsustainable in itself and inconsistent with the views of religion previously enforced.

Mr. Binney thus states the object he has in view throughout the discussion he undertakes :

"We cannot but see, as a simple, plain matter of fact, that some people do actually make a good thing of the present world, and that some don't. With the first, life is bright, joyous, successful, happy. They contrive to work up its raw material into something noble, beautiful, and good. With the second it is otherwise:—in their hands, life becomes a bitterness and a burden; it puts on the appearance of a repulsive deformity; the whole thing is a miserable failure; they blunder on—get wrecked and lost—worry themselves, wear out their friends, and then 'wish they had never been born!' These things, too, are obvious and every-day matters of fact. There they are. There's no denying them. It is as plain as that there is a real visible world, that there are two ways of getting through it. The question before us, then, you will observe, is not whether it be possible to make the best of *this* life,—or at least to make a tolerably or thorough good thing of it,—for that is admitted and acknowledged as a preliminary fact,—but whether it is possible to do this, *and*, at the same time, to secure the blessings and advantages of the next? Can we now act on any principle, which, while it provides for the use and enjoyment of the one world, will provide for and secure the happiness of the other? . . . That is the question. I mean to give to it, on the whole, an affirmative reply. I believe, in fact, that the constitution of things is such,—that man's nature is so wonderful, that the world and life are such beautiful and glorious things, and that the tendency of the laws under which we live is so thoroughly on our side—if we only place and keep ourselves in harmony with them—that, even if there were no second world, it is worth a great deal to be born into this. If there were really no God over him, no heaven above or eternity in prospect, things are so constituted, that man may deem it a most fortunate accident that he lives at all. He may turn the materials of his little life-poem, if not always into a grand epic, mostly into something of interest and beauty; and it is worth his doing so, even if there should be no sequel to the piece. I believe, however, that there will be one;—and I venture to think, that if set about rightly, *both* parts of the performance might be expressed in sustained and harmonious verse. For the successful issue of the experiment of living, either on the hypothesis of the present being your all, or on that of an approaching and anticipated futurity, and your consequent acting with a view to it,—in either case, I mean to inculcate what we understand by virtue—I mean to show, or to attempt to show, that this is the great

instrument for making the best—either of this world—of the other—of both.”*

After this statement of the case, two preliminary objections are taken up: the one based upon the notion, that if there be no future world this life ought to be devoted to purposes of sensual pleasure; and the other expressive of the belief, that Virtue ought to be cultivated for its own sake only, without regard to any of the advantages resulting from it. These objections are called respectively those of the Fool and the Philosopher, and they are put into the mouths of two individuals who are supposed to interrupt the lecturer in the exposition of his subject. This method of introducing objections is adopted by Mr. Binney throughout the volume, and that with remarkable success. The characters which are thus from time to time placed before us, are discriminated with true dramatic power; and though no description is indulged in, we can scarcely help inferring, from the language employed, the very appearance and tone and address of the persons intended to be set forth. They are living representations into contact with whom we are thus brought, and not mere lay figures. Indeed, one of the great charms of this book is the marked individuality attaching to all the forms of humanity with which it deals.

The ground being cleared by this reply to à-priori objections, we are furnished with a theoretical statement of “the constituent elements of a satisfactory and beautiful form of life in the present world,” the nature of which may be gathered from this summary:

“Putting all these things together, let us see what we have got. Bodily health, mental cheerfulness, competent income, advance in life, established reputation, the solace of the affections in wife and children, the culture of the understanding, imagination and taste, internal resources adequate to the occasions of inevitable evil,—all possessed and carried forward for years, and crowned at last with a green, bright, happy old age!—Why, if all this really can be found in any one man, such a fact would seem to prove that it *is* ‘possible’ to make something unquestionably good, happy, and desirable, out of the raw material of the present life. The world, on this hypothesis, might certainly become by no means an unendurable place. Whether there is to be another one or not, I can suppose a man to be so satisfied with passing through this *after such a fashion*, as to be deeply thankful for having been permitted to live, though he might not have the prospect of living again. If there be no God, the man may wonder at the existence and movements of a system which, somehow or other, could produce a being like himself, and a life like his,—and he may be depressed by the thought that there is no One anywhere whom he can thank for his enjoyments. If there *be* a God, *let* him be thankful. Let him love Him and praise Him for what He has done, even if He should see it right to do no more.

I have no notion that the reasons for religion and the religious affections are to be sought for solely in the fact of another world, when we are living in and possessing a world like this. Look at the man before us. He *was* nothing; he could *deserve* nothing; and yet he awoke up one morning and found himself alive!—with the earth beneath and the heavens above him; with life before him; and within him, the powers and capabilities of making it into something great and beautiful. It has become this to him. So has he used the world, and so enjoyed it. If there is not another, I really cannot see that he has any right to complain. I can easily understand that he may have enjoyed life so much as to *wish* it reproduced, and I think it exceedingly natural that he should *believe* it will be; but whether it will or not, does not and cannot alter the *fact* that the present world has immense resources, of which he has had the benefit, and for which he ought to be thankful. But, whatever may be thought of this particular opinion, there is no denying the moderate, conditional statement with which we conclude this part of our argument, namely, that *if* it be possible for all the things we have enumerated to meet in and distinguish the earthly lot of any one man, then it has been possible for that man to make the life that now is, into something thoroughly satisfactory.”*

These thoughts naturally lead to the introduction of the subject of Religion, as affording the rule and motive under whose influence the theory exhibited may be practically wrought out.

“We have here, then, a provision for what we are in search of;—virtue founded upon or flowing from religious faith. This is what I require, and what I wish to inculcate. The advantages of demanding, in moral conduct, what is enforced and nourished by religion, are manifold. Virtue is then something which flows by necessity from the conditions of the inward man, as the moral tastes are purified and exalted by harmony with God, and constrain to goodness as by the force of an instinct;—or, in another light, it is something done or maintained in obedience to authority, and not as the result of calculation; or it is something affected by an ultimate regard to a coming eternity, and not by the thought of immediate advantage. The mind, brought under the influence of feelings and motives inspired by what is distinct from all that lies within the circle of mundane and temporal things, is subjected to a law whose voice is clear, resolute, and uniform; which prescribes the right, not the expedient; and which opposes the power of a *principle* to the impulse of passion and the plausibility of appearances;—a principle rooted in religious faith—that faith, which connects the present with the future, the throne with the judgment-seat of God. This law, however, which secures virtue by motives drawn from a higher region and another world, will, *as a matter of fact*, be found to work beneficially in relation to this lower sphere, and to man’s present, temporary life.”†

In the course of the appeal which is made in favour of the modifying and improving influence exerted by religious principle upon all the advantages of which life is capable, there are many wise and striking observations offered. We select the following, relating to the moral conditions of a good reputation :

* Pp. 40—42.

† Pp. 47, 48.

"No man is generally or permanently misjudged. None can be entirely mistaken or concealed, whether bad or good. The one like putrid matter, the other 'like precious ointment,' will diffuse what must betray them. If a man is not actually true and just, he will get suspected and become known, however plausible his manners, smooth his tongue, innocent his look, or clever his transactions,—and sometimes the cleverer the sooner. Something strikes some one; an unpleasant idea is somewhat reluctantly admitted; it is kept secret; but—somebody else hinting something like it, it finds words, and by-and-by the thing is discovered to have a lodgment in many minds: and so it works till the individual himself is made unmistakeably aware as to how he stands in public estimation. So, if a man deserve reputation, he will have it. If he has never for a moment swerved from the right; if he has always been scrupulously exact and true, why nobody will think of saying the contrary. If a man is above suspicion, as a general rule he will not be suspected; people will neither talk of nor treat him as unworthy of confidence. For the most part, almost always in the long run, men are pretty much what they are thought to be. It is no easy matter, depend upon it, to escape detection if you try to pass yourselves off for more than you are worth;—I am speaking of character, not money, though the statement is true to a great extent in relation to *it*. It is no easy matter, I tell you, to escape being found out, if you contrive to get a reputation that does not belong to you. It belongs to some one else, then,—it is not yours. You are an impostor and a thief, and are living on the credit of stolen property. You will soon be tapped on the shoulder, young man! Society has its moral police, as well as those with blue coats and bands round their wrists. It has its detectives in plain clothes, that are watching and dodging you when you little think it, and without the possibility of their being observed. But they will cross your path, and stand before you visible and omnipotent, when it is time to act. Depend upon it, in spite of all your secrecy and simulation, you will be weighed and measured, have your dimensions taken and your place determined, and will wake up some morning to find yourself at the bar of public opinion, and that all is known you had thought concealed, or that you at least are treated as if it were. The best way of having a reputation is to deserve it. It is the shortest, quietest, safest, most certain."*

Perhaps the most impressive part of this volume is that which immediately succeeds the statements in favour of the religious conduct of life to which we have just referred.

A grave Professor, of the true Calvinistic type, is first brought forward, to urge the doctrine that it is a mere delusion, in a spiritual point of view, to consider this world as a scene of pleasure. Some parts of his appeal are very richly put; as,

"I don't see what Christians have to do with making the best of the world. 'He that is the friend of the world, is the enemy of God.' You would almost seem to intimate that we might live on very good terms with both! Is it really possible, then, after all, 'to serve God and Mammon'? We have high authority for disbelieving *that*. But I deny the statement that religious virtue is anything *like* uniformly successful

in life. I demur to the fact. I have known many of the most 'excellent of the earth'—humble, pious, unimpeachable men—who never could get on. Everything failed with them. No business they might touch or attempt, ever succeeded. As principals, their speculations always miscarried: even as servants, they never rose, or never high. No, no, Sir, the world is 'a valley of Achor,' a place of tears and graves,—especially to the righteous. 'Through much tribulation, we must enter the kingdom.'"^{*}

After most humorously and successfully turning the tables upon this grumbling brother, our author, with no small degree of moral courage, considering the circumstances, proceeds to shew that the gloomy ideas of life which certain religious people entertain, are drawn from a perversion of Christian teaching on the subject. We shall surely excite the curiosity of our readers when we say that there are here other passages as good as the one we are about to quote.

"In like manner, I think that religion should not be charged *with the blundering, and failures, and want of success of those good men whom our friend referred to*. He has known, it seems, many of 'the excellent of the earth' that never got on; never succeeded as masters, and never rose very high as servants. So have I. But the religion of the men did not hinder them. I have known such in positions where, other things being equal, it would have weighed in their favour and done them service. The fact is, the sort of men referred to are generally such as, whether they have religion or not, will never succeed in anything. They are slow, dull, well-meaning men. Heavy, rather, at both ends—head and feet alike acting as if weighed down by something that impeded them. They want tact, perspicacity, vigour, ambition. They look at things as if their eyes were made of glass;—they lay hold of them as if they had no fingers on their hands. They can't be looked to, when a thing presses, to get through it with cleverness and dexterity. They will lose the post because they cannot write without mending their pen; and they will go leisurely, too, about the operation, though the very sight of the thing will vex and irritate those who are longing to see the boy off with the letter. These sort of men may be very good, very pious. I quite believe it. I don't doubt that. But it's all nonsense attributing their want of advance and success in life *to their religion*. They are true, worthy, conscientious; they are spiritual, holy, excellent men; but they are not fitted for getting on, in the highest form of the thing or the largest meaning of the phrase. They do best as servants;—with their duties defined, their powers directed, and their salary secure. They cannot be trusted to be employers and principals,—having plans to form, and speculations to enter into, and modes of action to choose or to originate. They are sure to fail in all that. But they would have done so, had they been as destitute of religion as they are of ability. The fact is, that religion, in regenerating, sanctifying, and making a man into 'a new creature,' does not make him into a different natural man from what he was before, though it makes him into a *spiritual* one, by the infusion of a Divine principle of life. As a man, he will be

morally improved and elevated, but he will not be different—in talent, genius, or original aptitude—from what he previously was. He will be a better, but not a cleverer man. It is to be observed, therefore, that the excellent unsuccessful men of our friend here, are, for the most part, such, because of their natural destitution of some one or more of those attributes of mind and character on which success depends; and that they are indebted to their religion, not for having done so badly, *but for not having done a great deal worse*. It is not the source of what is defective in them, but of what is good. Without religion, they might have been dishonest and immoral as well as stupid. So that, you see, balancing natural defect by spiritual principle, it is religion, after all, that helps them to get on as well as they do. They pass through the world worthy, reputable people, filling with honour subordinate positions in the great household of humanity,—whereas, had they not had religion to quicken and ennoble them as men of God, they might have been so dragged downwards by the sluggishness of nature, as to deserve turning into the streets as dishonest and unfaithful, to wander and starve like ejected vagabonds.”*

We are next introduced to a miserable wretch who complains that the joyful and hopeful lessons taught by the lecturer are altogether unsuitable to persons of *his* class.

“It’s all very well talking about—‘if a man has this, and if he does that; if he begins life thus, and if he advances so; that, *then*, such and such results may be looked for!’ You seem to forget, Sir, how many have to start *without your conditions*. You have nothing to say, it appears, to the masses and the multitude! . . . *Greatness and beauty of life, indeed!* It’s all cant. Why, the world is full of the oppressed and the wretched, the ruined and the lost. I can see nothing in it but misery and injustice, tyranny and wrong.”†

This passionate objector is asked to give a sketch of his own history; and turning out to be what is called a Waster, he is confuted, as in the case of him of the valley of Achor, by the argumentum ad hominem. He is told that “*The foolishness of man perverteth his way, and then his heart fretteth against the Lord;*” and in addition to this, a most faithful and judicious exposition is given of the character and some of the causes of the melancholy state of things thus touched upon.

How true and affecting is this picture!

“So far as this life is concerned,—in relation to its social and secular interests,—men may bring themselves into such circumstances *that nothing whatever can be done for them*:—nothing, by any form of religion as a Divine utterance, or by any amount of religiousness as a subjective power. Men who have possessed advantages, enjoyed opportunities, been again and again, perhaps, in positions where they might have done anything,—such men, making shipwreck of themselves, losing their character, estranging their friends, neglecting or prostituting their talents, standing at last debased by vice or branded by crime, devoid of credit, unworthy of confidence, shunned by their former associates, and willing themselves to hang the head and to escape recognition,—what on earth

* Pp. 116—118.

† Pp. 121, 122.

can be done for them?—what can you *say* to them in relation to making the best of life, or turning the world, in any sense, to account? Nothing. They *had* their chance, and they lost it. They *might* have done well,—they did not. Then they cannot now. They must take the consequences of their folly, and just make up their minds to its *irretrievable* results. No one can help them. They are utterly ruined men, so far as this world is concerned; and, as such, they must go to their graves! There is no possibility of reinstating them in the position from which they have fallen; there can be no return of their prospects and opportunities,—no such well-appointed bark as they once had—no such favouring gale as once blew! They *cannot* regain character or confidence. They can never more rise to respectability, or be re-admitted to the circle in which they formerly moved. They poured poison into the cup of life, and they must just go on drinking it to the last. To such men, I know very well, it is torment to hear about ‘the beauty of virtue;’ a stab and an exasperation to be reminded of its ‘utility’ in relation to success and advancement in the world. I can quite understand that, without at all admitting either the *absolute* impropriety of such topics of discourse, or that they can never from any have willing audience or cordial welcome.”*

No less valuable is the warning conveyed in our next extract:

“Here, you see, is our friend’s father, a Christian gentleman, so taken up with various institutions to which his religious character introduces him, that he is almost a stranger to his own children! Then, there is his mother, injudiciously indulgent; thinking herself only fond and tender in what she does, and yet becoming, by doing it, *unjust* alike to her husband and her sons. This neglect, or want, or relaxation of discipline; this absence, or contrariety, of home-influences, may sometimes be seen in the families of very good people. They never can be anywhere, however, without results.... Then, again, as to the *religious* history, if it can be called such, which you have heard,—it is very sad, but I have been intimately acquainted with many similar facts. Religion has, I fear, been too much presented, by the popular, evangelical leaders of the church, as if it were a thing only for the next world, or for securing to us a happy eternity, and only for men in mature life, and after becoming fully developed sinners; instead of being intended, also, to *prevent* this,—adapting itself to the child, the youth, the young man, and so penetrating his spiritual nature, and moulding his inward life, as ‘to keep him from evil that it might not grieve him.’”†

We now come to that part of this book from which we are obliged to withhold the commendation we have so far willingly given.

When Mr. Binney steps from the consideration of the interests of this world to that of the interests of the world to come, he puts aside the natural views of religious influence for which he had previously contended, in favour of an arbitrary scheme to which future reward is supposed to be attached. Whereas he started with the doctrine that virtue “is the great instrument of making the best—either of this world—of the other—or of both,”

* Pp. 134—136.

† Pp. 140, 141.

he concludes with the very different doctrine, that the virtue which makes the best of another world, requires a special preparation, not necessary to the virtue which makes the best of this. To preserve consistency, he ought, we think, to have commenced his treatise by insisting upon the acceptance of his method of salvation as a preliminary to the moral and religious conduct with which he identifies the happiness of life; but this he does not do, and therefore his teaching on the whole subject lies open to the fatal objection, that God has arranged the temporal and the eternal welfare of mankind on separate principles, which accomplish their several purposes in accordance with the distinct philosophies they respectively express. This we consider to be simply incredible. Neither Piety nor Virtue can be one thing in application to the present state of existence, and another thing in application to a future state. The course of action of which God has declared his approval, by means of the natural laws he has constituted, must also be that to which his approval will be attached in all the possible relations he sustains toward his creatures; and Christianity can never vindicate its divine claims unless it can be proved to sanction and enforce all the duties and hopes of humanity in that form in which nature presents them to us. The evil of not following out this view of the case is plainly traceable in the volume before us,—the incongruity manifest upon the face of it, seriously injuring its moral point and force.

It is difficult to ascertain exactly what the theory of salvation is to which Mr. Binney pledges himself. He evidently desires to be numbered among orthodox believers on this subject, but he carefully avoids committing himself to the distinctive statements by which orthodoxy is commonly expressed. He even denies the obligation of explaining the method in which the work of Christ availed to procure the religious privileges he connects with it.

"It is not necessary for my purpose that I should inquire into *how* it is that Christ's death, or life, or anything He did, operates to the annihilation of the consequences of sin; it is enough to know the revealed *fact* that Divine interposition was necessary to this result; that that interposition came in the form of a suffering Redeemer; and that, whether we understand, or are capable of understanding, the *mode* of the thing or not, *there it is*."*

We submit that this way of dealing with the subject is quite unjustifiable.

The mode in which Christ's death operates to the annihilation of the consequences of sin, is an essential part of the orthodox scheme; and it is unfair to take credit for an adherence to that scheme, while disclaiming responsibility as to its necessary

doctrines. The inappropriateness is even more striking than the unfairness of this proceeding. There can be no doubt as to how the death of Christ is supposed, by orthodoxy, to effect the redemption of mankind. Its efficacy lies in the principle of divine satisfaction with which it is connected. All the modifications of orthodoxy do and must insist upon that principle. It has sometimes been contended that God required this satisfaction for his own sake, and at other times the satisfaction has been represented as demanded only for the sake of manifesting justice to mankind; but in every instance the true philosophy of the case is expressed by the idea of satisfaction. The Christian believers who reject what is called orthodoxy, renounce this idea. They contend that nothing in the nature of divine satisfaction, whether real or apparent, enters into the Christian scheme. They assert that Christ was simply the medium through whom God declared his disposition and intentions with regard to human deliverance and blessing, and that the declaration did not embrace any vindication of the Divine character as preparatory to the extension of mercy to the sinner. Here, then, are two opposite philosophies according to which Christianity is interpreted; and it is incumbent upon every one who sets himself to enforce any view of the Christian salvation, to distinguish between them. They cannot be confounded together with any justice to the subject. In order to be sufficiently intelligible to his readers, a writer on this question is bound to say whether the idea of satisfaction to God forms part of his conception of the mediation of Christ, or not. "The mode of the thing" cannot here be separated from the substance of the thing, for it is by means of that mode that the nature of the substance is decided; and under these circumstances it is not enough, in order to clearness of Christian belief, "to know the revealed fact that divine interposition was necessary to the result" contemplated.

This unwillingness to pledge himself to the philosophy of orthodoxy while he avails himself of the protection which orthodoxy affords, is not by any means peculiar to Mr. Binney; and it presents, in its general adoption, a very singular phenomenon indeed. Orthodoxy is distinguished by the exclusiveness with which it insists upon its own system of salvation. It represents faith in that system as absolutely necessary to a Christian character. This necessity rests upon the doctrine that the satisfaction of divine justice is the only method of reconciling the forgiveness of sin with the character of God. The practical virtue of the plan depends upon that doctrine being so clearly apprehended as to be relied upon with religious confidence. While the doctrine is boldly stated and unflinchingly applied, there exists a logical reason for the exclusiveness of the orthodox claim. But if it be left uncertain "whether we understand, or

are capable of understanding, the mode of the thing or not," the claim becomes an impertinent one. The whole business sinks down to a lower level than that on which such a claim can be legitimately urged. We do not observe that Mr. Binney gives up this claim; and, in fact, the whole tenor of his exposition implies the contrary. "Life and immortality," he tells us in one place, "are alone to be apprehended by religious faith, and by *that* as modified by Christian ideas."* If by the phrase Christian ideas, as here employed, he means to distinguish, as we suppose he does, between a moral trust and a theological conviction, he cannot be permitted to escape from fixing the mode of divine procedure to which such conviction must refer.

Instead of the true orthodox philosophy comprised in the idea of Satisfaction, Mr. Binney substitutes a philosophy of salvation which certainly does not meet the wants of his case. His philosophy is made to rest upon the idea of Supernaturalism only, and thus the whole business becomes generalized so as to be almost impalpable to a discriminating touch. The exposition before us abounds with such declarations as these:

"The whole question may be made to turn on this one point:—the Evangelical idea of the *necessity for a gracious supernatural intervention in order to the forgiveness of sin*, and for securing to the sinner a blessed and glorious immortal life."†

"I must be understood as having tried only to exhibit *this*,—the theory of the Gospel itself,—not a theory about it. I merely affirm, what every orthodox Christian believes,—whatever *else* he may believe about it,—that miracle was needed to secure forgiveness; that it came in the form already indicated; and that things, through it, are so arranged, that a miracle is not wrought in the case of every individual penitent."‡

"We will test them by the touch of *this one thought*,—supernatural interference, Divine interposition, *departure from the order and course of nature*, mediation, miracle, or whatever name you may choose to give it,—the denial of which is the supposed foundation of all rationalism; the admission of which is essential to the true idea of Christianity."§

This looks very much like an avoidance of the real question under discussion. "Supernatural interference, divine interposition, departure from the order and course of nature, mediation and miracle," are all as heartily believed in and relied upon by heterodox, as they are by orthodox Christians. There is no difference between the two classes as to whether or not the element of Supernaturalism enters into Christianity. That element cannot, therefore, be made to characterize the peculiarity of orthodox representations of the gospel. To place it in that relation, is either to confound all distinction between orthodoxy and heresy, or to deny to heresy the credit of the Christian belief it professes. The point of discrimination is to be sought for,

* P. 232.

† P. 211.

‡ P. 216.

§ P. 219.

therefore, in a different place from that which our last extracts have indicated; and our next extract will mark the spot in which it is really to be found.

"The Christian idea, then, of the forgiveness of sin is, that it is something which required a direct interference with a previously fixed system of law. This system having been established, sin, or the violation of it, must, according to the natural course of things, be followed by punitive results—*by way of necessary consequence*. For these results to be evaded, that is, for positive facts belonging to a man *not* to be followed by what they would naturally and inevitably produce, something must be *done*,—the connection between sin and the consequences of sin, which are bound together by the order of the universe, must be severed;—in other words, there must be a direct interference with the regular, uniform and proper action of all previously fixed laws;—a miracle, in fact, or something equivalent to a miracle, which can only proceed from Him who is Lord of the universe itself. Observe how the case stands;—it may be put, perhaps, in the most intelligible form, by being presented through the medium of a figure. The great machine of Natural Law, if it goes on acting consistently with itself, must necessarily work the raw material of sinful acts into some terrible future garment for the sinner. If sin is *forgiven*, that must mean, if it means anything adequate to the emergency, that the natural course of things shall be interrupted,—that otherwise inevitable effects shall disappear, and that matters shall be so controlled and bent, that there shall *not* be woven such a web as would naturally be produced, but something altogether different. The sinner shall not come to find himself clothed with his sins, wrought, in their results, into a poisoned robe to eat into his flesh, the proper effect of the undisturbed operation of law; instead of this, his sins and their results must be virtually annihilated, and there must come to him *that* which would have been the product of innocence or virtue.

"Now this new power, in the action and working of the established system of things, is, according to Christianity, communicated to it by *one great supernatural act of God*. It is not the development of some original power inherent in itself, which would only be another manifestation of natural law; nor is it, on the other hand, a distinct putting forth of supernatural energy in the case of each individual, which would involve a separate miracle whenever any one obtained the forgiveness of sins. Taking its stand between these two extremes,—recognizing the necessity for something beyond nature, but avoiding the multiplication of supernatural acts,—the Gospel reveals the introduction, so to speak, by Divine interposition, of a foreign material into the original system, to be worked and woven for the advantage of those who should become identified with it; or the addition, if you like, to that system, of a new compartment, having power to destroy—for those who take refuge in it from the action of the first—the natural results of their personal transgressions;—and not only to destroy and annihilate these, but to weave out at last on behalf of its subjects, according to an established order of its own, what would be equivalent to the effects of the working of the natural system, had they not only never sinned but perfectly fulfilled all righteousness. This supernatural interference with the system of fixed law;—this introduction into it of a new material, this communicating to it a new action, or this placing within it a

new compartment;—or all these together,—took place, ‘once for all,’ by ‘God sending his Son in the likeness of sinful flesh, and for a sin-offering,’ that ‘He who knew no sin being made sin for us, we might be made the righteousness of God in Him.’ In consequence of this, men are called to repent and believe the Gospel; ‘whosoever believeth’ is, so to speak, identified with Him in whom he believes;—the natural results of his sins will be destroyed so far as eternity is concerned, and instead of his reaping their punitive effects, he will reap the results which will flow from what was accomplished for him by Christ. But in addition to the supernatural fact of ‘Christ dying for our sins,’ there is established in the world, in consequence of that great redemptive act, a Divine constitution of things, a spiritual economy, within and among the arrangements of earth, which takes up, as it were, all who are brought into contact with it,—and which is adapted also to draw men to itself,—which so acts both for and upon them as to be adapted to work out a favourable issue *according to a settled arrangement*. There was ‘once’ a direct supernatural intervention, a miraculous putting forth of the power of God, in order to meet an inexorable necessity;—but, that being done, a gracious constitution of things is based upon it,—the supernatural then ceases, so far as direct acts are concerned,—and sin is forgiven (by the annihilation of its results) through the orderly action of the established laws of that gracious constitution, that spiritual economy, which is set up in the Church for the salvation of the world. It is further affirmed, that the state of mind and feeling which brings an individual into vital contact with what was done by the intervention of mercy, and the great system of spiritual influence to which he becomes subject as a Christian believer, and humble recipient of God’s grace;—it is affirmed, that these together are adapted and designed to destroy the love of sin in the man’s soul, to deliver him from its power, to purify the heart, to produce all practical holiness, and so to operate on his habits and character that ‘the righteousness of the law is fulfilled in him, through his walking not after the flesh, but after the spirit.’ The final result is, that there comes to be such a harmony between his state of mind, affections and conduct, and the everlasting and unchangeable principles of moral order, as constitutes a real, and promotes a constantly growing, fitness for his entering delightedly into the Divine presence, and feeling himself at home in the upper world!”*

We have given this long quotation in order to avoid the charge of doing the slightest injustice to Mr. Binney’s views; but the point on which we desire to fix attention may be very briefly expressed. The characteristic idea of this scheme of forgiveness lies in its *interference with the continuous operation of fixed law*. Though supernaturalism is, as a matter of course, implied in such interference, the philosophy of the case depends upon the interference, not upon the supernaturalism, the latter being only the necessary means to the fulfilment of the former.

It is, however, to be specially noticed, that the interference pleaded for does not include any alteration of the processions of natural law as far as the events of the present world are con-

cerned. This might be inferred from the language quoted above, but it is most plainly asserted in the following passage:

"We are persuaded that, through the Gospel, a new, gracious, supernatural system of law has been made to surround, envelope, or mingle with the natural; and that—for those who take refuge under it, and become subject to its processes—it can do what nothing else can, and what something *must*, if men are to be saved. That is to say, though it will not annihilate the results that may flow from vice or crime in the present world, to men's bodies, fortune, or even life;—and though it will not interfere to stop the results of their sin, as they work themselves out on other minds;—it yet does, in some marvellous manner, so come in between the soul of the sinful man (when penitent and believing) and the spiritual consequences of his sin to himself, as to save him from fear, soothe his agitation, impart to him a calm, deep peace, and encourage him to expect, with 'the assurance of hope,' an immortality of blessedness in a future world."*

We have now to ask what it is that the interference with fixed law does affect, if it does not affect the natural operations of that law, as we have to do with them in time? We know but one answer that can be given to the question, and that is, that it affects *the dispositions and proceedings of God* in his spiritual relations to mankind. Thus, then, we are furnished with the doctrine, that the death of Christ procures for men a new arrangement of their moral circumstances as toward the Almighty, on the ground of which, salvation from the guilt and power and eternal penalty of sin may be obtained; but that the manner in which Christ's death acts in favour of this result is hidden in mystery. This is, in fact, the orthodox scheme of vicarious atonement, deprived of the rational justification to which it lays claim. It is a retention of all the arbitrary provisions of the Satisfaction theory, without that notion of satisfaction itself which alone can give them consistency or credibility. Mr. Binney might have told us this in so many words, if he liked, and thus have saved us much trouble in our endeavour to fix his real meaning; but to have done so, would have been to have presented a much less plausible union between the religious philosophies which he applies to his two worlds, than is suggested by the indefiniteness of statement in which he has thought proper so largely to indulge.

We propose to shew that the theory whose nature we have just described, is unsustainable both on scriptural and rational grounds.

It was incumbent upon Mr. Binney to prove that his doctrine of an original fixed law, which does not naturally admit of the forgiveness of sin, but which has been interfered with by a special provision to that effect, is contained in the New Testament. This he has not attempted formally to do; but he frequently quotes

passages of scripture as conveying an impression in favour of that doctrine. Two of these passages are to be found in the long extract from his book made above :

"This supernatural interference with the system of fixed law . . . took place, 'once for all,' by 'God sending his Son in the likeness of sinful flesh, and for a sin-offering,' that 'He who knew no sin being made sin for us, we might be made the righteousness of God in Him.'"

The first of these mutilated passages stands thus in its proper connection: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."* The law to which this passage relates, is undoubtedly not Mr. Binney's "system of fixed law," but *the law of Moses*; and the effect of God's sending his Son, is not an interference with any system of law at all, but is most plainly declared to be, that moral influence upon character by which men are led to "walk not after the flesh, but after the Spirit."

The other quotation is equally inapplicable, if judged by its context: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God. For he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."† The righteousness of God, as the phrase is here used, does not respect any law between God and man which needed to be interfered with, but relates to that *moral obedience* to the commands of God which Christians render when they become reconciled to him.

Let us try this case by two other of Mr. Binney's scriptural proofs:

"It is not to be denied that Christianity connects the forgiveness of sin with the death of Christ, teaching, as it does, that 'God hath set Him forth as a propitiation, that through faith in His blood men might receive the remission of sins, and God be just, and the justifier of him that believeth.'"

†

This quotation, like the former ones, is imperfectly made; and it is only necessary to supply the omissions, in order to defeat the purpose for which it is brought forward. This is its proper form: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time, his righteousness; that he might be just, and the justifier of him that believeth in Jesus."§ It is true that the forgiveness of sins is here connected with the death of Christ;

* Rom. viii. 3, 4.

† P. 211.

† 2 Cor. v. 20, 21.

§ Rom. iii. 25, 26.

but it is not so connected in the way of interference with any system of fixed law, but in the way of *declaring the righteousness of God* in the matter of such forgiveness. Whatever we may understand by "propitiation through faith in the blood of Christ," its object was not to procure anything from God, previously or otherwise unprovided for, but to make known the righteous forbearance by which God was influenced toward mankind.

The remaining illustration is still more significant than those which have gone before it:

"God, by this supernatural interposition, effects something which can sever the connection between sin and its direct, natural results; '*all who believe*, can be justified from all things, from which they could not be justified,' through the working of original, fixed law."*

There is here not only an important omission from the passage quoted, but, to make it available, certain words are added that give to it an entirely different signification from that which it legitimately bears. It stands thus in the place whence it is taken: "By him all that believe are justified from all things, from which ye could not be justified by *the law of Moses*."†

If such methods of quoting scripture as these be allowed, anything can be established which men may desire; and nothing could be imagined more confirmatory of the untenableness of a professedly Christian doctrine, than this cooking of the words of the New Testament in order that they may be forced to speak in its favour.

We do not think Mr. Binney has been more successful in the rational than in the scriptural development of his views. He largely insists upon the method of divine interference he advocates, as preferable to that kind of interference which adapts the act of forgiveness to the circumstances of each individual case.

"A direct interference of this sort with the primary laws and canons of existence, the rules and conditions of being, in every individual case in which men may wish to escape the just and necessary consequences of their conduct, would be a miracle and nothing else. That is to say, the natural system of things, in spite of its supposed inviolable order, is yet so managed or administered, that supernatural *acts* may be expected to interfere with it,—without anything like a very adequate reason, or anything, it is to be feared, like a virtuous regard to the interests of virtue! Men who can believe this, might believe anything."‡

In order to test the truth of these bold declarations, let us just call to mind some obvious necessities with which we have in the instance before us to do. Whether any new power has been introduced into nature by one great supernatural act of God, or not, the question as to the *application* of the forgiveness of sins to the sinner himself will remain in the same state.

* P. 216.

† Acts xiii. 39.

‡ Pp. 224, 225.

We can imagine but three ways in which such application is possible. Either provision has been made for the forgiveness of all, without regard to moral character; or provision has been made by which God designs arbitrarily to save a portion of mankind, to whom, as distinguished from the rest, forgiveness may be granted; or the act of forgiveness must in every particular case be connected with the personal fulfilment of conditions on which it is suspended. Mr. Binney may adopt which of these alternatives he pleases; but if he rejects the conclusion that God does, in the case of each separate sinner, forgive the sin, when circumstances justify such proceeding, then he must hold, if he believes in the reality of forgiveness, that His scheme of redemption has provided for the forgiveness of all or a part of mankind, irrespective of their conduct. Forgiveness, as relative to the case, must be either a past or a present act of the Almighty. For ourselves, we believe it to be a present act. We take sides with Arminianism, against the Calvinistic dogma of the eternal election of the saints; and we beg to say that it is that dogma which is here really at stake, and not any question between orthodoxy and heresy, properly considered.

The denial of the doctrine of God's individual forgiveness of sin, is built upon a collection of fallacies. There are no "primary laws and canons of existence," no "rules and conditions of being," which forbid the exercise of such forgiveness whenever the sinner is fitted for that exercise. The extension of forgiveness to men under such circumstances involves no miraculous operation, unless the common operations of Divine Providence may be pronounced to be miraculous. The power that continually interferes in the moral government of the world needs no fresh machinery for pardoning the offences of its subjects. No one who upholds the reality of divine interference for this purpose, is under the slightest necessity to regard it as taking place "without anything like a very adequate reason, or anything like a virtuous regard for the interests of virtue." The reason is rendered fully adequate, and the interests of virtue are entirely preserved, by the force of the moral conditions in connection with which the manifestation of God's mercy is afforded. We are not "the advocates of a soft and sentimental philosophy, an easy and accommodating theism,"* when we proclaim that "all who have sinned and come short of the glory of God are justified freely by his grace, through the redemption that is in Christ Jesus;" for in the terms on which that redemption only can be experienced, the righteousness of God is so declared, "that he might be just and yet the justifier of him that believeth."

It is with us matter of great surprise that any one who reads the New Testament should think for a moment of denying, that

* P. 226.

forgiveness of sin is there represented as a personal blessing, consequent upon the exercise of Christian faith on the part of those who receive the truth of the gospel. It is unnecessary to quote passages of scripture on this point, for the whole course of scriptural statement is so far in its favour, that he who misses this doctrine can scarcely be said to apprehend the meaning of scripture at all. What other than an individual application of forgiveness can possibly be meant by St. Paul when he says to the Ephesians, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God"—or when he tells the Romans, "that the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe"? But strange as the denial of the position to which we have just referred is, it appears to us still more strange to dispute the reality of that constant influence of God upon the human mind and heart to which Christianity so invariably attributes all religious effects, and which in its practical connection with Christian truth, causes the gospel to be emphatically "the ministration of the Spirit." Of all heresies, that which would resolve this divine influence into a figurative representation of merely earthly instrumentalities, appears to us the most unchristian. To put any economy which has been set up in the church in the place of the direct operation of God himself in the production of the gracious results of his spiritual kingdom, is to prepare for a kind of rationalism which will reduce the distinctive exercises of religion to a formal show. We are persuaded that philosophy concurs with theology in asserting that "there is a spirit in man, and the inspiration of the Almighty giveth him understanding;" and we certainly do not feel inclined to give up the declaration, "that God worketh within us to will and to do of his good pleasure," in deference to any "new power, in the action and working of the established system of things, communicated to it by one great supernatural act." Instead of this modern expedient for assisting the Supreme Being to reconcile himself to his own intentions of mercy, we prefer to rely upon the free manifestations of that mercy to our souls which are offered to us when it is said, "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God."

MISS MARTINEAU'S LETTERS FROM IRELAND.*

MISS MARTINEAU, in the shape of a book, is one of the pleasantest, most instructive and most suggestive companions, that any man could take with him in his postchaise or railway carriage on a tour through Ireland. She has a sharp eye to observe facts, and a sagacious mind to penetrate into their causes;—she has a keen relish for the ridiculous, and a lively sympathy for the mournful;—and the traveller in Ireland will meet with much that partakes of the character both of laughable and melancholy. She rejoices heartily in the efforts that have been made and are making to do good to this unhappy country—willingly allows the merit of their authors and the benefits they have produced—and is ever ready to contribute her advice for the removal of the many evils which still exist in abundance among us. Above all, she manifests,—explain it how we may, in consistency with her other well-known sentiments,—a pervading spirit of trust and hope in the extrication of final good from all the existing mass of misery, which cannot fail to leave a good impression upon the heart of every reader. Add to this that these Letters are characterized by the same power of vivid description and graphic delineation of character which she has displayed in so many deservedly popular writings, and it will be understood that her *Letters* must be, as they are in truth, highly attractive, as well as *utilitarian*, in the best sense of the word. She makes no pretensions to speak *ex cathedra*. She wishes her *Letters* to be taken “as what they are”—

— “a rapid account of impressions received and thoughts excited from day to day, in the course of a journey of about 1200 miles. I have thought it best not to alter them either in form or matter. There would be no use in attempting to give anything of the character of a closet-book to letters written sometimes in a coffee-room, sometimes in the crowded single parlour of a country inn,—now to the sound of the harp, and now to the clatter of knives and forks, and scarcely ever within reach of books. Therefore have I left untouched what I wrote, even to the notices of passing incidents, as if they were still present and references to a future already fulfilled.”—*Preface*.

The *Letters* stand but little in need of this apology; for with the exception of a few trifling slips, they present as accurate a picture of what is going on among us, as could be desired; far more accurate than could have been expected from the circumstances under which they were written. It would indeed have been much to be wished that Miss Martineau had been a little more careful in sifting some facts which she appears to have gathered from the statements of persons with whom she con-

* Letters from Ireland. By Harriet Martineau. Reprinted from the “Daily News.” Pp. 220. 12mo. London—J. Chapman. 1862.

versed, and by whose quizzical answers to her questions she seems to have been thoroughly mystified. For example, after passing through or close by the tall woods of Shane's Castle, the Valley of the Lagan, the Valley of the Upper Baun, Narrow-water, Rostrevor and Ravensdale, in a dense fog apparently (p. 27), she tells us that, "from the time she had left the Coleraine rocks" (so she *will* persist in calling the majestic mountain of Ben Evenagh, in the county of Londonderry) "till she reached Dundalk, she had scarcely seen a clump of well-grown trees." (P. 49). She asked *why* there were no trees?—and "the answer was that trees will not grow in Ireland;" the very answer that such a question would be sure to get from a mirth-loving Irishman, who is never more in his element than when mystifying "the foreigners," or allowing them to mystify themselves. If she had been wading up to her knees in the Bay of Dublin, and inquired how it happened that she was not *wet*, she would infallibly have been told that "the Irish water was all for the repeal, and scorned to touch an English skin!" Under the same category comes her statement that "you may see by the road-side, or sitting on walls, or crouching by the threshold, children *munching raw potato*, as English children munch apples. The mother pares and quarters a raw potato, and indulges the children with it." (P. 143.) Against this, we, in common with *another* "Irish friend" of Miss M.'s, enter our protest. Supposing that children could be prevailed on to munch raw potato (which is impossible, for of all nauseous doses it is the most abominable), no Irish mother would allow her child to taste it; for, truly or not, the belief is universal that a raw potato is poison. To be sure, she tells us that "she asked the children *what raw root they were eating*, and they said, *potato*." Exactly so; we have no doubt of it: and if, instead of asking them *what raw root*, she had asked *what stone* they were eating, they would have said, without hesitation, *limestone*! for even in their misery, the Irish, children and all, dearly love a joke. But if, instead of putting her own blunder into the question, she had simply inquired *what* the children were eating, she would probably have got the true answer, "*a cold pittaytee!*" But a cold potato is no more a *raw* one than cold beef is *raw flesh*.

We conceive that Miss Martineau's Letters are worthy of earnest attention, as useful and pleasant guides to the knowledge of what is going on in Ireland: but we cannot help seeing that they are written under the influence of two pervading prejudices, for which the reader must make large allowance in almost every page. Miss M., who looks upon all mankind, except herself and a few score of *illuminati*, as the victims of incurable prejudice, will not, we hope, be offended by our pointing out what we regard as her own.

The first is what we take the liberty of calling the *English*

prejudice; for we have never had the luck to converse on Irish finance with any Englishman, who did not hold with Miss Martineau that Parliament has made, and is still in the habit of making, "large grants of public money" to assist in carrying on public works in Ireland. She even speaks of "a Government grant of £70,000" in aid of a railway of no great extent and very trifling public importance. For such statements there is not the slightest foundation. Advances *by way of loan*, bearing interest, have been made in aid of such undertakings, frequently on conditions which, if fairly stated, would be pronounced usurious and unjust,—but there are *no grants*; and the accounts of the Exchequer Loan Commissioners will shew that the advances made to Ireland have been well repaid,—far better than similar advances made to England.

The other prejudice is what we may denominate the *politico-economic* prejudice, being that into which abstract reasoners are apt to fall in inquiring into the causes and remedies of Irish distress. It consists in the notion that all national misery must arise from a disregard of the natural conditions of the accumulation and distribution of wealth; it must be the work of bad laws; and the removal of it must infallibly result from the repeal of bad laws and the enactment of good ones. Ireland being chiefly an agricultural country, it would follow that the mischief must mainly arise from the laws relating to the transmission, sale and occupation of land. This opinion pervades many writings on economic subjects, but perhaps never has been so broadly stated, or with such strenuous one-sidedness maintained, as in Professor Hancock's *Impediments to the Prosperity of Ireland*, whose ideas Miss M. admits that she "freely uses in the interpretation of Irish affairs." His fundamental principle (in which he is implicitly followed by Miss Martineau) is, that the depressed state of the agricultural population does not arise from the ignorance of the people, nor from any perversity in their character, but from the state of the law of real property, in which he proposes several amendments, by the enactment of which he conceives that the existing evils would be remedied or would disappear. In most of his proposals he is supported by Miss Martineau. We agree with them both in wishing that all the bad laws which they specify were removed; we might even be disposed to go farther than either of them in the amendment of the laws respecting land. But we cannot forget that the state of the law on this subject is the very same in some parts of Ireland which are comparatively prosperous and happy, that it is in others which are sunk into the depths of wretchedness; that, in fact, the law is almost the same in rich and happy England and in poor and miserable Ireland; or if any difference exists, that it is a difference in favour of the latter country. We cannot, therefore, trust to the amendment of the law alone, or even chiefly, for the removal

of Irish wretchedness. We perceive that Miss Martineau strenuously urges the enactment of several laws, which, however, are already in force, but have not yet done the good that she teaches us to expect from them; and many of her own facts shew that there is among the Irish, both high and low, a prevalent and all but universal state of feeling which would convert a perfect legislative Utopia into a land of misery. No country could be happy, no matter what might be the soundness and equity of its laws, which was distracted by intestine divisions, grounded on difference of race and religion; whose inhabitants were ignorant, priest-ridden, turbulent; animated by a rooted aversion to regular and orderly government; indolent, untruthful, improvident and reckless; sensible of their misery and degradation, yet only seeking to emerge from them by lawless violence or political revolution; unwilling to trust to honest industry, prudence and persevering thrift, as the means of improving their circumstances, but ready at all times to venture the whole happiness of their lives on their *luck*, on their skill in gaining the *favour* of those above them, or on their power of artfully taking advantage of each other; banded together in factions which consider that any injury, real or imaginary, done to one member, is an affront offered to all; and that, for such injuries and affronts, it is a virtuous, not a criminal act, to take prompt, effectual and, if possible, *bloody* revenge. These are the mental habitudes of the Irish people, with few exceptions; the vices of ignorant and half-civilized men, redeemed, in a moral point of view, by many striking and heroic virtues, but, *economically*, incapable of any equivalent, because wherever such feelings and habitudes are, there must be misery, discontent and crime.

For the removal of these evils, we repose little trust in such measures as the relaxing of the law of entail,—the removal of the stamp duty on leases,—the conferring upon the landlord, though but tenant for life, a power to grant leases for twenty-one years (which in most cases he possesses already under his settlements),—enabling a landlord similarly circumstanced to charge the inheritance with the expense of agricultural improvements (which he is already empowered to do, to a certain extent, under the Act of 1847, of which Miss M. seems not to be aware),—granting to a farming lease priority over every other obligation or claim affecting land (which is and always has been the law in Ireland). These things, and many others of the same kind, are very good; and such of them as are not law already (for many of them are so), ought to be made law forthwith. But though they were all embodied in one statute and came into force this year, they would produce but little effect in removing the weight of misery which hangs like a millstone about the neck of Ireland. To do the work effectually, *the feelings, habits and character of the people must be changed*, and we know of no other means for effecting

such a change so promising as *education*. That is the only specific we can suggest. Let other things be done; but let not the work of education be for a moment overlooked, suspended or neglected. Let education, the best that can be procured, spread through all ranks and over both sexes; let it be a sound, practical education, fitted to train the young for the duties of the sphere of life in which they will probably move, to inspire them with an enlightened desire to improve their condition, and to point out the means of doing so. Let such efforts be perseveringly carried on for years, and, if need be, generations; and ultimately barbarism must give way to civilization. When that moment comes, we shall hear no more of the misery of Ireland.

We must not, however, convey the impression that Miss M. is insensible of the value of educational exertions, or an indifferent spectator of them. On the contrary, she has paid much attention to such enterprises, and has collected much interesting information respecting them. We could have wished to extract her account of that excellent institution, the Agricultural Training School at Templemoyle, on the Grocers' estate, in the county of Londonderry. It is a self-supporting seminary, affording at a cheap rate* the best education in agricultural science, both theoretical and practical, that can be procured in the British empire, and is well worthy of the praise which it has received from every intelligent observer.

But we must omit many things in order to lay before our readers a few extracts relating to the prospects of the rival Churches of England and Rome. For many years there has been a remarkable contrast in the position of these Churches,—the one possessing all the ecclesiastical property in Ireland, the other having almost as complete a monopoly of the people. For a long time the clergy of the Church of England, contented with the enjoyment of their well-secured emoluments, were far from desiring any extensive accession of proselytes, which would have added to their duties and to the claims upon them; the priests, indigent and laborious like the people among whom they lived, shared their privations, and were attached to their flocks by the strongest ties of mutual sympathy. But it would appear that, in some parts of Ireland, this is the case no longer. The Established clergy have become ardent and zealous for the augmentation of their flocks; and during the late famine, Miss Martineau informs us, the Roman Catholic population found by experience that when there was no longer money to pay the priests the fees which they claim for every spiritual ministration they perform, they were neglected in their utmost need, and even left destitute of those offices on which they were taught to believe *their ever-*

* The pupils are charged £10 a-year each, for board, lodging, and general, as well as agricultural, education.

lasting salvation depended! We think Miss M. has put this case too strongly; we certainly have heard of nothing of this sort in the part of the country where we reside—but it was not one of the suffering districts. We know, however, that in many cases benevolent persons who were about to remit subscriptions to the south and west of Ireland for the relief of the famine of 1846-7, were cautioned by others who resided on the spot, and these by no means of the red-hot Protestant class, not to entrust their money to the priests alone; for if they did, their own “dues” would infallibly be deducted before a penny was applied to the relief of the sufferers, no matter how destitute they might be. But it is fair to let Miss M. speak for herself. We begin with her account of affairs in the island of Achill, off the coast of Connemara:

“Seventeen years ago the Protestant mission, of which so much good and evil has been said, was established in Achill. Mr. Nangle is now about to leave the station which he has held through this long course of years. He is going to a rather humble living in Sligo county. Our impression is, that when he has left his work, and the result of his sojourn can be estimated with impartiality, he will be found to have borne a great deal with courage and patience, and to have done a great deal of good. Whether there have been faults in the doing of his work, we have no wish to inquire; our business is with the results, and they have satisfied us that Mr. Nangle's residence has been a great blessing to Achill. In the early part of his residence there, his life was in danger: *he was thrice shot at, and once knocked down by a stone and nearly killed.* It is told with laughter now in the drawing-rooms at Achill, that in those days there was only one hat in the island (outside the mission, we suppose); that it was hung on a pole near the Sound, whence it was taken by any person going to the mainland, to be hung up again on his return. Now there are schools, not only at the mission settlement, but scattered about the island, where boys and girls are taught in both the Irish and English languages. We saw the eager, intelligent, vigilant little boys of Keel,—the Catholic Keel,—at school, and we saw that there was no dawdling there. The school was dark and poor-looking; but the children were wide awake, and well-mannered, and clean, though of course barefoot and ragged. The houses of the settlement occupy two sides of a square, and apart stands, on a third side, the dwelling of Mr. Nangle. There is a little church, and a post-office, and a humble inn; the houses are all whitewashed, and, all but one, slated. . . . The mission having now bought half the island, the influence of its presence upon the population may be expected to be much greater.

“It has already been very great. The sides of Slievemore, the highest mountain in Achill, which rises behind the settlement, are enlivened with tillage, from a considerable height down to the boggy plain. It is a cheering sight to see the farmhouse from afar off, with its range of handsome stacks, and the sloping fields, some with green crops (*so green in contrast with the bog*), and others with oats and rye, falling under the sickle of the reapers. It is cheering to see the healthy faces of the women, who, a dozen in company, file out of the field by the road-side, each carrying a horse-load (?) of fine oats to the stack. It is cheering

to see the boys, ready for a job, but not begging, and looking like civilized beings. The women we meet in the road are knitting. The people in the fields are really working hard. There is life throughout the settlement. That much a stranger can see for himself, without entering into any disputes as to whether the things might have been done better. There are contradictions among the residents as to whether the children are or are not improved in morals, in truthfulness and honesty, by the Mission Schools. One employer says they are, another says they are not; but the last admits that this may be from the influence of the parents and the habits of many generations, overwhelming that of the recent education."—Pp. 118—120.

So much for the labours of the Protestant clergyman: we must subjoin the following account of those of the Catholic priests in Achill:

"For a long course of years there was a quiet which might almost be called peace in Achill. The mission pursued its work quietly; and the island was blessed with a quiet priest, who diligently minded his own business, of which he had quite enough, and let other people alone. Before the famine there were 6000 people in Achill, and there are now about 4000,—a population sufficient to employ the clergy, without leaving time for quarrels. But since the 'Papal aggression' business, the renowned '*John Tuam*' has become dissatisfied with the quiet priest, who is understood to have had the utmost difficulty in keeping his situation, and who is virtually superseded by a priest of the temper of '*John Tuam*' himself. The last petty sessions shew what a state the island is now in, and is likely to be henceforth. A month ago, Dr. McHale visited the island, and opened a Catholic chapel not far from the settlement. He left behind him two priests, who are to be tried for assaults on the Scripture Readers belonging to the mission. Without prejudging a matter that stands over for trial [one priest has been since convicted and fined £5: we do not know the fate of the other], we can state these particulars of the case, which are declared and admitted on both sides. The admitted facts are, according to the report of the petty sessions, that the two priests collected the people of the Catholic village of Keel (the largest place in the island); that they supported each other in instigating the attack by which a Scripture Reader was stoned, knocked down among the turf, and beaten; that one of these priests, foaming at the mouth with passion, called the readers '*damned devils*,' and the Protestants, '*jumper devils*' and '*stirabout jumpers*;' that he charged the parents with sending their children to school to lose their souls, to be '*justified by stirabout and redeemed by porridge*;' that he bade the people '*scald, scald** and persecute to death' the Protestants of Achill; that he pronounced his curse and the curse of God on any one who would sell them a pint of milk or a stone of potatoes; that he said he had but one life, and he '*would willingly give it to drive out these devils, and see Achill great, glorious and free, as it was before they came*.' An impartial person, arrived from a place where such quarrels are not heard of, happened to be present and to see the convul-

* "Scalding seems a favourite idea with the priests. '*May the Almighty scald your soul, when you come to die!*' is one of their imprecations; in one case used by a Bishop to a convert."—Note by Miss M.

sive rage of one of these priests; to see him run after a woman who escaped by a stratagem from his blows; to hear him say that 'to think of the settlement made his hair stand on end;' to see him endeavour to enter the girls' school, presided over by a modest young woman; and to hear him, when the door was (by order of her superiors) shut against him, shout out against her, in the hearing of the crowd, names too foul for repetition!

"In following a road across the bog, towards the north-east of the island, we came upon piles of stones, which scarcely left room for the car to pass. On inquiry, we found that a nunnery is about to be built there—another broad hint of the religious warfare that may be expected now that Dr. McHale's attention is riveted upon Achill. It was by mere accident that we discovered that, of all the population of the Catholic village of Keel, there are no adults who dare go out after night-fall, for fear of the fairies. Dr. McHale's emissaries fear nothing so much as the emancipation of the people from fear; and nothing arouses their wrath so quickly as the sight of that book in which the people read, 'For ye have not received the spirit of fear, but of power and of love, and of a sound mind.' A tract has been published (in not the best spirit), which contains the report of the trial of a Sligo priest, some time ago, for an assault, the motto of which tract is, 'The servant of the Lord must not strive,' &c. That priest was punished by imprisonment; and his flock and their neighbours regard the sentence as a piece of Protestant persecution and English oppression of Ireland. On the other hand, the Catholics complain that disreputable converts, and men who will do anything for a maintenance, are sent out by the Protestant zealots to distribute tracts and read the Scriptures; and that they go armed with leaden life-preservers, with which they lay about them, on women and others, on the slightest provocation, or none. Thus is the religion of peace preached in these parts."—Pp. 120—123.

We have no doubt Miss Martineau was told this story of scripture readers "laying about them" with leaden life-preservers "on the slightest provocation or none;" nevertheless, it would have been but fair to these men to state that the records of our sessions and other courts *shew no instance of the kind*. We have, however, reason to believe that some persons have been employed in that capacity whose moral character would not bear investigation; others, we have no doubt, are sincere and zealous men.

Miss Martineau attributes the peculiar violence which the Roman Catholic clergy have lately begun to manifest, to the reaction of the anti-catholic spirit evoked in England by what is called the "Papal aggression," and by the change in their own circumstances, since so many of their people have been driven away by the failure of the potato.

"You are aware of the exasperation of the priests about Lord J. Russell's letter to the Bishop of Durham, and about the Ecclesiastical Titles Bill. You understand how the theological strifes of Ireland,—and especially of the west, where the less informed priests are sent,—have been aggravated by the proceedings and debates in Parliament, about Catholic affairs. And you will see in a moment that the temper of the

priesthood is not likely to be improved by the pressure of the poverty to which they are subjected by the emigration of a multitude of their supporters. The subsistence of the priests is derived mainly from the poorest and most ignorant class of their disciples; and there is no doubt of the severe poverty under which many of them are labouring. Their political action becomes vigorous in proportion to their adversity; and you do not need to be told what it was in the late elections. The Six-mile Bridge affair is just one of the landlord and priest quarrels which are taking place all over Ireland; and when the trials come on, they will be worth observing, as an illustration of the politics of the whole island."—P. 152.

That case never came on for trial. It is not for us to sit in judgment on the conduct of the present Attorney-General, which has been virtually sanctioned by a majority in Parliament; but undoubtedly the effect of his procedure has been to inspire the priesthood with a conviction that Government *dared* not prosecute any of their number, and thus to lay up a fund of future agitation equally reckless with that which, at Six-mile Bridge, resulted in an attack upon the Queen's troops, engaged in the performance of their duty, and the death of eight men.

"The spring emigration is distasteful to the priest. It is in spring that the poorest people go, and they are the priests' peculiar people. But the priests are becoming, more and more, one of the heaviest of the burdens of the poor. They are raising their charges for their offices, as their flocks diminish; and this does not add to the inducements to the remainder to stay. The marriage fee is established at 10s.; the priest now demands £1. Even at this price his gains are much diminished; for the custom of handing round the plate used to yield from tenfold to a hundred-fold what is got by fees from the married. A priest used to get, sometimes, a hundred pounds from the plate, in the days when priests kept horses and cars. Young couples now have frequently to borrow money to pay the priest his fee. A Quaker lady was lately so struck with the extortion in the case of a couple who were thus borrowing, that she wrote to the priest. He made an evasive answer to her, and to the young people insisted on his £1. The lady called on his Bishop. The Bishop said the fee was ten shillings; 5s. for himself and 5s. for the officiating priest. The priest, however, would not give way, and he got his £1. Such men do not like to see the spring emigration of peasantry and impoverished farmers, escaping from their control to a country where they will find no fairies, will hear no denunciations from the altar, will incur no sacerdotal curse, and will either turn Protestant in a little while, or write home how much more easy and comfortable an affair Catholicism is in America than in Ireland."—P. 206.

But politics and poverty are not the only causes of the priest's exasperation. There can be no doubt that—although the result may sometimes be exaggerated by writers of ardent feelings, who mix up their wishes and imaginations with their facts—prose-lytism is, in some places, making perceptible inroads on the ancient domain of Catholicism. In such places, the priest

"— is reduced to follow the Protestant zealots from house to house,

and to set up his sacerdotal threats against the promises and praises of those who are seducing his flock from him. He is confronted with rustics who hold up their Bibles before his eyes; and little children are lifted up in his path to spit scripture texts in his face. He is not allowed to manage his duty in his own way, and to take care of his own position. It is clearly understood, among both his friends and his enemies, that he is controlled 'from head quarters,' so that he is compelled to do what he knows to be rash, and forbidden to do what he believes to be best. About Ribbon Societies, those may speak who have knowledge. We have none, beyond that which is possessed by all the world,—that the priests know all about them, and that the priesthood have unbounded power over them. Whether it is true, as many believe, that the matter is managed by an authority above that of the resident priesthood,—whether the resident priests are willing or unwilling participants in a system of secret and bloody conspiracy, is a matter of which we know nothing. All that we can say is, that there can be no conspiracy against the property and life of the landlords that the priests are not fully informed of."—P. 198.

On this last sentence, Miss M. remarks in a note: "After this was written, we learned more than we could have anticipated of the decay of the practice of confession among the men in Ireland. Among the women it continues; and from them, and by other means, the priest knows enough, it is believed, to stop agrarian crime, if he was bent upon it. But his knowledge of popular secrets is not what it once was." Even as thus qualified, however, we believe the statement to be a calumny on the priests,—not, of course, invented by Miss M., nor perhaps by her informants, but too hastily taken up by both, on light or no evidence. It is within our own knowledge that the Catholic priesthood has strenuously set itself against all illegal and secret societies; and we have been informed that one rule of the Ribbon Society is, that its members shall not, while *any measure entrusted to them is yet in progress*, "go to the clergy," or send for them, except in the immediate prospect of death. There can be no reasonable doubt that the priests know of agrarian murders, as of all other crimes perpetrated by Catholics, *after they have been committed*, but are prevented from divulging them by the dreadful decree of the Church whose ministers they are.

The following passage records a change which has passed over many minds:

"We have hitherto taken for granted that the Catholic religion was a real faith to its professors, animating their hopes, and more or less securing their morals. We have steadily contended for their rights of conscience, and as they have been conventionally (since they ceased to be legally) oppressed, we have found our sympathies unavoidably siding with them, including the priests with the laity. We are compelled to say that the farther we go and the more we learn, the more completely that sympathy dies away. We little thought ever to have written this; but this is what we have to write. We find, from universal testimony,—and by no means from that of the zealous Protestants whom we have

met, and whose word we would not take in this particular matter,—that it is a settled thing in the popular mind, that '*the priest is no good where there is no money.*' Those who cannot say, of their own knowledge, that it is true that the priests have refused the last offices 'essential to salvation' to those who could not pay, admit that *everybody acts on the certainty that it is useless to send to the priest unless the fee is ready.* Again, the fee must be ready, and for purposes incessantly recurring, if by any conceivable means it can be scraped together. A peasant would never think of using a chair or other article of furniture, till it had been blessed by the priest; and this blessing costs half-a-crown. There is scarcely an incident in life in which the priest, and consequently his fee, is not mixed up; and we are unable to learn what the priest does beyond such paid services as these. He is the policeman of his church, and it does not seem clear what he is besides. We have endeavoured to learn which alternative, of two very sad ones, we must suppose to be real;—that *the priest believes* in the necessity of blessing furniture and of extreme unction, or that *he does not.* If he *does*, what are we to think of his money stipulations? If he *does not*, what kind of a priest is he? In either case, what is the plight of the people—of that multitude whom I now see kneeling, not only on the steps of the chapel opposite, but on the pavement outside the railings, filling up its whole breadth?"—P. 106.

Miss Martineau is no advocate for renewing to the Catholic bishops and clergy, just at present, the offer of a State endowment.

"There are some residents—some of both churches—who have said to us that it would be a good thing if the Government would repeat the offer to pay the priests. If it was done prudently and with some regard to their feelings, it is believed they would gladly enough receive it now. There was a time when, not having seen so much of Ireland as we have now, we were in favour of such a provision for the Catholic priesthood. Our present impression,—subject to change, if the existing crisis should develop new features in the case,—is, that it would be a pity to spoil the process of testing the priests which is now going on. There is no doubt that the most mercenary of them are now undergoing detection, by means of the distress of their flocks at home, and the opening of the eyes of such of them as have gone abroad; while the same circumstances are sure to bring out in full brightness the disinterestedness of such of them as are worthy of their profession. The really devoted will be supported while their flocks have anything to eat themselves. The rest,—we fear we must say the large majority,—will become known, by their felt rapacity and hardness, much better than by any denunciations and canvassings by Protestant rivals. Glad as we should be to see the few apostolic priests placed at ease, we should be sorry to see the process of the probation of the whole stopped short in the middle. As the fleece is dropping off in tatters, and the wolf's hide is shewing itself from within, we would not, if we could, patch up the rents, and so help to beguile again the suspicious flock. However, there is no hurry about this—no present need to argue it; for nobody supposes that the present Government will endow any church but its own."—P. 175.

Nobody need look for any such measure for years to come, for no Government, though ever so willing, could carry it, in the present state of the public feeling both in England and Ireland; yet till the two Churches are placed upon an equality, either by the impartial endowment or *dis*-endowment of both, there will be discontent and strife in Ireland.

It is not to be supposed that the famine and its consequences have tested the sympathies of the Catholic clergy alone; they have acted largely as a means of developing the inward character of the ministers of all sects, especially those of the Established Church. Candour extorts the admission, even from their most determined opponents, that the clergy of the Church of England have in general come out unscathed, or brighter, from the trial. Most of them exerted themselves to the utmost in mitigating the calamities of their poor, starving neighbours, with a praiseworthy disregard of all ecclesiastical differences, and in a spirit that scorned to take advantage of the severe distress as a means of seducing any, by the prospect of worldly advantage, into the profession of their own faith. Others saw in the visitation "a providential opportunity of opening the eyes of numbers to the errors of the Church of Rome;" and accordingly made their own bounty, and that of others with which they were entrusted, "a *motive*"—we should call it a *bribe*—to enlist converts under the banner of Protestantism. Right or wrong, the conviction is almost universal among the Catholic peasantry, that their friends and neighbours who have recently abandoned the Church of Rome, have been induced to do so by the price of apostasy, in the form of food, clothing, or employment and wages. These men are universally the objects of scorn and hatred to the Roman Catholics, but especially to the priests; and the hatred and scorn of course include the tempters as well as their victims.

We had marked many other passages for extract, but must content ourselves with the following, which shews that if the position of the priest be uncomfortable and morally perilous, that of the clergyman of the Established Church is by no means either happy or safe.

"It is easily conceived that a Protestant clergyman in Ireland must feel himself very unhappy in the position in which he is most likely to find himself. He comes over, (?) probably in a good spirit—devoted to a difficult duty—hoping to bring converts into his church—longing to rescue the poor and ignorant from superstition, and to redeem them for this life and the next. He presently finds all this out of the question. There is no converting ignorant Catholics but by setting up in fierce opposition to the priests—but by setting up counter threats and promises; and in such a game, without bribery by food and work, the priest is sure to have the best of it. The gentle and peace-loving clergyman cannot enter upon or sustain such a warfare as this. He sinks into silence, except at certain hours on Sundays; and then how could he speak with any earnestness, when he has scarcely a hearer beyond

his own household? He finds little or nothing to do in return for the income he enjoys. He is taunted with the enjoyment of that income, or he suspects that he is. He meets with no sympathy, intellectual or religious. He lives in an atmosphere of storm or stagnation. Either every man's hand is against him, or no one regards him. Under such influences, who can wonder if his nature faints? Some may be heroic enough to stand unmoved—a mark for obloquy and insult. Some may sincerely believe that they earn their maintenance as churchmen, by their good deeds, as citizens, outside their empty churches. But there is a large number besides, who are but common men, and cannot hold so anomalous a position; and of these, too many fall into bad habits. Some are merely selfish, surrounding themselves with pet animals, or sporting, or dozing away their lives in mere laziness; but others drink. There is no need to describe the process of decline, or the painful spectacle which here and there meets the eye of the traveller, on the road or by the way-side inn. The sin and the fate are the same wherever seen. When we have mentioned this to Protestants,—in order to inquire,—the answer has been, repeatedly, an admission of the occasional fact, with the addition, 'But the priests do so too.' Some do. There are instances in both churches, no doubt; and the priests have the disadvantage of comparative ignorance and depressing poverty. It is not our business (nor anybody's either) to make out how much drunkenness there is in either church in comparison with the other; but to point to the sad significance of its existence in the case of clergymen without flocks. If the sin and shame have arisen out of their false position, let the blame visit them lightly. If we had our wish, we would decline to waste time and energy in blaming anybody; but abolish the false position altogether."—Pp. 176—178.

THE TESTIMONY OF JOSEPHUS CONCERNING CHRIST.*

THE foregoing remarks on the statements of Origen, will probably be accepted as shewing, not, perhaps, that this Father had certainly read the words of Josephus under our notice, but that he *may* have been acquainted with them, notwithstanding what he says respecting the disbelief of the latter. And this admission is sufficient to enable us to sum up what we have thus far advanced as to the non-citation of the passage by the Fathers of the second and third centuries, with the observation, that their silence is really no conclusive evidence against its existence in their time, or against its authenticity.

Before leaving this part of the subject, we may further remark, that it is by no means improbable that some of the early writers we have named may have had a manuscript of Josephus in which the disputed section did not occur, or in which, at least, the

* Concluded from p. 236.

words, "this was the Christ," were not found. This may have been the case, for example, with the copy which Tertullian had. This explanation is surely not less likely than that the passage should either have been wholly composed in the time of Eusebius, or so considerably interpolated as some suppose. Granting, as has been alleged, that it was not uncommon in those days to make alterations of this kind in manuscripts, the fact is evidently as available for the positive as for the negative side of the argument. It was, at least, as easy to leave the section out of a new manuscript as to insert it; and a defective copy may have been in the hands of any of the Fathers whose omission to cite the words is considered so fatal to their authenticity.

That there were some manuscripts without the passage in the ninth century, is regarded as certain by Dr. Lardner; because Photius, in his *Bibliotheca*—a work in which he notices and gives extracts from a considerable number of authors whom he has read, and among whom occurs Josephus—does not mention the remarkable statement of the latter respecting the Founder of Christianity. It is not clear on what principle Photius selected the passages which he extracts, or on which he comments. Out of the whole twenty books of the *Antiquities*, he has chosen to favour us with a notice of their contents in two instances only; in one of these, alluding, in the briefest manner, to what Josephus says about John the Baptist. It cannot, therefore, be thought very surprising that he passes over the paragraph respecting Christ, supposing it to have been in his manuscript; and the fact that he does so, clearly does not prove conclusively that the words were not there. But, indeed, we are rather inclined to think that the closing words of Photius, in the passage where he mentions the Baptist as put to death by Herod, decidedly favour the supposition that he *was* acquainted with the disputed section, and that he had it in his mind in writing that passage—"In his time, also, our Saviour suffered;"—these words being, in fact, an epitome of the section—an allusion to the notice of Jesus taken by Josephus hardly more brief and rapid than the allusion to what the latter says respecting John. Nothing, then, can with any confidence be inferred against the passage from the alleged silence of Photius concerning it, any more than from the silence of the earlier writers from Justin to Eusebius.

We pass on, in the next place, to notice the position of the paragraph which, it is alleged, "interrupts the course of the narration; and therefore is not genuine, but is an interpolation."

The difficulty thus stated has to be met by Heinichen,* who, admitting the authenticity of a portion, has of course to defend

* Euseb. Pam. Ec. Hist., ed. F. A. Hein. Lipsia, 1828. Excur. I. pp. 335, 336.

the shorter section which he receives, in its position between the preceding and the following sections. What he says in behalf of the part, is equally available for the whole. With him, therefore, we may reply, that there is no such close or necessary connection between the preceding and succeeding sections, as to make that in which Jesus is mentioned appear in an improper or constrained position. In the second section, the historian speaks of a disturbance at Jerusalem, in the time of Pilate, in which many Jews were killed. In the fourth, he proceeds to mention another misfortune which, about the same time, troubled the Jews in Rome, with certain circumstances preceding this. Between the two stands the brief third section about Jesus, whose public life and crucifixion belonged to the same period. What is chiefly in the mind of the writer, is evidently the *common date* referred to in all three sections; and it is surely hypercritical to object to the middle one, because the second and the fourth relate to *calamities* that happened to the Jews, but the third does not. There is no natural necessity at all that the fourth should follow the second any more immediately than it does; not even in the use of the words, "another misfortune," at the commencement of the fourth. The word "another" clearly refers to what is related in the second section, which, although the third intervenes, is yet so near as to be still within reach of this slight reference. The disputed section certainly stands more suitably where it is placed than it would have done at the close of the fifth section; and, commencing as it does, it could have stood nowhere else besides in this chapter.

After all, it is evident that the chief difficulty in the way of the admission of this testimony lies, not so much in the quarters to which we have hitherto given our attention, as in the character of the passage itself. It is not so much that the Fathers before Eusebius fail to notice the words, or that they are not alluded to by Photius, or that they stand where they do, as that they are what they are. Accordingly, the chief stress is laid by Heinichen, as by Lardner and others before him, on what is alleged as the internal evidence against the whole, or a considerable part, of the passage. To this, therefore, we must now proceed.

Josephus, then, appears to intimate that Jesus was something more than human; that he was a teacher of the truth; and that he was the Messiah. A man who could write thus must necessarily have been a Christian; but this we know Josephus was not; and it follows that he cannot have written the passage.

But it is a needless misunderstanding of the words to suppose them to imply that Jesus was not a *man*; that he was a *God*, or a teacher of the true religion, in opposition to the Mosaic. It is not necessary to assume that in the expression, "if it be proper to call him a man," the higher object of comparison which the

writer may have had in his mind was *God*, or a *God* at all; but simply one of the ancient prophets restored to life. It was a familiar belief of the time that the souls of the righteous might re-appear on earth, invested with a new human body. This belief is apparent in the New Testament.* Many of the contemporaries of Jesus took him for Elias, or Jeremiah, or some other of the old prophets risen again. Hence Josephus writes, *εἰς ἀνδρα αὐτον λεγειν χρη*, meaning, probably, "if one may give him the title of a mere wise man (which he has just termed him), and not rather look upon him as one of the ancient prophets returned to life." And by the expression *ῥάληθη*, we need not understand the historian to represent Jesus as the teacher of the true religion, in any sense implying the superiority of what he taught to the Mosaic system; for the expression only states that Jesus was "a teacher of those who were willing to receive (who received with pleasure) what is true." Thus he does not so much speak of Jesus as a teacher of the truth, as represent those who heard him as persons willing to receive the truth;—a considerable difference, even though it may be implied that what Jesus did thus teach was true. This, indeed, is hardly so much as our historian had said of John the Baptist, whom he terms "a good man, and one who exhorted the Jews that, practising virtue, and exercising righteousness towards each other and piety towards God, they should come to baptism."†

Nor does it follow from the circumstance that Josephus thus speaks of Jesus as a wise man,—a teacher of those willing to receive the truth, and one not unworthy to be classed with the ancient prophets,—that he should himself have become a Christian. He probably regards Jesus merely as the founder of the sect, or school, of the Christians, who would appear to him as a body similar to the sect of the Pharisees, the Sadducees, or the Essenes; that is, possessed of no greater authority or claim upon him. Highly as he may have thought of Jesus as a wise man, he would not feel induced to desert Moses and become his disciple. It would never occur to him, in his admiration of the wisdom of the old law, that he ought to join the Christians, many of whom had distinguished themselves by their rejection of the law. Another consideration shews us, in a still stronger light, the impossibility of his joining the disciples. The conviction that Jesus was the expected Messiah, was one which could have no place in the mind of Josephus: and how important this conviction was in gaining converts to Christianity, needs no illustration. The author of the Antiquities does not appear to have shared the expectations of his people respecting the Messiah. He probably regarded Mosaism as the completed and final reli-

* John i. 19—21; Matt. xvi. 14; Luke ix. 7—9.

† Antiq. xviii. 5, 2.

gion, and hence could never look for one who was further to complete, much less to set aside, the system of Moses. He seems to have explained the common belief of his nation regarding a temporal and victorious Messiah, as the misunderstanding of ancient prophecy, which he himself considered as fulfilled in Vespasian.* The words, *ὁὗτος ἦν ὁ χριστος*, may seem inconsistent with this statement, and to imply the recognition, on the part of the writer, of the Messianic expectation; the word *χριστος* being apparently used as a term of office, and not as a proper name. The expression, however, may be understood as simply stating, "this Jesus, of whom I speak, was the person so well known under the name of the Christ." It is so taken, quite readily, and without explanation or apparent hesitation, by Jerome, in his quotation of the passage in Latin—"et credebatur esse Christus."† Josephus could hardly have intended by *χριστος*, in this instance, to convey the meaning Messiah, because the word is never used by him in that signification; and this peculiar Hebrew meaning of it was unknown, or at least unfamiliar, to both Greeks and Romans. On the other hand, as the *proper name* of the Founder of the sect of the Christians, it was no doubt well known to them, as may be inferred from the way in which it is introduced by Tacitus, Suetonius and Pliny, in passages which are probably familiar to our readers.‡ When the Jewish historian, therefore, wishes to give here his brief account of the Founder of the new sect, he introduces him, in the first place, under his own personal name of Jesus; and then,—in order to distinguish him from the many individuals who had borne so common a name, of whom several are noticed by our author himself, and to account for the name *Christians*, immediately afterwards introduced,—he adds to the statement of what Jesus was and did, that he was also "the Christ,"—that is, the Jesus so widely received or represented as Christ. The expression may thus be taken as very much equivalent to the phrase used in the other passage, in which he refers to Jesus, *Ἰησοῦ τοῦ λεγομένου χριστοῦ*.§ This explanatory use of the verb *εἶναι* is not uncommon in Josephus. For example, the following is a strictly parallel instance: *γενομενος πρὸς πόλει τινι, Ἀφεκα ὃ αὐτὴ ἦν*; and again, *Βαρακος δὲ ἐστὶν ἀστραπή κατα τὴν Εβραίων γλῶσσαν*.|| Some other instances are given by Bretschneider (Glaubensl. § 42); but the two we have cited are sufficient to shew us, either that we have before us, in what is perhaps the most suspicious portion of the disputed paragraph, genuine words of Josephus, or else that the interpolator had observed, and skilfully adapted himself to, a not very obvious or striking peculiarity of the historian's style.

* Jewish War, vi. 5, 4.

† De Vir. illust., cap. 13.

‡ Tac. Hist. xv. 44; Suet. in Claud. 25; Plin. Epist. x. 97.

§ Antiq. xx. 9, 1.

|| Antiq. viii. 14, 4; v. 5, 2.

The article before *χριστος* must, however, be acknowledged to be a difficulty; yet the conjecture is easy that probably it was not originally there, and that it was first added by some copyist, who took the word *χριστος*, not as a proper name, but as a term of office, and so prefixed the article, making his author say that Jesus was the Messiah. This we regard as the most probable explanation of the clause; but it is not *necessary* to adopt this explanation for the vindication of the passage as it stands; for, as we have before seen, on the supposition that *ὁ χριστος* was originally written, the historian may have meant by it merely that the Jesus he spoke of was the person so well known as the Christ, or believed by his followers to be the Christ.

It may be further objected that Josephus appears to recognize the reality of the miracles of Jesus, and the fact of his resurrection on the third day, as well as to state that the prophets had predicted this and much besides that was wonderful of him. But it is not necessary to understand the former as making a direct statement of his own opinion or belief; but simply as telling us historically what the Christians believed and testified of Jesus. He states the motive which led the adherents of the latter still to cling to him even after his crucifixion; the motive which they themselves alleged, viz., that he had appeared to them alive again, as they supposed the prophets had predicted that he would.

Nor will it follow, again, that Josephus must himself have admitted that Jesus had risen from the dead, or that he was spoken of by the prophets. He may *not* have so believed, if he merely intended in this passage to represent what was generally stated by the Christians. But it may even be that he did regard what he related as true, on the authority of those from whom he had obtained the information. Yet it would not necessarily follow that he should have become a *Christian*, since he did not share, but rejected, the expectations of his people respecting the Messiah, and therefore *could* not receive Jesus in that character. He might, in short, still, as before, regard him as, after all, only a distinguished wise man, perhaps an ancient prophet returned to life. It would be easy for him, as a Pharisee, to look upon Christ in this light; and there is a passage in his work against Apion (ii. 30), which shews how familiar to his mind would be the idea of the resurrection of a good man, a faithful observer and defender of the law.*

Dr. Lardner lays stress on the use of the word *φυλον*, in the last clause of the section, as probably intended in the sense of sect, and not likely to have been used in this sense by Josephus, who employs *ἀιρεσις* in speaking of the three principal sects of the Jews. But it is obvious to remark, that if the passage were an

* Comp. Matt. xiv. 1, 2, where Herod is mentioned as believing that Jesus, whose wonderful deeds he had heard of, was John the Baptist risen from the dead.

interpolation, and the interpolator had intended to speak of the *sect* of the Christians, he would have used the commoner term, *ἐκκλησία*, rather than *φυλὴν*. We cannot pretend to account for the use of the latter word; it may have been adopted accidentally and without thought, or deliberately, as suitable to the numbers of the Christians towards the close of the first century. At all events, we think the following remark of Bretschneider a more than sufficient reply to any argument for the later composition of the passage founded on the occurrence in it of the word *φυλὴν*. A late interpolator "would not have written *εἰς ἀνδρα*, but *εἰς ἀνθρώπον*; not *τάληθι*, but *τὴν ἀλήθειαν*; not *ἐπηγάγατο*, but *πίστον ἐποίησε*, or some similar phrase; not *ὁ χριστός*, but *ὁ χ. τοῦ θεοῦ*; not *ἀγαπήσαντες*, but *πιστεύσαντες*; still less would he have used the equivocal *οὐκ ἐκείνην*, or the words, asserting so little, *οὐκ ἐπέλεξε τὸ φυλὴν*." We may add to this, that the moderate and unexaggerating tone of the whole section, however well it may correspond to the supposition that we have before us the representation of a Jewish author of the character and position of Josephus, is but little suggestive of the over-zealous and unscrupulous Christian interpolator of the second or third century.

We must, in the next place, notice the abbreviated form in which Heinichen proposes to accept the passage. He would read it thus: "About this time lived Jesus, a wise man, since (or inasmuch as) it is proper to call him a man. And he drew to him many Jews and also many Greeks. And when Pilate, at the instigation of the chief men among us, had condemned him to the cross, those who had before loved him did not cease (to do so). To the present time the sect of the Christians who are named from this (person, or Jesus) has not become extinct." Now we may first observe in reference to this form of the paragraph, that if the words, "this was the Christ," be thus omitted, there will be no sufficient ground or explanation left for the concluding statement, that the Christians derived their name from this Jesus. The latter statement implies very directly the former; and might not Josephus have been as ready to state historically that Jesus was the Christ, that is, known as Christ, as to *imply* so inevitably the same thing in the word *Christians*? The case is similar with the word *ἐπηγάγατο*, and with *ἀγαπήσαντες*. No sufficient explanation remains of these statements, if the other portions omitted be not retained. The passage thus becomes meagre and imperfect.

The proposal of Heinichen to read the section in the shorter form stated, proceeds solely from his feeling of the unsuitableness of it, as a whole, to the character of such a man as Josephus. But, as we have seen, it may easily be explained so as to avoid this ground of objection—may be most naturally thus explained, when due regard is had to its reputed author. And such being the case, the above proposal becomes a purely arbitrary one.

For we must plainly avow, though it may be a mere prejudice of ours, that there appears to be very little in the *Excursus* that meets, or refutes, what may be urged in proof of the possibility of the passage having proceeded from the pen of Josephus.

Again, in so brief a paragraph it would appear to require some ingenuity to determine what to omit. But the German critic knows, without hesitation, the words which Josephus could not have written; and he at once fixes on those which recognize anything extraordinary in the life of Christ. We might have let the *ὁ χ. ὁυτος ην* go, perhaps, without much demur, as being certainly the least likely portion to have proceeded from a Jewish writer; but, we confess, our suspicion is aroused when we find the critic so needlessly rejecting those other clauses which speak of, or imply, the miraculous character of the history of Jesus. Why, for example, should not Josephus have written, "For he was a doer of remarkable deeds, a teacher of men who receive with pleasure what is true"? Not because it was inconsistent with that author's character to state anything of this kind, for, on the contrary, he is not averse to a marvellous story. Is it not rather because this clause, commencing with *ην γαρ*, is inconsistent with the previous words, *ειπε ανδρα κ. λ.*, in the sense assigned to them by Heinichen, and so must necessarily be omitted? Yet we may observe the difficulty which is experienced, nevertheless, in getting rid of the extraordinary out of this wonderful life, and the allusions to it. Even Heinichen, in taking *ειπε* in his own signification, lets us perceive, in the meaning thus given to the sentence, that there were persons who thought Jesus a remarkable person, or who had even hesitated to call him only "a wise man." Josephus is seen to have found it *necessary* to assert in this way that he was a mere *σοφος ανηρ*.*

We should, on the whole, think it the easier course to give up the entire section, than to receive it in the mutilated form which the editor of Eusebius proposes. For we take it to be very unlikely that Josephus, who must have heard of the wonderful things that were, rightly or wrongly, attributed to Jesus, should in this imperfect manner have noticed his life, if he mentioned it at all. If he could go so far as to term him a wise man, and to make any statement whatever as to his actions, influence and fate, what motive could he have for not giving the whole outline as commonly received and narrated by the disciples? Fear of the Jews, or fear of the Romans? or zeal as a Pharisee, and dislike towards the Christians? Equally unlikely, each of these motives, in the case of the author of the *Antiquities*. To suppose, in short, that he should only have given us the shorter form, is about as improbable, we think, as the further supposition that Eusebius

* Gieseler, more consistently, we think, proposes to omit also the words, *ειπε ανδρα κ. λ.*, thus, however, reducing the paragraph to a still more incredible brevity.

is the particular person to be charged with the insertion of the additional clauses.

This accusation, renewed against the Father by his editor, we do not feel called upon to examine at any length, and must content ourselves with stating that he brings not a word of positive evidence in support of it. What he says amounts very much to this:—it would have been useful to Eusebius to produce the passage in this form, and therefore it was he who interpolated it. Before any one can reason thus, it must evidently be shewn that, before the time of Eusebius, the passage existed only in the shorter form, and this cannot be done. On the other hand, it is most unlikely that the paragraph, having been altered by Eusebius, should have been taken up by successive writers, Jerome, Sozomen and others, in its lengthened form, and that not a word of doubt or hesitation should ever be expressed by any of them about it. And then, why should Eusebius have desired to alter the original paragraph? Was this, in his time, necessary to secure the diffusion or establishment of Christianity? On the contrary, the new religion had gradually won its way against all opposition, and was about to become the recognized religion of the empire. An adequate motive for such a pious fraud seems, indeed, to be entirely wanting.

And again, supposing that Eusebius did interpolate the passage, had he access to all the manuscripts of the Antiquities then existing? Two hundred years after Josephus, the number of copies of his work would not be inconsiderable; and how is it that not one representative of an uninterpolated manuscript is left at the present day—that all the manuscripts have the passage? Finally, could any interpolator have ventured to make Josephus, the well-known Jew and Pharisee, say, in so many words, and in the direct Christian sense of them, "This was the Christ"? Accept these words in the signification we have attached to them, and their appearance where they stand is a possible thing; but that Eusebius, or any one else, should insert them deliberately in the work of a celebrated Jewish author, hoping that they would be received in the Christian sense, and be of service in support of the claim of Jesus to be the Messiah—that any man of ordinary intelligence should do this, and that the alteration should pass without note or comment from any one of the ecclesiastical writers of the age, as if it were quite a matter of course that a Jew should make such a statement—this seems to us to be, on the whole, about as probable a thing as that some Christian of that day should have taken it into his head to make Herodotus or Thucydides speak of the life of Jesus, and bear witness to the fact that he was the Christ.

MANCHESTER NEW COLLEGE IN THE COURT OF ROLLS.

WE now give our readers an abstract of the principal Affidavits filed in the Court of Rolls prior to the hearing of the Petition. We have endeavoured to select the more important facts of each Affidavit. Of the Petition we offer no abstract, as it has been extensively circulated amongst the College Trustees, and large portions of it have been reprinted in the *Inquirer*.

JOHN WOOD, Esq., Chairman of the Board of Inland Revenue, says, that his father, the late Ottiwell Wood, who died in 1847, resided during the greater portion of his life in Manchester, and was an original founder of the New College established in 1786, and was Treasurer from 1807. That he (John Wood) was born in Manchester in 1789, and lived there till about 1818, and distinctly remembers the discussions which took place as to the management and locality of the College. That the Trustees particularly desired that lay and divinity students should be educated together, and the want of funds always appeared to involve the necessity of locating the College where some suitable person as Divinity Tutor should be settled with a congregation. He was six years at school at Warrington, three of them in the Academy buildings, and remembers the remark of Visitors who had been educated there, that they took as much interest in the Manchester as in the Warrington institution. He was conversant with the College affairs when removed to York, and never then heard any doubt expressed respecting the power of the Trustees to make that removal. That he and his father were warmly interested in the formation of University College, and hoped it would enable the students of Manchester College, on the expected removal of the institution to London, to derive from it instruction in the literary and scientific branches of education. That he believes advantages will accrue to the students of Manchester College from association and competition with a large number of students. That he is a member of the Council of University College, and one of the founders of University Hall, and that these institutions afford effectual means for carrying out the plans of the Trustees of Manchester College. That he firmly believes that the money subscribed for Manchester College was given without reference to its continuance at Manchester, and that the Trustees were always supposed to be at liberty to choose what they considered the best situation for the College.

THOMAS WILLIAM TOTTIE, Esq., of Leeds, says, that he is upwards of seventy-nine years of age, and is on his mother's side descended from the Rev. Thomas Walker, a Presbyterian minister; that he became a subscriber to the College soon after its removal to York; that he always understood that the main design of the institution was the education of young men for the Christian ministry and for Nonconformist laymen, and certainly without the idea of having the advantages of the institution confined to Manchester; that he never doubted the power of the Trustees to select York or any other suitable place for the site of the College; that he long suspected the institution to be declining in usefulness; and that he believes, unless it can be removed to London and united with University College, that its utility will be done away, and that many of the annual subscriptions will cease.

Rev. CHARLES WELLBELOVED, of York, says, that he is eighty-three years of age, and has, during the greater part of his life, belonged to the Presbyterian denomination; that he finished his education for the ministry at the Hackney College; that he settled as minister of the Presbyterian congregation at York in 1792, and was Theological Professor and Principal of Manchester New College at York from 1803 to 1840; that he had been well acquainted with many of the Trustees of Manchester New College; and that he lived on terms of intimacy with Rev. William Wood, of Leeds, who was principally instrumental in the removal of the College to York.

Rev. JOHN KENRICK says, that he is sixty-five years of age, and is the son of Rev. Timothy Kenrick, of Exeter, who conducted the Exeter Academy till its dissolution in 1805; that he was educated for the ministry among the Presbyterian Dissenters; that in the year 1810 he became Tutor in Classics, History and Belles Lettres in Manchester College at York, and that he filled the offices of Principal and Professor of History and Belles Lettres in the College at Manchester till 1850, and is now a Visitor of the College and a Trustee; that he was well acquainted with several original founders of the College, and lived on terms of intimate friendship with the late George William Wood, the Treasurer of the College, and was consulted by him on all important matters connected with the institution.

Mr. Wellbeloved and Mr. Kenrick then proceed in a joint affidavit to say, that they have been intimately acquainted with the history and organisation of the Presbyterian body and their academies, and that the principle which governed the settlement of these academies, was the selection of some able minister who would undertake the education of young divines, wherever such minister could be found, and that it would have been quite opposed to the practice of the body to attempt to fix any such academy to one spot for all future time. That in respect of Manchester College, they believe that the leading object of the Trustees in fixing on Manchester, was to obtain the services of the two eminent ministers mentioned in the petition (*viz.*, Rev. Dr. Barnes and Rev. Ralph Harrison), and not to establish in that town an academy irremovably fixed there, without regard to the efficiency of the Tutors or the interests of the great body of Presbyterian Dissenters throughout the kingdom; and that the object of the Trustees and contributors was solely the advantage of Protestant Dissenters conscientiously refusing subscription to creeds, and not any exclusive advantage to Manchester. That by far the larger part of the library of Manchester New College (such part amounting to several thousand volumes) was received from Warrington Academy at its dissolution, and some of the books so received may be now identified by written inscriptions declaring them to belong to the Warrington Academy, others by a book-plate to the same effect, and others by the names of Dr. Benjamin Grosvenor and Rev. Samuel Stubbs, whose libraries were presented by their representatives to the Warrington Academy; and that they believe that the additions made to the library before its removal to York were very small.

Mr. Wellbeloved says that the College at Hackney was closed at Midsommer, 1796; that in 1797 he was requested to become the Professor of Theology in the College at Manchester, and that the letter from the Trustees conveying this request, contained the passage set out in paragraph 52 of the petition; that the Rev. William Wood, who was present at the meeting referred to in paragraph 57 of the petition, had communicated to him the fact that proposals were then made for the removal of the College to Halifax, Birmingham and York; that objections were raised against Halifax and Birmingham, and that York was unanimously fixed upon, without any objection being raised against its being taken away from Manchester. That he knows that Thomas Robinson, Esq., Ottiwell Wood, Esq., John Touchett, Esq., and Robt. Philips, Esq., whom he believes to have been concerned in the establishment of the College at Manchester in 1786, were present at and concurred in the resolution to remove to York; and that Rev. John Yates, of Liverpool, one of the most active supporters of Warrington Academy, and a Trustee of Manchester New College, but not present when the resolution was taken, expressed his cordial concurrence in the same; and that he believes the objects of the subscribers in 1786 were perfectly known to all who were Trustees in 1803. That the College was in 1803 (seventeen years after its establishment in Manchester) removed to York, and for many years met with great success, and received an increase in both the number of its students and the amount of subscriptions and contributions.

Mr. Wellbeloved and Mr. Kenrick jointly say, that all the funds of the

College (excepting the College property at Manchester and such as have been received since 1840) were acquired between the years 1808 and 1840, whilst the institution was at York; that in the repeated applications then made to the Presbyterians of England for increased support, the ground taken was the importance of the College to the general interests of the Presbyterian body, as the only institution from which a succession of regularly educated ministers of the Presbyterian denomination could be obtained.

Mr. Kenrick says that many of the applications made whilst the College was at York, were drawn up by him in concert and communication with the late George William Wood, Esq., and that the instructions and suggestions which he received for such appeals, were always grounded on the relation in which the College stood to the general body of Presbyterian Dissenters throughout England, and not on the benefit to any particular place or district.

Mr. Wellbeloved and Mr. Kenrick jointly say, that if it is to be held that the gifts and bequests obtained for the College from all parts of the kingdom were to be held to be inalienably attached to Manchester and its vicinage, great injustice will be done to the various donors and to the Presbyterian body at large, for whose benefit the gifts and bequests were intended to be applied, at any place or in any manner sanctioned by the vote of the majority of the Trustees.

Mr. Kenrick says, that on the closing of the Exeter Academy in 1805, three students, who had not finished their education at Exeter, removed to Manchester New College, York, then the only remaining academical institution of the Presbyterian Dissenters in England.

Mr. Wellbeloved and Mr. Kenrick jointly say, that at York many lay students of the principal families among the Presbyterian Dissenters were educated; that their resort to the College declined soon after the establishment of University College in London about the year 1828; that they have from that time chiefly resorted to University College, and that this was one cause of the removal of the College to Manchester. That they consider it important and advantageous that laymen and divines should partake of a common academical education.

Mr. Kenrick says that he considers it will be for the benefit of the students of Manchester New College, that they and the laymen of the body should receive their literary and scientific education in conjunction with members of other religious bodies, provided that they are not subject to any subscription or declaration of religious belief, or to any interference with the independent formation of their religious opinions.

Mr. Wellbeloved says that he has never attended any meeting of the Trustees at which the removal of the College has been discussed, but that he considers it a question which, according to the usage of Dissenting Academies and the constitution of the College, ought to be decided by a majority of the Trustees.

Mr. Kenrick says that he believes that in future hardly any lay students will resort from a distance to Manchester New College, if continued as a literary and scientific institution in Manchester, and that the resort of students from Manchester and its vicinage will be even less than it has hitherto been.

FRANCIS WILLIAM NEWMAN, Esq., Professor of Latin in University College, London, says, "I was entered a commoner at Worcester College, Oxford, in 1822. I took my degree as Bachelor of Arts in 1826, and was soon elected fellow of Baliol College. I gave up my fellowship, and quitted Oxford residence in 1830. In 1834, I became the chief Classical Tutor at an institution then active in Bristol, and called Bristol College, in which post I continued till 1840. In that year, I accepted the place of Classical Professor at Manchester New College. After six years in that office, I became Latin Professor at University College, London, in 1846, and there I still continue. From 1827 to 1840, I saw from time to time a great deal, not only of avowed Dissenters, but of other religious persons, who largely sympathized with them. In Bristol, I was a member of the oldest Baptist church in that city, one of

the pastors of which is and was Principal of the Baptist College; and I aided every year at the public examinations of the young men educated for the Baptist ministry. In that whole period, I was often struck with the evils of educating young men for religious ministry in isolation from those who are called lay students. I often felt, and I very often perceived others to feel, that the superiority of clergymen educated at Oxford or Cambridge to those educated in a Dissenting institution, depended very mainly on the fact that the old Universities, though ecclesiastical in theory, are in studies and society prevailingly secular; and that the advantage which the clergy gain in unscholastic and simple style is so great, as more than to compensate for their frequent deficiencies in purely theological knowledge. I know it to be a common case for Dissenters to prefer Oxford and Cambridge men to those trained in their own academies, on the express ground that the latter are too dry and scholastic. The preference for old University men who become Dissenters, to those who have been reared as Dissenters, is not confined to the educated Dissenting laity, but is at least as common among the poor, who, among the Baptists at least, often dislike the academies as shrivelling young men into formal and technical views. I do not think that the same evils or dangers were so prominent in Manchester New College when I belonged to it, as I saw them elsewhere; they were counteracted by the influence of men who knew the danger; but I felt very strongly the evils of young men having so little mutual competition. One clever young man, without a rival, appears in so small a society to be a giant in intellect; and it seems inevitable that partial views of life and of truth should harden themselves prematurely into conviction where a community is so limited in numbers. If my opinion had been asked eight or nine years ago on this subject, I should have replied as decidedly as now, that it would be for the benefit of the divinity students at Manchester New College to be educated in a locality where they were associated with other students in far greater numbers, and if possible, with others who are pursuing literature, history, economy, law, and other views than those of religious ministry. I observed the plan suggested by the Trustees in the petition of connecting their institution with University College, London, using University Hall as a place for giving religious and ethical instruction. I am acquainted with both those institutions; and from my knowledge of both, and of Manchester New College, I see no reason against such connection."

Rev. DAVID DAVISON, M.A., of Bocking, Essex, gives in his affidavit an elaborate account of the proceedings of the Presbyterian Board of London, which held its first meeting July 1, 1690,—from which date till the present time faithful records have been preserved. "It divided the country into sections, assigning one or more sections to each of its members (in London), with a view to get as complete a knowledge as possible of the religious feelings and wants of the people—to provide as far as in their power for the suitable and efficient supply of those wants—to look for and determine upon the men best qualified as Tutors, and to find out young men willing to devote themselves to the duties of the gospel ministry. The whole course of their proceeding proves that the selection of persons as Tutors depended upon personal qualifications, and was not at all made a question of local convenience. . . . The history in this respect is uniform from the very commencement of the Trusts to the present time. The Presbyterian Board never has confined its nominations to any given person or place." Mr. Davison gives from the minutes of the Presbyterian Board a list of the names, dates and places of the several gentlemen employed to train young ministers. The first name in the list is—"1690, Rev. Thomas Brand, Bethnal Green, London." Then follow upwards of 90 other names, and the list concludes thus:

"1798, Rev. Mr. Walker, Manchester.

"1804, Rev. C. Wellbeloved, York."

Mr. Davison says, that "the history of all these institutions proves beyond

all doubt that the changes effected in their localities were regulated by the residence of fit persons as Tutors, and not on account of the locality itself." He says that he has no doubt that it was intended by the subscribers that the Trustees should remove the institution whenever they found it necessary for the interests of the body. His affidavit concludes with a series of reasons why he conceives the Trustees in the present case have come to a right conclusion, and that removal to London is the course to be adopted.

Rev. JAMES MARTINEAU, Minister of the Gospel, Professor of Intellectual and Moral Philosophy in Manchester New College, says, that for five years (1822—1828) he was a student in Manchester New College, and has ever since taken a warm interest in it; that when the institution was removed from York, he, as a member of the Committee and on their behalf, conducted an extensive correspondence with distant and influential Trustees; that the greater number of answers were in favour of a removal to London, and in none of them was any doubt entertained of the competency of the Trustees to place the institution wherever they might think best. That he was himself desirous of maintaining the institution as a separate and integral College, capable of holding filiation with the University of London, and completing within itself its students training for degrees; and believing that this would be possible, he did not wish a removal to London, which would cut down the institution to a mere Theological School adjacent to University College. But on the opening of Owens College in Manchester, it became evident that there was no longer any sufficient ground for maintaining the lay department of their smaller institution, and that the necessity had now arisen for connecting themselves as a merely supplementary school, to some comprehensive academical establishment. He had never doubted, when it came to this, University College would offer advantages which it would be vain to expect elsewhere, and which it would be the duty of the Trustees to secure to their students by a removal to London. These advantages appear to be the following: that the standard of learning is likely to be higher in University College, where the greater part of the students are professional undergraduates, than in a provincial College, where they are for the most part destined for commercial life; that liberal intercourse with companions of various opinions and accomplishments can be better had in University College than in the country; and that, University College being the place where the educated laymen of the English Presbyterian body pass their academical years, there is a special propriety in educating there the divines of the same class. He believed that these advantages were so well known and highly appreciated by that class of persons from whom Manchester New College derives its support, that unless they be now secured to the institution, it will suffer from the effects of public disappointment, and incur the risk of incurable decline.

Rev. G. V. SMITH, B. A., of Manchester, Principal of Manchester New College, &c., says, that he was educated in Manchester New College, and afterwards graduated in the University of London, and has held his present office in the College since 1846. That for some time past the lay students, sons of Protestant Dissenters, have resorted chiefly to the University College, London; that at present there are only five lay students, and only three attend the complete academical course which qualifies for matriculation or graduation in the University of London. That he has always considered it highly desirable that the lay and divinity students should be educated together, but that he sees no reason to hope for any increase of the number of lay students in the present locality. That there are at present seven divinity students in the College, who come from different parts of the country—one from Manchester, one from Norwich, one from Gatesacre, one from Loughborough, one from Ainsworth, one from Doncaster, and one from Ireland. That it would, in his opinion, be greatly to the advantage of these young men if their education were conducted in a wider sphere, where their intercourse would not be limited as it is at present.

There follow affidavits from Mr. WILLIAM ARTHUR DARBISHIRE, B.A., of Manchester, of ROBERT DUKINFIELD DARBISHIRE, B.A., and of ROBERT CROMPTON JONES, Student in Divinity, in support of the union of laymen and divines in the same academical institution, &c.

Rev. JOHN JAMES TAYLER, B.A., Professor of Ecclesiastical History and of Doctrinal and Pastoral Theology in Manchester New College, says, that he was four years a student in Manchester College, York; that he studied for two sessions in the University of Glasgow, where he graduated in 1818; and that for the two last years of his residence at York he was assistant Tutor in Classics and History. That he became a Trustee of the College upwards of thirty years ago. That on the breaking up of the College at York, it was his opinion, repeatedly expressed, that it should be removed as a Theological Academy to London, and be connected for the literary and scientific education of its students with University College; that the experience of twelve years has confirmed his original opinion that the lay students of the Presbyterian denomination will not resort to Manchester for their education. Manchester New College is now reduced by the force of circumstances to the character of a simple Theological School, which has no particular relation to Manchester as such, but belongs as an object of common interest to the entire denomination of English Presbyterians throughout the country. That in his belief the removal to London will best meet the wishes of that body; that it will afford peculiar advantages in the education of young men for the ministry, by opening to them wider opportunities of intercourse with persons of different opinions and conditions of life; because it will provide the means of a joint religious and ethical culture for laymen and ministers, and bind them together in after years by the remembrance of a common education.

The affidavit of SAMUEL DUKINFIELD DARBISHIRE, Esq., Treasurer of Manchester New College, is principally confirmatory of certain statements respecting deeds and other legal points contained in the petition. In conclusion he says, that in the year 1860, the expense of the Literary and Scientific department of Manchester New College was £816, and is still nearly that amount, and that the fees for similar instruction at University College for seven students would not exceed £200. He further says, that three of his sons have been students at Manchester New College, and have subsequently graduated in the University of London; and that, from observation and the experience of the last twelve years, he considers that the removal of the College to London will, under existing circumstances, be a wise and beneficial measure.

MARK PHILIPS, Esq., of Snitterfield, and ROBERT NEEDHAM PHILIPS, Esq., of the Park, say, that they are sons of the late Robert Philips, and that he and they were members of the body of English Presbyterians, and that he was a subscriber to the College from nearly the commencement in 1786, and was President from 1834 to 1837. That it was never understood or fancied by their father that the institution was one necessarily attached to Manchester as the only place at which it could be carried on. That they and their father and relatives have at various times given sums of money to the College, under the full belief that it was for the general benefit of all Presbyterian Dissenters.

JAMES HEYWOOD, Esq., M.P., of Vine Grove, Pendleton, one of the petitioners, says, that he is the youngest son of the late Nathaniel Heywood, banker, of Manchester, and that he has been accustomed to reside in or near Manchester for forty-two years; that he belongs to the body of English Presbyterians, and is descended from many generations of ancestors who have always belonged to the same body, and originally from Rev. Nathaniel Heywood, the ejected minister of Ormskirk, and is grandson of Dr. Thomas Percival, one of the founders of Manchester New College. That Dr. Percival was disappointed by the non-success of the institution, and wished it to be removed to Glasgow, which makes it manifest that he thought it might be removed from Manchester. That the removal of the College to York took

place in the lifetime of Dr. Percival, and was occasioned by the admirable qualifications of Rev. Charles Wellbeloved. That in 1840 he voted for the removal of the College to Manchester, under the impression that the theological instruction would be of a peculiarly liberal character, and that the literary and scientific instruction would be peculiarly useful to the inhabitants of Manchester. That he has at various times made donations to the College to the amount of £871. 4s. 11d., a large portion of which was given to promote a system of instruction in civil-engineering. That the project failed, and, generally speaking, he had experienced much disappointment from the want of success attendant on the second establishment of the College in Manchester. That, in his opinion, the public of Manchester are not at all interested in the maintenance of the College; that the establishment of Owens College is highly approved of by the inhabitants of Manchester, and meets the general collegiate requirements of the town; that the principal portion of the Presbyterian lay students of Manchester families now resort to University College; that a commodious lodging-house, called University Hall, has been erected in Gordon Square, in which facilities for residence and for divinity instruction will be afforded to the students of Manchester New College, and that several students of the same religious persuasion already reside there. That supposing the Literary and Scientific department of the College to be relinquished, an ample income would exist from the annual proceeds of the endowment and of the voluntary subscriptions of the Trustees favourable to the removal to London, to support an excellent and adequate Theological faculty. That if the College be not removed to London, numerous annual subscriptions will be withdrawn, and the maintenance of a small Theological institution in Manchester will be obtained from the annual proceeds of the real property of the College, but will not possess the confidence of the body, and will be quite contrary to the intentions of the donors and subscribers.

Rev. CHARLES WALLACE, M.A., of Altringham, says, that he studied four years at the University of Glasgow, where he graduated; that in 1817 he went to the College at York for his theological education, it being the only institution in England then known to him where a theological education was to be obtained free from an obligation to profess a belief in a particular creed; that the number of students, both divinity and lay, was larger then than at the present time; that amongst his associates were students from Plymouth, Bradford, Liverpool, and others who subsequently exercised the ministerial office at Macclesfield, Tamworth, Bridport, Newbury, and other places out of Lancashire; that the College was then considered a place of education designed for all properly qualified students from every part of Great Britain and Ireland; that he had heard with grief and surprise the opinion that the College was restricted to a particular locality; that he has beheld with much regret the institution dwindling during the last eight or ten years, notwithstanding the eminent attainments of the Professors; that he considers Manchester an unsuitable locality, on account of the insalubrity of the atmosphere and the secularizing influence of the commercial pursuits of the place; that he is brother of the late Rev. Robert Wallace, who, for six years after the removal from York, filled the office of Professor of Theology, and who considered that it would have been better if the institution had been removed at once from York to London, and placed in connection with University College.

The affidavits of ROBERT WORTHINGTON, Esq., solicitor, and Mr. RICHARD ASPDEN, relate principally to the allegations in the petition which shew the connection between the Warrington Academy and the Manchester College.

In opposition to the petition of the Trustees, WILLIAM RAYNER WOOD, Esq., of Singleton Lodge, near Manchester, makes affidavit, and says that he is one of the English Presbyterian Protestant Dissenters, of which body he and his ancestors have been members since the passing of the Act of Uniformity. That his grandfather, Rev. W. Wood, F.L.S., was educated by Dr. Doddridge, and

was an active Trustee of Manchester New College for some years previous to 1803, and in that year took an active part in its temporary removal to York, and was Visitor of the College till his death in 1808. That his (Mr. W. R. Wood's) father, the late G. W. Wood, Esq., M.P. for South Lancashire and afterwards for Kendal, became a Trustee in 1807, was elected Treasurer in 1808, and held the office till his death in 1843; that he gave unceasing attention to the affairs of the College; that upon his decease he (Mr. W. R. Wood) was appointed Treasurer, which office he held to 1852, and that he is a Trustee for life of the College. Mr. Wood then gives an account of the establishment of the Academy at Warrington, of its failure, and of the establishment in 1786 of two institutions, one at Hackney and the other at Manchester. After describing minutely the circumstances attending the foundation of the College at Manchester, Mr. Wood proceeds to say,—“The said Manchester College was not established from any spirit of hostility to the said Hackney College; and, on the contrary, there were, I believe, many leading Dissenters who were friends and supporters of both Colleges; and if the mere efficiency of Tutors had been considered, it would have been quite unnecessary to have had any other College besides Hackney, inasmuch as it would, I believe, have been admitted on all hands that Dr. Kippis, Dr. Price and Dr. Abraham Rees, who were appointed Tutors of Hackney College, were at least of equal ability, and superior in age and experience as teachers and in general celebrity among Dissenters at that period, to the said Dr. Barnes and the Rev. Ralph Harrison. I have no doubt whatever that the true reason why an Academy was established at Manchester, in addition to that at Hackney, was the general desire to have an Academy established in the North of England, where (as is also the case at present) the Dissenting interest was far stronger and more vigorous than in London or its neighbourhood; and I say it appears from the first Report of the Committee of the said College, issued in the year 1786, and I believe it to be the fact, that the number of original benefactors to the said College was seventy-one, the amount of whose donations was £881. 17s., and, so far as can now be ascertained, it appears, and I believe the fact to be, that all of such benefactors, except three, whose donations amounted to £24. 3s., resided in the North of England; and that the then number of annual subscribers was ninety-nine, all of whom, except two, also resided in the North of England. Under the circumstances aforesaid, I firmly believe that the establishment of the said College, if not at Manchester, at least in some place in the North of England, was an essential principle of its foundation, and the main inducement for a great part of the contributions which were obtained for its support.” In confirmation, Mr. Wood quotes a long passage from the Sermon of Rev. Ralph Harrison and the Inaugural Address of Dr. Barnes, delivered and published at the commencement of the College. The affidavit, after alluding to the dissolution of the Hackney College, proceeds thus: “The Manchester College was also involved in some difficulty, although not to the same extent as the Hackney College, towards the end of the last century, and in the year 1800 it was thought proper to confine the College for a time to the Theological department; and as these difficulties increased, and no suitable person could be found who was prepared to undertake the responsibility of carrying on the institution at Manchester, it was in the year 1803 removed from Manchester to York, and placed under the superintendence of the Rev. Charles Wellbeloved as its Principal; and shortly afterwards the College buildings at Manchester were converted into dwelling-houses, and the rents arising therefrom have ever since been considered and applied as part of the annual income of the said institution.” The affidavit then combats the positions that the removal to York was virtually a dissolution of Manchester College, and that there was no pecuniary endowment for the support of the College established during its first existence in Manchester, the land and buildings in Manchester, and the moneys arising therefrom, being always dealt with as the permanent property of the College. The affidavit gives a full account of the changes and discus-

sions affecting the College and its locality, terminating with the decision of a majority of the Trustees on the 8th of December last, to remove the College to London. Mr. Wood then proceeds to say that the number of the students has never been large; that at York the average numbers were fourteen divinity and seven lay students at a time, and that the diminished number of divinity students latterly, has been in part occasioned by the mischiefs of continued agitation respecting the locality of the College; that the career of Manchester New College, though not brilliant, has been continuously useful; that the standard of education, extending through five or six years, has been always kept high; that the diminished resources of Dissenting ministers, consequent on the establishment of public schools open to all, have had the effect of thinning the number of candidates for the ministry; that, with all its disadvantages, the College has, since its return to Manchester, educated many ministers filling positions of honour and usefulness, viz., Reverends G. V. Smith, B.A. (Manchester), W. H. Herford, B.A. (Lancaster), J. H. Hutton (Norwich), W. H. Crosskey (Glasgow), Richard Shaen, M.A. (Dudley), T. L. Marshall (Hackney), Charles Beard, B.A. (Gee Cross), John Wright, B.A. (Macclesfield), Philip Carpenter, B.A. (Warrington), B. Herford (Todmorden), S. A. Steintal (Bridgwater), J. Dendy, B.A. (Cheltenham), A. W. Worthington, B.A. (Stourbridge), Rees Lloyd (Belper), T. E. Poynting (Monton), David Davis, B.A. (Lancaster), R. Hutton, M.A., J. J. Bishop, B.A., Theoph. Davies, C. Napier (Wareham).

Mr. Wood further says that the falling off of subscriptions is partly owing to the determination of large subscriptions given for a limited period; that the establishment of Owens College affords the means of giving scientific and literary instruction to the students of Manchester New College at a greatly reduced cost, and the present or even smaller income of the College would suffice for the required objects; that a resort to Owens College would be in strict accordance with the proceedings and resolutions of the founders of Manchester New College, and would be productive of great benefit; that the principles of Owens and Manchester College are identical, especially in respect to freedom from religious tests; that the Professors of Owens College are men of high reputation and talent, and the students are numerous, respectable and well-conducted; that all the requisites of instruction and discipline are as favourable at Owens as at University College; that the removal to London will occasion loss and inconvenience to students of limited means; that University Hall is burthened with a heavy chief or ground rent, and is in financial difficulty, and that it would be imprudent to involve therewith the property of Manchester New College; that Manchester possesses great advantages for educating and training ministers by the possession of large and well-conducted schools and other institutions connected with the Presbyterian body, whereas there are hardly any such institutions in London. Mr. Wood concludes in these words—"Considering the very limited prospects which the ministers of Dissenting congregations have before them, and the great sacrifices of worldly position which their profession involves, it is my opinion, —and I have often heard it strongly urged as an argument against the removal of the College to London by the Rev. John Kenrick, one of the petitioners,—that an education in the metropolis will be of serious disadvantage, as unfitting them for the position they must in most cases occupy as the ministers of small congregations in the provinces. And I very much fear that the result of the transfer of their education to London would be disappointment and future dissatisfaction on the part of the young men, and probable failure in the objects of their education by the abandonment of the ministry for some other profession. In the present state of emolument accessible to Dissenting ministers, this state of things exists already, and I think would be greatly increased by the change contemplated in the petition."

EDDOWES BOWMAN, Esq., M.A., of Manchester, says, that he is a Professor of Classics and Ancient History at Manchester New College, and a Trustee;

that he is acquainted with Principal Scott, of Owens College, and knows him and the other Professors of that institution to be persons of great attainments, and eminent in their respective departments; that Owens College was founded in Manchester about three years ago for the instruction of young men, at small expense, in classical, scientific, ethical and religious knowledge, upon a liberal basis, without reference to particular creeds or religious opinions; that the object and desire of the Trustees and Professors of Owens College, is to provide education in the higher branches of literature and science to the full extent that is ordinarily provided for in a University course, and that, to the time of students graduating from Manchester New College at the University of London, the education afforded at Owens College would be in all respects sufficient; that the student at Owens College is at liberty to attend any one or more of the classes, as he may think fit; that there is a College established at Withington, near Manchester, called the Lancashire Independent College, of which Dr. Vaughan is Principal, and the students of which institution now receive their classical education at Owens College; and that he has been informed that this arrangement has been found to work satisfactorily. He further says, that he is on various grounds opposed to the removal of Manchester New College to London; and, so far as classical instruction is concerned, students preparing for graduation may be trained in Owens College as well as in University College.

SUPPOSED ARIANISM OF THE LATE REV. ROBERT KELL.

SIR,

IN common with the readers of your excellent periodical, I felt grateful to the Rev. John Kenrick for his faithful and affectionate Memoir of the late Rev. John Kentish, and only regretted that the limited space allowed did not enable him to relate more particulars of one "whose name is in all our churches," and who will not easily be forgotten by those who had the privilege of his acquaintance. But my object in taking up my pen is to mention that my revered father, to whom Mr. Kenrick alludes* as among those of Mr. Kentish's fellow-students who, he believed, retained their Arianism to the close of life, altered his views on the pre-existence of Christ. I am not surprised that the highly-esteemed writer of the Memoir should have considered him an Arian, as it was only a few years previous to his death that he changed his opinion. It took place, I have reason to think, from a careful perusal of Dr. Carpenter's "Harmony of the Gospels," in conjunction with the study of the Scriptures, which was always to him a delight. Of the fact I have no doubt, and therefore stated it in his obituary, at page 211, Vol. X. of the Christian Reformer. It was somewhat singular, and marks my father's love of truth and his religious integrity, that he should at such an advanced age have relinquished an opinion he had always held to be of considerable importance.

EDMUND KELL.

Newport, Isle of Wight, May 10, 1853.

* P. 270.

CRITICAL NOTICES.

The Englishman's Duty to the Free and the Enslaved American. A Lecture twice delivered at Leeds, in January, 1853. By the Rev. C. Wicksteed, B.A. Pp. 24. London—Tweedie.

THIS is an able and temperate but outspoken statement of the duty which one civilized and Christian nation owes to another, to point out its errors and hold the mirror true to nature—to pour forth the cry of warning, whether listened to or not, sure that the time is coming when the great principles of truth and justice must prevail, and when their pioneers will meet with the grateful recognition which they have deserved. It is this hopeful, trusting spirit which alone can justify the voice of warning or of reproof, for it is alike useless and foolish to find fault with what are acknowledged to be the unchangeable conditions of our human existence. And wherever there is this spirit of faith in human nature and human progress, then, however melancholy the details of fact may be, even when so harrowing to the soul as some of the statements presented in this Lecture, there still breaks forth a light from above which is the harbinger of a better day. But we will allow the author to speak for himself, in answer to an objection which we sometimes hear urged against interference in this matter :

“ But it is objected—that we have enough to do at home, without concerning ourselves with other nations. We have ; but we are not to neglect the cure of gigantic evils and wide-spread curses among our fellow-creatures, within ten days' reach of us, until every tittle of the undesirable is removed among ourselves. A man shall not be justified to the world in leaving his city in squalor and filth, a prey to the epidemic and the cholera ; because, if he went back to his own house, he might find in it a dusty cupboard, or a soiled cloth. No ! when there is a nation that has freed every slave it possesses, and fined itself twenty millions sterling to do so with a better grace ; when there is a nation which raises itself up, and puts into action all its machinery of inquiry, punishment and remedial caution, if a single old man or woman, among its 26,000,000 of souls, is turned away in want from his parish workhouse ; when there is a nation which rings from end to end with indignation when a parish apprentice has been discovered to have been ill-used, and commits the master and the mistress of a comparatively high station in society to prison for two years for their undue severity ; when the most laborious inquiries are instituted immediately whenever there is said to be an oppression, a cruelty or a neglect, to protect even the free from the encounter of wrong ; that nation has the right to speak for humanity in other quarters of the globe, and to implore attention to its claims. ”

“ Besides, I think it is open to every one's observation, that they who are most earnest to redress the wrongs of the slave, are among the most earnest advocates of every other means of elevating and improving the moral and social position of those nearer to them. Indeed, to the eye of humanity, the whole earth is kin. The ignorant, and degraded, and brutal man, the wronged and persecuted woman, the neglected and hard-used child, are objects of the profoundest and most painful interest, and of the most earnest efforts here at home, with the very same class of people who have sympathy with the wrongs and sufferings of the slave. I believe, for the most part, were you to analyse their elements, you would find that the same people who advocate the cause of the liberty of the slave, advocate the cause of liberty, civil and religious, human improvement, intellectual and moral, among every other class of persons. I believe you would find the friends of the slave among the signers of

the petition for poor Francisco Madiar and his wife, and the friends of religious freedom; among the advocates of representative institutions and reforms of government, and the friends of political freedom; among the anxious labourers for the religious improvement, and the social and moral amelioration of the people, and the friends of churches and chapels, schools, mechanics' institutions, temperance societies, saving societies, charities of help and aid, public baths, wash-houses, model lodging-houses, improvements in the dwellings of the poor, reformatory schools, and amendments in the civil and the criminal law. In short, it strikes me on a general survey, and it stands to reason that it should be so, that for the most part those who feel for the slave, are also found among those most willing to do something in some one or more of these various forms of good nearer home; for it is the heart of sympathy that is wanted, and where that is present, there will be feeling and exertion for the near as well as the distant, and the *distant* and forgotten as well as the *near* and forgotten."—Pp. 14, 15.

Want of space forbids us from giving another passage which we had marked, but we hope our readers will make acquaintance with the Lecture for themselves. We will only add that it forms part of a series of half a million of anti-slavery tracts which it is proposed to issue in this country. Judging from those we have seen, the series appears equally well-chosen and well-timed.

Sinners, Servants and Saints. The Religions of Policy and Principle contrasted. By Abel C. Thomas, Pastor of the First Universalist Church, Philadelphia. Pp. 86. London—E. T. Whitfield, 178, Strand. 1853.

THE above is the title of a sermon which we wish to introduce to our readers, both on its own account and on that of its author.

Mr. Thomas is an American Universalist minister who has for a long time occupied a prominent position in the religious body to which he belongs. He is distinguished both as a popular preacher and a strenuous controversialist. He conducted the Universalist side of a discussion with Dr. Ely, of Philadelphia, which has had a considerable influence in the United States; and he is also the author of a volume of Autobiography, which we believe is on sale at Whitfield's, in the Strand, and which will repay perusal, both for the personal interest attaching to it, and the insight it gives into the character and condition of Universalism in America. Mr. Thomas has been now for some months in England, one of his objects in visiting this country being to establish a sympathy between the professors of the Universalist faith on the two sides of the Atlantic. His own views being strictly Unitarian, and Unitarians being alone likely to give active support to his efforts, he has been brought into intimate contact with Unitarian churches in various parts of the kingdom. Wherever he has preached, he has gratified his congregations in an unusual degree. In addition to listening to him in public, we have had the pleasure of his private acquaintance, and we esteem it a privilege to have been thus introduced to a man of his character. He is certainly calculated most successfully to recommend the religious interest to which he is devoted. His pulpit administration is marked by both freedom and power; and whatever he says derives singular unity from his constant appeal to the universal love of the Deity, as affording the true point of sight from which all moral questions should be regarded.

The sermon which has suggested this explanation was preached by Mr. Thomas in London, and is printed at the earnest request of several

persons who heard it. It scarcely does justice to the capabilities displayed by its author as a speaker, but it is undoubtedly an impressive and valuable production. The object of it is to point out how three classes of mankind, who are respectively distinguished as the Enemies, the Servants, and the Friends of God, should be contrasted or compared with each other. The Enemies are described as influenced by Bad Policy; the Servants, as actuated by Good Policy; and the Friends, as governed by Principle; and the practical lesson taught is, that the great object of religious cultivation should be to establish the dominion of Principle instead of an obedience to Policy, under a pervading sense of God's inviolable friendship for mankind. Perhaps a little more might have been said by way of guarding the doctrine of Principle from being perverted to the purposes of an impulsive, rather than of a strictly rational morality, and by way of urging the essential difference between right and wrong in relation to the disposition of God as well as the conduct of man; but, nevertheless, what is said, is both truly and forcibly said. There is an Appendix to the sermon, in which the scriptural grounds of Universalism are very ably stated. The following extract will give a fair specimen of the quality of the pamphlet:

"The truth is, the Lord's perpetual friendship for His enemies, is the sole illuminating, converting, moralizing, sanctifying agency of the Gospel. He may be clad in terror to restrain the ungodly—He may present rewards to encourage the wavering or to strengthen weak resolve; but the high platform of Principle to which He would elevate mankind, is a demonstration of His infinite worthiness to be loved and worshiped and obeyed—not because of what we might make out of Him, but because of what He is. He seeks to make us His friends *in the only possible way*. He seeks to make us *His* friends by assuring us that he is *our* Friend. In no other way, by no other means, would it be possible to accomplish this end. He might terrify us from being His enemies by displays of his power. He might bribe us to be His servants by proffering us the glories of His heavenly kingdom as a compensation. But only by revealing the higher glories of His own character, can we possibly be constituted His friends.

"How wofully is this rational and honourable sentiment set at nought by every Religion of Policy! 'Make God your Friend before it is everlastingly too late' has long been literally the cry in the high places of the dominant Churches. 'Make God your Friend before it is everlastingly too late' has so long been echoed in the by-places of Christendom, that the Father of Mercies is popularly regarded as the chief Enemy of Man!

"How marvellously different were the representations of that loving Heart which was the image of the invisible God, the brightness of His glory! 'Ye are *my friends*, if ye do whatsoever I command you.' He did not say, 'I will be *your friend*,' under such circumstances. He had been their friend from the beginning—the friend of publicans and sinners. 'Greater love hath no man than this'—no man, namely, who is influenced by a merely human love—'than that a man lay down his life for *his friends*.' Yet *he*, that blessed commendation of the love of God to all mankind, lived and died for *his enemies*. Not therefore did he say, 'I will be *your friend*,' but '*ye are my friends*, if ye do whatsoever I command you.' Their obedience was not to be the condition of his friendship for THEM, but the evidence of their friendship for HIM."—Pp. 25—27.

INTELLIGENCE.

WESTERN UNITARIAN CHRISTIAN UNION.

The fifteenth half-yearly meeting of this society was held at Cheltenham on Wednesday, May 4th. The attendance at the religious service was not so numerous as on former occasions; and the distance of the place of meeting from most of the Unitarian stations in the West of England, prevented a large attendance. Amongst those who attended were R. K. Lumb, Esq., J. B. Estlin, Esq., Mr. Wasbourne, Mr. Godding, Mr. Furber, Rev. Dr. Sadler, Rev. W. James, Rev. Timothy Davis, Rev. R. B. Aspland, Rev. S. Alfred Steinthal, Rev. Lindsey Taplin, and Rev. John Dendy, the minister of the place. The religious service was introduced by Rev. S. A. Steinthal, and an appropriate and very interesting sermon was preached by Rev. Dr. Sadler. The subject of the discourse was the conditions of spiritual influence, *Ezekiel* xxi. 26, 27. The preacher said he believed our especial work as a denomination to be, to keep before mankind pure Christianity as the life of a child of God, as exemplified by Jesus Christ, and shewed the relation of this great truth to the wants of our times. A large number of the most enlightened and earnest men, both among the clergy and the laity, are turning to the Church of Rome for infallible authority, as is perfectly natural, so long as a right belief in a carefully-elaborated doctrinal theory is regarded as indispensable to salvation. Another class of able and highminded men are giving up Christianity altogether as a Divine Revelation, and going back very much to the position of the old Platonic philosophers; because, they say, if there be anything divine in the Scriptures, it is so intermingled with what is human, that they cannot distinguish between the two clearly enough to make any part as such the basis of their faith. But if true Christianity be the life of a child of God as exemplified by Jesus Christ, neither infallible authority in interpretation, nor literal verbal inspiration, is needed, because the life of Christ is so plainly set forth in the New Testament; and we are not dependent for our conception of it on any isolated passages. A third class, larger than either of the foregoing, consists of those who are in the condition of the good and great Dr. Watts, when he so

ardently prayed that he might be enabled to leave the thousand bewildering perplexities which are raised by the various explanations of erring men, and devote his chief thoughts and cares to doing our heavenly Father's will according to the plain rules of the gospel. Our grand, though simple position, enables all such to resort freely, fearlessly and individually to the New Testament as *the* book of their spiritual culture, and in a catholic spirit to enter into a holy fellowship with the wisest and noblest men of all churches and times. The remainder of the discourse was employed on the questions, Are we so faithfully acting up to the privileges God has vouchsafed to us, as to have reason to hope that he will grant us influence? and are we willing to go through those toils, and make those sacrifices, which have been required of the candidates for spiritual influence in all ages?

The gentlemen dined together at the Beehive inn, the chair being effectively filled by Rev. William James, supported by Mr. Furber as deputy chairman. Early in the afternoon, the party re-assembled in the chapel, which was tastefully adorned by bannerets bearing the names of departed Unitarian worthies, and by beautiful flowers in great profusion, which were contributed by a member of the congregation. After partaking together of tea, the chair was taken by Rev. R. B. Aspland, who, after some introductory remarks on the usefulness of the society, and the importance of Unitarianism as the only form of Christianity which could be professed without endangering intellectual freedom, and which could at the same time effectually resist the attacks of infidelity, he called upon the Secretary (to whose services in the cause of Unitarian Christianity he paid a fitting compliment) to read the report of the Committee.

The Rev. William James proceeded to read the report of the Committee, which stated that the congregation at Crewkerne, under the care of Mr. M'Dowell, was in a satisfactory and improving condition; the attendance at the chapel has improved, and a large school has been established in connection with it. At Honiton, the Unitarian cause is less prosperous. At Lond, the exertions of Mr. Balls have been

very praiseworthy. Though engaged in business, he has established week-night and Sunday schools, and on the evening of Sunday, conducts a public service in the village. At a recent examination of the school, upwards of 200 visitors attended, and were deeply interested by the proceedings. During the last winter, Rev. Thomas Cooper has tried at Warminster the experiment of a course of doctrinal lectures, assisted by Rev. S. Martin, of Trowbridge, and Rev. William James. In consequence of a suggestion made at the last half-yearly meeting, several ministers of Devonshire, aided by Rev. Hugh Hutton, have been engaged in a course of lectures, illustrative of Unitarianism, at Plymouth, Tavistock, Devonport and Collumpton, and tracts were distributed after each lecture. The following hopeful sentiment, expressed by the Committee on a review of their proceedings and prospects, well deserves consideration:—"Your Committee are persuaded that there is no real cause for despondency in the state of our societies, and that, instead of so much talking and writing about obstacles and difficulties, and decline and decay, it would be far better to put forth the energy which is alone necessary, with the Divine blessing, to bring about a better state of things. Impediments and hindrances there are assuredly to the propagation of our faith, in the lamentable ignorance which prevails with regard to Unitarianism, and the prejudice with which it is consequently regarded,—in the reluctance which persons always feel to relinquish the opinions in which they have been educated, and in the various interests which tend to support the popular theology. But truth is more mighty than error, and good than evil; and weariness in well-doing, and slowness of heart in hoping and believing, are not signs of a healthy piety and a manly zeal. In due season, said an apostle, *ye shall reap, if ye faint not.*"

At Penzance, the congregation of humble worshippers continues to meet; and the Committee have been happy to assist them by a small grant, to supply the deficiency in their funds occasioned by the removal of a gentleman from their neighbourhood. Several congregations in the West are, it is to be regretted, without pastors.

The report next alluded to the recent suggestion of Rev. John Kenrick respecting the best mode of increasing attendance at the Lord's table, and to

the similarity of the views propounded with those recommended by Rev. Geo. Armstrong, in his Letter to the Western Churches on the causes which hinder the spread of Unitarian Christianity. The report concluded with some statements on the subject of American Slavery, and the importance of Unitarians bearing an open and uncompromising testimony against this the greatest sin that exists in the world, and to let it *appear* that Unitarians are the friends of human freedom, as well as the advocates of pure and undefiled religion. The report was interspersed with extracts from letters written by various friends and coadjutors in the West of England, some of which were particularly pleasing by their simplicity and hearty warmth of zeal.

The financial statement belongs to the autumnal meeting of the society; but it was intimated that a special statement would soon be issued by the Committee, calling the attention of the Unitarians of the West to the claims and meed of the society.

On the motion of Mr. Washbourne, of Gloucester, seconded by Mr. Hurford, of Cheltenham, the report was received. Cordial thanks were moved to Dr. Sadler for his excellent and practical discourse, by Mr. Creed, and seconded by Dr. Williams. Dr. Sadler acknowledged the compliment in an interesting address. Mr. Estlin, of Bristol, in a long and powerful address, introduced the subject of American Slavery, and adduced many reasons to shew why English Unitarians were called upon, by their love of truth, humanity and Christian morals, to utter a distinct voice on this painful subject, to uphold the Unitarians of America (too few in number) who were faithful to their Christian principles in this matter, and to awaken to a sense of their duty the greater number, who were either timidly silent on the abominations of slavery, or actually used their influence to uphold it. He moved the following resolutions, which, having been seconded by Rev. S. A. Steinthal and discussed by several speakers, were eventually adopted by the meeting:

"That at the present period of unexampled interest throughout the civilised world on the important subject of American Slavery, this meeting considers that Unitarian Christians are called upon, by their principles and position as a religious body, to respond to the solemn appeal of the 'British and Foreign Anti-slavery Society,' and ear-

most nearly hopes that at the approaching anniversary of the 'British and Foreign Unitarian Association,' a faithful and Christian exhortation may be addressed to our brethren of a common faith in America, affectionately entreating them, in some way corresponding to their social influence and elevated religious views, to bear their testimony against slavery, and to use their utmost efforts for its speedy abolition.

"That a copy of this resolution be sent to the Committee of the British and Foreign Unitarian Association, with a request that they will take such measures for carrying it out as may in their judgment be most efficient.

"That a copy of these resolutions be sent to the British and Foreign Anti-slavery Society, with the sincere thanks of this meeting for the timely and valuable 'Address to Christians of all Denominations,'—a document eminently calculated to aid and encourage American abolitionists in their arduous and unremitting labours, and which it is hoped will, under the Divine blessing, be instrumental in arousing the Christian community to a sense of its duty to the oppressed slave."

Rev. Timothy Davis, of Evesham, seconded by Mr. Furber, of Cheltenham, moved the next resolution:

"That, meeting as they are in the place which was dedicated to the worship of Almighty God by the Rev. John Kentish, the members and friends of this Union, whilst deeply sensible of the loss which the Unitarian body has sustained in the removal of that venerable man by death, desire to cherish a grateful recollection of the talents and learning which he employed, to the end of a more than usually protracted and useful life, in the illustration and defence of their common faith, and of the public and private virtues by which he was distinguished."

Rev. John Dendy then introduced to the meeting Mr. Kenrick's valuable suggestions respecting the Lord's Supper, and the best means of securing an increased attendance upon it; and a resolution was unanimously passed in favour of the adoption of the plan by the churches of the Western Union. A resolution was proposed by the Rev. Launcey Taplin, of Gloucester, expressive of good-will to Manchester College and of hope for its increased usefulness, consequent on its intended removal to London. Dr. Sadler moved, and Mr. James seconded, a resolution expressive of the interest felt by the members of

the Union in the prosperity of the Cheltenham congregation, and of congratulation on the happy union of this people with their minister. On the motion of the Rev. W. James, the services of the Chairman were acknowledged by the meeting, and the proceedings closed with a hymn and prayer. Proper admiration was expressed for the services during the day of the chapel choir, which consists entirely of members of the congregation who give their services. The proceedings of the day were uninterruptedly harmonious, notwithstanding some slight differences of opinion, and were from first to last instructive and interesting.

BOLTON DISTRICT UNITARIAN ASSOCIATION.

The usual half-yearly meeting was held at Chowton, on Thursday, April 28. This place, so long the seat of Presbyterian Nonconformity, is only a village, although more populous than half the towns in the South of England. Its spacious chapel, capable of seating upwards of a thousand persons, and with its large, well-filled burial-ground surrounding it, attests the ascendancy of the denomination to which it belongs. No other sect has ever been able to obtain a footing here, the only other building for religious worship being an Episcopal chapel-of-ease, of which the Presbyterians were dispossessed by the Lord of the Manor at the beginning of the last century. The country round is full of associations connected with the past history of Lancashire Nonconformity. Here preached the celebrated Mr. Wood, who led eighty of his flock, in the rebellion of 1716, to Preston, and successfully disputed the important pass over the Ribble with the rebels; in acknowledgment of which services he not only obtained the appellation of General Wood, but a considerable grant from the Crown, which he appropriated towards the erection of the present handsome chapel. Here also stands Owlter Fold, the hospitable residence of the Morts, who were identified with the cause of Presbyterian Nonconformity during most of the last century, and until the last of the name was placed in the grave with his fathers. The Chowton burial-ground is consecrated as the resting-place of that sound and learned divine, Dr. John Taylor, whose Hebrew Concordance and theological writings place him in the highest rank of scholars; and inside the chapel, on

a marble slab, is a striking inscription to his memory from the pen of Dr. Enfield. With associations from such varied sources, and others connected with departed worthies and historical events, the chapel itself was full of interest to the visitor and devout worshiper. This was evident by the large attendance from neighbouring localities. The Rev. F. Howorth conducted the devotional part of the service. Rev. Mr. Ragland delivered a discourse on Unbelief, from Heb. iii. 12, and availed himself of his subject to address to different classes of his audience suitable cautions and admonitions.

The attendance at these meetings after the service is generally large, presenting, as they evidently do, points of attraction to the older as well as the younger members of the congregations of the district. On this occasion the interest was increased by the general desire to give a warm and cordial welcome to the Rev. Marmaduke C. Frankland in this new field of his labours. That gentleman presided over the meeting in an affable and efficient manner. The chief discussion of the evening turned upon the importance of a regular attendance on public worship. As a moral incitement to religious excellence, a help to devotion, a homage to God, a testimony to the importance we attach to Unitarian views, an example to the young, a support to the minister, and an evidence of the strength of the body, it was urged that Unitarians were called upon in the present day to emulate the exemplary regularity of their Presbyterian ancestors.

The following resolution on Slavery also met with the concurrence of the meeting:—"That this meeting is desirous of expressing its solemn conviction that Slavery is a sin and a crime before God, and that therefore it ought to be condemned and disavowed by all the followers of Christ, whether in the Old or New World; and would rejoice to learn that the British and Foreign Unitarian Association would pass a resolution to this effect at the forthcoming annual meeting."

The next meeting of the Association, in the autumn, will be held at Bolton, on Thursday, October 13, at which Mr. Howorth is expected to preach, supported by Mr. Frankland.

THE DISSENTING MINISTERS OF LEICESTER.

In consequence of the death of the Chaplain of the Leicester Union work-

house, a resolution was recently adopted by the Guardians, inviting the clergy and Dissenting ministers of the town to unite in giving, on the voluntary principle, religious instruction to the inmates of the house. The clergy unanimously declined to accede to the request, as contrary to the intentions of the Legislature, as not likely to secure the efficient performance of the Chaplain's duties, and as adverse to the interests of the paupers. The Dissenting ministers of Leicester, and amongst them the Rev. Chas. Berry, the much-respected Unitarian pastor, intimated their willingness to comply with the request of the Guardians. But the "Evangelical" Dissenting ministers felt some alarm at the public recognition, equally with themselves, of the claims of an Unitarian minister to give Christian instruction to the poor; and at a meeting held by them at the Town Library, they passed a resolution, the words of which we do not possess, purging themselves from the responsibility of Mr. Berry's appointment, and declining to co-operate with him in drawing up a plan for the services, but intimating that they should be prepared to act, even if he were appointed by the Guardians. At the same time, these cowardly bigots used, but in vain, such personal influence as they could bring to bear upon him, to deter Mr. Berry from adhering to his offer of assistance. What the "orthodox" Dissenting ministers dared not do openly, was done for them by a little management at the Board of Guardians. Notwithstanding the request they had made for help and its consequent proffer, it was determined to hold a *ballot* on the names of the ministers whose services were to be accepted, none to be considered as accepted but those that secured a majority of votes from the Guardians present. This course was resisted by several Guardians as unusual, improper, and offensive to the ministers, whose services were in the first instance solicited, and then proposed to be made matter of consideration by ballot. Being persisted in, several of Mr. Berry's friends (we believe seven) declined to take any part in the vote, and left the room. On the ballot, the services of all the Dissenting ministers were accepted by a majority of votes. Mr. Berry received only a minority of votes (by three), and was passed by. The matter has excited feelings of the warmest kind in the town of Leicester, in which Mr. Berry is universally respected, and the mem-

bers of his congregation occupy a high social rank. In illustration of this may be mentioned the fact, that it includes the Town Clerk and several county and borough Magistrates; and that, under the reformed Corporation Act, the first six or seven Mayors selected were members of the Great-Meeting congregation. The liberal press of Leicester has, in the leading article of the *Leicestershire Mercury* for May 14, administered a severe rebuke to the Dissenting ministers, whose shabby manoeuvring led to the rejection of Mr. Berry's services. Their conduct is quoted as an instance of prejudice and intolerance following a declaration of the widest liberality and of the most impartial regard to the rights of conscience. They are twitted with the contradiction between their profession and their practice. They are informed that the step which they have taken is, on the grounds of common justice, common sense and ordinary consistency, as indefensible as it is likely to be detrimental to their cause. Their virtual excommunication of a brother minister was as little in accordance with Christian charity as with the rules of social courtesy. They are told, had such a spirit been displayed by Churchmen towards Dissenters, every Baptist and Independent pulpit would have rung with energetic exposures. The editor concludes by expressing his regret that the example of the orthodox Dissenting ministers of Leicester, "instead of furnishing a fresh argument in favour of religious equality, will now be quoted to prove how little the principle is really acknowledged by the ablest and most earnest objectors, in the abstract, to church authority, episcopalian influence and sacerdotal rule."

This transaction at Leicester fortifies the argument, which we have more than once used, that religious liberty is not safe in the guardianship of "orthodox" Dissenting ministers, and that, great as the evils of an Established and State Church confessedly are, they are in some degree counterbalanced by the practical religious freedom which the State overruling the Church secures to all. In the Leicester Board of Guardians the question has been revived; and at their meeting on the 17th May, one of the Guardians gave notice of his intention to move that Mr. Berry's name should be added to the list of officiating ministers. On the same occasion, another Guardian, Mr. Scott (who, we presume, is a Churchman), said, he

"thought it a pity that gentlemen could not forget the one point in which they differed, in order to co-operate in the nine hundred and ninety-nine on which they were agreed—that they could not have forgotten that they were of Wesley or Whitfield, but that they were of Jesus Christ, and consent to say a kind word to a poor woman who was a widow or to an orphan that was destitute. If they could have done that, he should have rejoiced at it (hear, hear). He wished that they could have shewn the charity so beautifully described by that apostle whom they professed to follow. He agreed with Mr. Vaughan when he said that the inmates would be dosed with Arminianism, Calvinism, and all the other isms in the town. If they were to have any sectarianism taught in the house, he would rather it should be that of the Church of England, because it was under the control of the State, which kept it in order. He believed that there was more bigotry amongst Dissenters, and it was not kept under control (hear, hear). Mr. Berry was incomparably superior as a scholar, as a gentleman, and in moral worth, and incomparably a better Christian than those gentlemen who had rejected him" (loud applause).

The editor of the able Leicester newspaper, from which we have already quoted, speaks of Mr. Berry in terms not less honourable, as "the oldest and certainly not the least respected among the Dissenting pastors of Leicester, for high moral character, for uniform urbanity and extensive attainments,—who for half a century has discharged with firmness and consistency, yet at the same time with all moderation and kindness, the duties of his important office,—who throughout that period has been identified with every movement tending to improve the condition of those around him, whether socially, politically or intellectually,—and who, though many times called to assert the principles he professes, amidst the storms of polemical and party controversy, has done nothing to justify a single enmity, to forfeit the respect of an opponent, or to warrant the desertion of a friend."

From the *Leicestershire Mercury* of May 21, we extract an admirable letter of Mr. Berry, remarking, in conclusion, that where there is a free press, the paltry efforts of bigotry only accelerate the progress of liberal principles, by calling attention to them, and enlisting the sympathies of all honest and en-

lightened minds with the objects of undeserved persecution.

To the Editor of the Leicestershire Mercury.

Sir,—The occurrences of the past week have brought my name so prominently before the public, that I request you to afford me a small space in your paper for a few remarks.

Upon the lamented death of Mr. Harrison, a different arrangement was proposed at the workhouse, and I received a deputation from the Guardians to know whether I would be willing to unite with the clergy and Dissenting ministers in the performance of the religious duties required in that establishment. I was somewhat surprised, and still more gratified, by the application. I replied, "Certainly, I am willing. I hope the plan may be successful." I fancied that six clergymen and six other ministers might have been selected, who would each have done the duties of the place monthly. I can perceive that some inconveniences would have attended such frequent changes; but, upon the whole, I have no doubt that the duties would have been sufficiently well performed,—perhaps as well as they ever have been, or are ever likely to be, under the superintendence of one person; and the town of Leicester would have exhibited a pleasing spectacle of Christian harmony and charity. A day was appointed for a friendly conference at the Town Library, between the Dissenting ministers and a Committee of the Guardians, to receive any further information and to complete the arrangements. The clergy refused their concurrence. It was also understood that the Commissioners in London had signified their hostility to the proposed scheme. From the commencement of our conversation, I perceived indications of the "cloven foot." Much emphasis was laid upon the fact, "that the *Evangelical* ministers had met, and would render their services." It was remarked, that the great difference of opinion between some of the ministers presented difficulties, and would be fatal to the proposed design. I think it was said that a great gulf was between some of us. At last, after much beating of the bush, my name was mentioned, and it was put to me whether I did not think it better to withdraw my name. I replied, "Certainly not; I had been requested to attend and assist in the arrangement; I was willing to do so. I considered myself as *Evangelical* as they were, and would leave the determination to the Guardians. If they decided to exclude me, I should be released from a duty which I was quite

ready to undertake, and should understand, and make allowance for, their motives." It is true, it was said by one minister towards the conclusion, that they would not refuse to act, if the Guardians thought fit to accept me; but the tendency of their language was to induce the Guardians to do otherwise, and there can be no doubt that their remarks on that day decided the subsequent votes of the Board.

I left the room offended, not to say disgusted, at the spirit which had been displayed. And I must say it would have been more becoming and more creditable to themselves, if they had silently acquiesced in the proposal, and given the experiment a fair trial. If I had visited the inmates of the Union, I should not have pressed upon their attention any controverted doctrines. I would have taught them the necessity of repentance and faith in Christ as the Son of God, and spoken to them concerning temperance, righteousness, and the judgment to come. And if I had left anything essential untought during my short attendance, my deficiencies might have been supplied by my orthodox brethren during the remainder of the year. I do not regret the result; for with such a temper on the part of the evangelical ministers, combined religious action appears impossible.

As far as I can recall the feelings of my younger days, I felt at that time much displeasure at the confidence, the uncharitableness, the arrogance, which I observed frequently among the orthodox, in the pulpit and out of it. It was that which inclined me to make a more careful inquiry into the meaning of the Scriptures; for I suspected the truth of that system of theology which produced such unpleasant fruits. I have often wondered at the extent to which the judgment of good men is occasionally perverted by their religious opinions. About thirty years ago, I had some warm words with the late Rev. Thomas Mitchell, one of Mr. Smedmore's predecessors, who was deservedly respected for his understanding, attainments and character. The occasion was something like the present. The late Mr. Vaughan and Mr. Mitchell, upon some benevolent errand, visited together every family in St. Martin's parish. I learnt that where they happened to find themselves in the house of one of my hearers, they thought it their duty to impress upon them the danger of attending the religious services at the "Great Meeting." I considered this ungentlemanly, unprofessional;—as if a medical man should say, "Do not take the advice of Dr. A., or your life will be in danger;" or

a lawyer, "If you employ Counsellor B., your cause will be lost." I conversed with Mr. Hall about it, who said, "Sir, I will not undertake to justify all that Mr. Mitchell may think it his duty to do; but he is an excellent man, and you must make allowance for his pious zeal and his extreme aversion to heresy like yours." I was willing to make reasonable allowance in such cases, for I was brought up in their camp and know their infirmities. It is satisfactory to me to add, that Mr. Mitchell changed his sentiments in his latter years, attended the Unitarian place of worship at Bristol, and is buried in their chapel-yard. After this, I will not despair of some of the Leicester orthodox orators.

It may be said, truly, that the parties in the present case, ministers and laymen, have acted conscientiously and from principle. I admit it. But the same may be said of some of the fiercest persecutors; of Paul, when he assisted at the stoning of Stephen; of Land, when he threw up his cap and gave God thanks for the cruel punishment of Leighton; of Calvin, when from a window he witnessed the burning of Servetus at Geneva. The difference was this: the first of these was converted—he repented, and was forgiven; the two latter, never.

It is no small consolation to me, when I remember that we have many illustrious men on our side. The religious views of the eminent Dr. Watts were greatly changed towards the end of his life; and he wished to alter many of his hymns, but the booksellers would not hear of any change. Dr. Lardner, who knew him well, says, "His last thoughts were entirely Unitarian." I commend this fact to the notice of those Guardians who voted for my exclusion. They may think of it when they are devoutly singing some of his doctrinal lines. I do not lay much stress upon any human authority, but it is pleasant to have great names in our ranks. Sir Isaac Newton, who was a diligent student of the Scriptures, predicted the restoration of the primitive truth in these memorable words to Mr. Hopton Haynes, who was intimately acquainted with him: "The time will come when the doctrine of the Incarnation, as commonly received, shall be exploded as an absurdity equal to Transubstantiation." Some deference is due to so great an authority; and, for my part, it has more weight with me than that of any score of orthodox ministers that I ever heard, even were the Leicester divines included in the number.

It only remains for me to say, that I retain not the slightest unkind feeling

towards any of those who differ from me. I have lived fifty years in this town in charity with all my opponents, ecclesiastical or political; and when I die, which I must shortly, I hope to leave behind me no personal enemy. I am obliged to those of the Guardians who have exerted themselves on my behalf, and especially grateful to those writers in the public press who have said such flattering things in my favour. It has been irksome to me to write so long a letter about myself, but the circumstances will, I hope, be deemed a sufficient apology. Yours truly,

CHARLES BERRY.

Leicester, 18th May, 1853.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The twenty-eighth anniversary of the British and Foreign Unitarian Association was celebrated on Wednesday, May 18. The annual sermon was preached in Little Portland Street, to a numerous congregation, by the Rev. Wm. Turner, Jun., of Halifax. The preacher took for his text, 2 Cor. ii. 16, "Who is sufficient for these things?" which words, and the modesty, humility and high estimate of the importance of his work which dictated them, might lead us to infer what would be the advice of St. Paul, if he could now be consulted on the best means of carrying it on. He would say that the natural faculties of the mind, which are not less the gift of God than the supernatural endowments which he possessed, should equally be employed in the service of God and religion, and diligently cultivated for that purpose. Every kind of useful knowledge was capable of forwarding the minister's labours and strengthening him for the work, in his intercourse both with the educated and the uneducated. Not that they would be of any value without that "unction of the holy one" which consists in a suitable training of the heart and affections, and a surrender of the soul to God; but that these dispositions, if enlightened by good sense and sound judgment, would strengthen the motives which lead the Christian student to seek after whatever mental improvement is within his reach. From these views of the importance of learning to the Christian, and more especially to the Unitarian minister, he proceeded to plead the cause of the Manchester New College, now on the point of being removed to London, to

be placed in connection with University College.

At the close of the religious service, H. C. Robinson, Esq., was called to the chair. He commenced the business by calling upon the Hon. Secretary to read the Committee's report, which presented many features of unusual interest, and of which the following is an abstract.

This document, in the preparation of which Mr. Tagart said he had been much assisted by Mr. Webb, first adverted to the disquietude which had been felt by many as to the state and prospects of our body, in which feeling the Committee did not participate, and which they thought not justified by the facts. A tribute was paid to Mr. R. Taylor, who retired from the Committee, and the donations, &c., of the year were acknowledged. The changes made last year in the business arrangements of the Association were alluded to, a well-merited compliment being paid to the zealous, active and judicious labours of the travelling Agent and Missionary, the Rev. Hugh Hutton, and to the experience, correctness and promptitude of Mr. Webb, the Resident Secretary, in transacting the business of the Association. The report next described an experiment by which Mr. Charles C. Coe and Mr. Shelley had been brought forward, under the auspices of the Association, to occupy the positions of Unitarian ministers. The Western Christian Union having called the attention of the Committee to the British and Foreign School Society, the report mentioned that no substantial progress had been made towards compelling that Society to adhere to its unsectarian constitution, but that hopes were still entertained of effecting that object.

"The Deputies of the Presbyterian denomination have felt it their duty to oppose, in its original shape, a Bill brought into Parliament which would have required the registration not only of chapels, but also of the denomination or class by whom they are used, in order to entitle the congregation to the protection of the Toleration Act. This Bill, as it stands at present, not only requires a denominational registration, but gives legislative protection only so long as the congregation continues to worship, *bonâ fide*, on the principles of the denomination under whose name it was first enrolled. The Deputies have opposed it on the three following grounds:—1st, That all avoidable State interference with the affairs

of Dissenters is to be deprecated, and that all Protestant Dissenters are entitled to toleration now, and the distinction between sects is a matter of no legal significance, and one into which, as the law now stands, there ought to be no State inquiry. 2ndly, That changes of opinion must take place in long lapses of time, and that the State should rather encourage than restrain such changes, and that a correct object of this Bill is to restrain or impede such changes. 3rdly, That this Bill, in all open-trust chapels, would impair the efficiency of the Dissenters' Chapels Bill, and would enable doctrinal usage to be set up by the minister or other zealot returning officer of the congregation, by means of doctrinal Government returns under the Bill. The opposition of the Deputies in Parliament has been conducted by Mr. Thornely, aided by Mr. Price, M. P. for Gloucester. The Bill has, to some extent, been amended in consequence of this opposition, but it is still open to the three before-stated objections; and if not cleared from them, must receive the opposition of all non-subscribing Dissenters. A Committee of the Deputies, consisting of Mr. Richard Martineau, Mr. Peter Martineau and Mr. Edwin Field, with Mr. C. Bischoff, their Secretary, had, with Mr. Thornely and Mr. Price, been in communication with the Registrar-General and the Government authorities, and has recently had a most satisfactory interview with Lord John Russell, whose intimate knowledge of these subjects makes him a most competent judge of the soundness of their objections."

The Committee had been very strongly urged, in resolutions from the friends at Bristol, Bridgewater, Bolton, &c., to adopt a resolution upon the subject of Slavery. It had been thought that such would be better introduced at the Collation in the afternoon, which arrangement would, the Committee hoped, be acquiesced in.

The report of the Rev. Hugh Hutton, as agent of the Association, was then read by that gentleman. It was a most interesting document, giving evidence of great energy and zeal on his part, and, when in their hands, will afford much satisfaction to all who are interested in the growing usefulness of the Association.

Mr. Tagart then resumed the reading of the general report, which described a few of the numerous cases, which have been entertained by the

Committee, and especially named those of Deal, Southampton, Yeovil, and Stamford Street. Satisfactory statements had also been received from Canterbury, Cheltenham, Battle, Cross Street, Cheshire, Edinburgh, Aberdeen, Thorne, Walsall, Wisbeach, and other congregations, whose prospects were encouraging. The progress of Unitarianism in the North of England had been especially striking. At Newcastle-on-Tyne, a large and vigorous congregation was building for itself a new and handsome chapel, at great cost. The worshippers at Sunderland, Eighton Banks and the neighbourhood, were actuated by the best spirit of zeal, and the laborious and truly Christian and powerful efforts of the Rev. George Harris had been productive of the most important results. At Alnwick, the chapel debt had, with help from the Committee, been entirely cleared off, and the congregation was united and in a healthy state. At Darlington, a new congregation had been commenced, with great hopes of establishment. At Birkenhead, the congregation is firmly established under the able ministrations of the Rev. Russell Lant Carpenter. At Huddersfield, the fund being raised for a new chapel had reached a large amount, and the congregation would take a high position in the town. At Belfast, a new chapel was projected by the Rev. D. Maginnis. To all these, as well as to other places, grants of various amounts had been made; and the Committee called attention to the Treasurer's report, which shewed a large sum of money devoted to the establishment and support of Unitarian worship, and by which the mutual good feeling of the body generally had been strengthened and increased. The number of grants to various objects was thirty-five, representing a sum of £606. 11s., being £59. 4s. 6d. more than that distributed last year. In the Foreign department of the Society's labours, it was stated that a minister had been sent out to Sydney, and a congregation was about to be formed at Melbourne. The accounts from India were satisfactory as to the establishments at Madras and Secunderabad. At Toronto, in Canada, a new chapel was being built. The income of the Association had increased during 1852 by £90. The success of the Book and Tract department had been most satisfactory, no less than 14,726 books and tracts having been distributed during the year. Reference

was also made to the steps which were being taken for increased attention to the education of ministers, and the proposed removal of New College from Manchester to London.

The report was unanimously and cordially approved—thanks to the Treasurer and Committee were tendered—and the Rev. T. L. Marshall, of Hackney, was appointed joint Hon. Secretary, with Rev. E. Tagart, for the ensuing year.

The business proceedings at an end, the company adjourned to the Music Hall, Store Street, where they found all needful refreshment provided. The chair was here again ably filled by H. C. Robinson, Esq. No occupant of the Episcopal Bench could have proposed "The Queen," as "Defender of the Faith" (in *his* view of its meaning), with more heartiness than did the Chairman on this occasion. Various other sentiments followed, introduced or spoken to by Rev. William Turner, Jun., Rev. E. Tagart, Mr. Estlin, Rev. E. Talbot, Rev. H. Solly, Rev. J. Gordon, Rev. S. Bache, Rev. T. Madge, Rev. J. Murch. The only slight interruption to the perfect harmony of the meeting was occasioned by the sentiment in reference to American Slavery,—arising from no difference of feeling, it is believed, on the question itself, but solely as to the propriety of its introduction on such an occasion, and the best mode of transmitting to America the opinion expressed by the assembly.

MANCHESTER NEW COLLEGE.

An adjourned meeting of the Trustees was held in Cross-Street chapel, May 26th, at eleven o'clock. Robert Philips, Esq., of Heybridge, the President, took the chair. There were present about thirty Trustees, but much regret was expressed that not one member from London attended.

The Report of the Special Committee was handed in. From this we extract the statement of two plans, the consideration of which formed the chief subject of discussion.

"The duty of your Committee has been to make a complete provision for the education of Christian Ministers in Theology and Sacred Literature; and in addition, with especial reference to a common religious and ethical culture for lay and divinity students, to furnish instruction in those departments of requisite knowledge, which are either

not embraced at all in University College, or are not taught in a manner adequate to the requirements of an education extending over a long course of years.

"In the purely Theological department, your Committee can desire nothing better than that the existing provision in Manchester New College should simply be transferred to London. This consists of two Professorships; one of Ecclesiastical History, and of Doctrinal and Practical Theology; and one of Critical and Exegetical Theology, the Evidences of Religion, and the Hebrew Language.

"In the education of a Minister of Religion, who should know how to act upon the deepest springs of human character, the study of moral philosophy, of the laws of God in the soul, of the duties and the relations of men, and of the history of opinion upon these subjects, must ever hold a primary place. This, however, is a department of knowledge for which no provision is made in University College. As, therefore, it becomes necessary for Manchester New College to furnish its own instructions in Moral Philosophy, and with a view further of providing, what University College does not supply, a progressive course of intellectual science, extending through a series of years, your Committee, from the necessities of the case, should here also, if no pecuniary difficulties interfered, definitively recommend that a distinct Professorship be established for this great and rich field of study, comprising Mental and Moral Philosophy and Political Economy. The obvious objection to this arrangement arises from a consideration of its cost, the difficulties connected with which are hereafter fully stated in this Report. But your Committee deem it their duty to present, in the first place, to the Trustees that scheme which would naturally recommend itself, financial objections apart, as being in itself the best fitted to render the most important institution connected with our body fully equal to its avowed purposes, worthy of the churches whose religious life it is to nourish, and of the demands of the times in which we live. To make inadequate provision for that department of thought in which peculiarly minds are quickened and fertilized, and acquire or train the powers that are necessary to affect the progress of opinion, to stimulate the growth of truth in the world, is either a short-sighted

policy or a lamentable necessity. Our theology must for some time be suspected and unpopular. Its professors can hope for no audience out of our own denomination. But through a large and profound philosophy, effectively and eloquently taught, we might be performing a wider service for society, exerting a power of attraction beyond our own boundaries, reaching to the under currents of religious feeling and opinion in many to whom as yet our theology has no opportunity of direct approach, and so winning some public honour and estimation for the institutions from which such influences proceeded.

"Should this full scheme be adopted, of a faculty so constituted, it would be recommended, with the full concurrence of the present Principal, that the Professor of Ecclesiastical History and of Doctrinal and Practical Theology, be appointed Principal.

"But before so large a plan is entertained, the warning must be emphatically given, that the Trustees must be prepared to place the revenues of the College upon such a basis, and to enter into such distinct engagements with the Professors, as may remove from their minds all apprehension of inadequate support, or of being placed at some future time, by the failing resources of the College, in competitive relations towards one another. A first requisite for the healthy working of such an institution, is a solid and durable provision for effective teaching, exempt from the restless uncertainties of change, and with that character of permanence and steadfastness which alone can ensure a continuous culture, and produce the fruits of true learning.

"Your Committee have stated the considerations which lead them to attach a high importance to the establishment of a distinct Professorship of Intellectual and Ethical Philosophy. But the financial difficulties in the way of such a scheme are manifest. An amount of additional subscriptions, of not less than £360, would have to be raised, with some reasonable grounds of security for the continued sufficiency of the resources of the College for the permanent maintenance of so large a plan. Under these circumstances, your Committee can only state the arrangement which, in their judgment, would best promote the ends the College has in view, provided it was safe and feasible, leaving the responsibility of decision with the Trustees, inasmuch as

only upon their general and cordial adoption of it could it be deemed wise and safe to undertake its liabilities.

"Should this full scheme be deemed, in present circumstances, imprudent by the Trustees, then the Committee propose to their consideration the following less expensive substitute.

"The lectures on the Evidences of Natural and Revealed Religion will be open to lay students; and the Professor of Ecclesiastical History will devote to the instruction of the same class a course of popular lectures on the History of Christianity, and more especially the religious history of our own country, as involving the great questions of religious liberty, the relations of the State with the Church, and the grounds of rational and religious Dissent. He will also connect with one of his courses on Doctrinal and Practical Theology the subject of Christian Ethics, with especial reference to the duties of a teacher of religion,—but not on that account less valuable or interesting to lay students, to whom the course will be open. The knowledge of Ethics required as a preliminary to graduation is very small, extending only to three books of Paley's Moral Philosophy and Bishop Butler's Three Sermons on Human Nature. And for the more systematic instruction to be desired in Intellectual and Moral Science, both from its importance in the philosophical training of the mind, and with reference to the second degree, that of M.A., the examination for which comprehends a very wide range of metaphysical and ethical reading, the Committee suggest that it may not be difficult to supply this deficiency by engaging the services of a supplementary Lecturer for this specific branch of study. Such is the alternative scheme."

The Committee estimate the annual cost of the more extended scheme at £2000; of the other, at £1700.

We have only space to add the principal resolutions which were passed:

Moved by the President—"That the Report of the Special Committee appointed on the 8th of December, 1852, and presented to this meeting, be received and entered upon the minutes."

Moved by Rev. Wm. Turner, Jun., seconded by Mark Philips, Esq., and resolved—"That the thanks of the meeting be given to the Special Committee for their exertions in preparing the Report."

Moved by Rev. R. B. Aspland, seconded by Rev. Edward Higginson—"That the Report be referred to the College Committee to carry into effect on the basis of the alternative scheme, namely, that of two Theological Professorships, with a supplementary Lectureship on Mental and Moral Philosophy and Political Economy, except so far as these studies may be satisfactorily provided for in University College; and that the amount of exhibitions to students, and all other details of the scheme, be left to the discretion of the Committee."

An amendment was moved by R. D. Darbishire, Esq., and seconded by Rev. John Robberds—"That the Report be referred to the Committee to carry into effect on the basis of the larger scheme."

The amendment being put, was negatived by 18 votes to 10. The original motion was then put, and carried nem. con.

Moved by Mark Philips, Esq., seconded by Rev. Dr. Beard, and resolved unanimously—"That the Committee be requested to communicate with Rev. J. J. Tayler the wish of this meeting that he accept the offices of Principal and Professor of Ecclesiastical History, in accordance with the alternative scheme proposed by the Special Committee, and the usages of the College in respect to such appointment."

Moved by Rev. R. B. Aspland, seconded by Rev. J. G. Robberds, and unanimously resolved—"That the Trustees of Manchester New College desire to record their deep regret at the decease of the Rev. John Kentish, their senior Vice-President; that they remember with cordial gratitude his zealous, judicious and varied services to the institution during a period of forty-six years, and will ever cherish his memory with reverence, as an accomplished scholar, especially as an indefatigable and enlightened student in sacred learning, as the generous patron and friend of scholars, and as a wise and consistent teacher of religion."

Some other business was transacted, and the thanks of the Trustees voted by acclamation to the Chairman.

The Rev. M. C. GASCOIGNE, of Framlingham, having accepted an invitation to become the minister of the General Baptist church at Deptford, will enter upon his duties there on Sunday, July 3.

OBITUARY.

Feb. 19, at Moreton-Hampstead, in the 86th year of her age, JANE SMALB, widow of the late William Smalb. Her lengthened course through this life was in the paths of virtue and piety, and gained her the esteem and affection of all acquainted with her truly Christian worth of character. Her Unitarian views of the gospel were the joy and comfort of her soul; and of such comfort she stood much in need during the latter part of her life, the last ten years of which were passed in a state of great helplessness, the consequence of a paralytic seizure. The patience, fortitude and resignation with which she endured her affliction, excited the surprise and wonder of all that saw her. One of the greatest sources of her sorrow was not being able to join in the public services of the sabbath; and on that day she would often eagerly ask after the subjects of her pastor's discourses, the portions of scripture he had read, and the hymns which had been sung; and by having these recited to her, she seemed to feel that she had yet some communion with her former fellow-worshippers.

April 12, at the house of his son, the Rev. Dr. Harrison, West Brixton, in the 67th year of his age, Mr. JOHN HARRISON, second son of the late Rev. Ralph Harrison, for many years co-pastor with Dr. Barnes at Cross-Street chapel, Manchester. Mr. Harrison inherited from his father an ardent love of sacred music; and his amateur performance on the violin and piano evinced delicate feeling and refined taste. He was a very amiable and hospitable friend, and a most affectionate father. His death was tranquil, and occurred after a day of unusual alacrity and sportive humour. His closing hours were watched over with affectionate solicitude by his only son.

May 12, at Brixton, WILLIAM TURTON, Esq., of the firm of Turton and Sons, Sheffield. He was endeared to a large circle of friends by his kindness of heart and urbanity of manners. His hospitality, for which he was remarkable, was without affectation, and

his generosity without ostentation. In his domestic relations he was most affectionate and exemplary, and was respected by a numerous connection not only in England, but in America and on the continent of Europe, for his honesty of principle and uprightness of purpose. He was a consistent friend of civil and religious liberty, and, on account of his public and private excellencies, an ornament to the Unitarian body. It has been the melancholy duty of the writer of this obituary to attend to the grave many a dear friend, but never has he been called upon to discharge this sad duty to one so universally lamented.

May 14, in the 90th year of his age, deservedly beloved and respected by all who knew him, GEORGE TALBOT, Esq., of Greenhill, near Kidderminster. The subject of this brief memoir was in his early years a strict, consistent and pious Calvinist; but from a candid reading of the Scriptures, study and reflection, he became a conscientious Unitarian, and with extreme regularity attended its worship and Christian ordinances, finding the simple doctrines it inculcated, and the precepts it enforced, elevating to the mind and purifying to the feelings. When prevented by years of weakness and infirmity from joining his fellow-worshippers, he realized the soothing influences of his religious professions in cheering him on his downward path, and staying his soul on the rock of ages. For many years he was engaged in mercantile pursuits, every action being marked by the strictest integrity and honour, but relinquished them with an unsullied character, to spend the evening of his life in tranquil and happy retirement. He was a man of strong and comprehensive mind, sound judgment and disinterested benevolence; and having placed his moral standard high, with unswerving firmness aimed at the mark, and is now gathered to his fathers as a "sheaf ripe for the sickle." He has left an example of intrinsic worth and religious excellence, that his posterity, by following in his footsteps, may rise up and call him "blessed."

THE CHRISTIAN REFORMER.

No. CIII.]

JULY, 1853.

[Vol. IX.

TARSUS AND ITS IDOLS.*

CILICIA is a region full of interest to the geographer and the historian. The passes of Amanus and Taurus are the gates through which the intercourse of Asia Minor with the civilized countries on the Euphrates and the Tigris must be carried on; and the armies of Europe and Asia have threaded them in turn, according as either was the assailant of the other. Shalmaneser must have penetrated them when, according to Grotefend's reading of the Nimroud obelisk, he conquered Asia Minor. Cyrus rejoiced to find them undefended as he marched into Syria on his way to dethrone his brother. Alexander and Darius encountered each other at Issus. The Crusaders, after the battle of Dorylæum, "climbed with toil and danger the steep and slippery sides of Mount Taurus, where, had not terror preceded their van, the long and trembling file might have been driven down the precipice by a handful of resolute enemies."† And in our own days Ibrahim Pasha passed through the same defiles when, after the conquest of Syria, he was proceeding to possess himself of Constantinople, had not European arms and diplomacy interfered. Cilicia consists of two regions of very distinct character; the Cilicia Aspera of ancient geography—the mountainous district which shuts it in on the west and north-west—and Cilicia Campestris, the fertile plain at the foot of these mountains, through which the rivers Pyramus, Sarus and Cydnus flow to the sea. On the last of these stands Tarsus, one of the most celebrated cities of the ancient world,—claimed by the Greeks as a foundation of Perseus, by the Assyrians of Sardanapalus, and especially interesting to Christians as the birthplace and early residence of St. Paul.

The names of both the authors whose names appear on the title-page of this work, are well known, and are a guarantee of its value. Mr. Barker is the son of the late English Consul at Aleppo and Cairo, whose intelligence and hospitality are acknowledged by every oriental traveller, and he himself has been a

* Lares and Penates, or Cilicia and its Governors; being a short Historical Account of that Province, together with a Description of some Household Gods of the Ancient Cilicians, broken up by them on their Conversion to Christianity. First discovered and brought to this Country by the Author, William Burchardt Barker, M.R.A.S. Edited by William Francis Ainsworth, F.R.G.S., F.G.S., &c. London—Ingram, Cooke and Co. [Illustrated London Library.]

† Gibbon, XI. 63.

resident for many years in Tarsus in an official capacity. Mr. Ainsworth, the Secretary of the Syro-Egyptian Society, is better acquainted than perhaps any other living Englishman with the geography of Asia Minor, Mesopotamia and Assyria, which he has described in his *Researches in Assyria, Travels in Asia Minor, and Travels in the Track of the Ten Thousand*. The volume contains a great deal of valuable information respecting the geography, ancient and modern, the natural history and statistics of this little-known region, accompanied by a number of pictorial illustrations. We propose, however, to notice only those parts which have a bearing on biblical criticism and sacred history.

In representing Tarsus as the Tarshish of Scripture, our authors have revived an error which has been long abandoned by historical critics, though countenanced by Josephus (*Ant. i. 6*). Thus they write, p. 12,

"Scripture historians affirm that the sons of Tarshish, the great grandsons of Noah, who were settled on this coast, had made themselves famous for navigation and commerce; so that ships of Tarshish had become a common appellation for all vessels of trade, and to go to Tarshish, a proverbial expression for setting out to sea in such vessels. In Isaiah xxiii. 10, Tyre is called 'the daughter of Tarshish,' which would lead us to infer that the nautical celebrity to which the Tyrians had attained, had its rise in Cilicia, and that a colony from this country settled on the Syrian coast and laid the foundation for Phœnician grandeur and fame."

They add in a note,

"There are few questions in sacred geography that are involved in greater difficulty than the position of Tarshish or the several Tarshishes mentioned in the Scriptures. One of the latest authorities, the Rev. J. R. Beard, D.D., has attempted to cut the Gordian knot, by arguing that all the scriptural passages in which the name occurs agree in fixing Tarshish somewhere in or near Spain. But there was another Tarshish in Ophir or Arabia; for in 2 Chron. xx. 36, it is recorded that Jehoshaphat, king of Judah, joined himself with Ahaziah, king of Israel, to make ships to go to Tarshish; and they made ships in Ezion-Geber, that is on the Elanitic gulf, on the eastern arm of the Red Sea. And in the parallel passage, 1 Kings xxii. 49, these vessels are described as ships of Tarshish, which were intended to go to Ophir; so there appears much probability that there was a Tarshish nearer to Judæa. An important testimony to this effect occurs in Ezek. xxxviii. 13—'Sheba, and Dedan, and the merchants of Tarshish, and all the young lions thereof.' Now here Tarshish is mentioned in conjunction with two eastern sites; and the Amanus was in ancient times as renowned for its lions, as Cilicia is to the present day distinguished by the number of its panthers, while it does not appear that there were lions in Andalusia. Again, when Jonah (i. 3, iv. 2) wished to avoid the duty imposed upon him to go and prophesy against Nineveh, he took ship at Joppa and fled to Tarshish. It is not likely that he fled as far as Spain; but it is not unlikely that he fled from Judæa and took refuge in Tarsus."

Now this opinion, that Tarshish was the Tartessus of the Greeks in the south of Spain, and that no other is ever meant in Scripture, which our authors represent as an attempt to cut a Gordian knot, is really the conclusion accepted at the present day by all historical critics. There is no knot to cut, and only an easy one to untie; there would have been none had not they tangled it by a variety of mistakes. In Isaiah xxiii. 10 ("Pass through thy land as a river, O daughter of Tarshish: there is no more strength"), the daughter of Tarshish is not Tyre, but the people of Tartessus; and the concluding words should have been rendered, "there is no more restraint."* The sway of Tyre over her colonies was tyrannical. Her power at home having fallen, her dependencies were free, and like a river, "wandering at its own sweet will," their inhabitants could pass uncontrolled where they pleased. It is not said that Jonah "took ship at Joppa and fled to Tarshish," but that he "found a ship going to Tarshish, and went down into it to go with them unto Tarshish from the presence of the Lord" (ch. i. 3), and by this more precise statement, ch. iv. 2, "I fled unto Tarshish," must be explained. Under such circumstances, he would evidently endeavour to flee to "the uttermost parts of the sea" (Ps. cxxxix. 9); and therefore Tartessus, the very remotest point of the known world to the west, would naturally suggest itself as the place in which he would be most likely to hide himself from Jehovah. The voyage from the coast of Syria to that of Cilicia was too short and too familiar to furnish the imagination with the thought of escaping from his presence. The true sense and reading of Ezek. xxxviii. 13, is uncertain. Newcome, following the Septuagint and Syriac, renders it "villages," which requires only the transposition of a *jod*; but if the common reading be retained, "young lions" may easily be taken in the sense of "young warriors," as in Nahum ii. 11, and the passage has more force and spirit, if places remote from each other, as Sheba and Dedan from Tartessus, are represented as joining in the taunt. The comparison of 1 Kings xxii. 49, with 2 Chron. xx. 36, creates equal difficulties on either hypothesis; for ships would no more be built at Ezion-Geber to go to Tarsus than to Tartessus. We will print in juxtaposition the two passages, and we think the solution will easily present itself.

1 KINGS xxii. 49.

Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-Geber.

2 CHRON. xx. 36.

Jehoshaphat joined himself with Ahaziah to make ships to go to Tarshish; and they made ships in Ezion-Geber. And the ships were broken, that they were not able to go to Tarshish.

* See Gesenius and Ewald ad loc.

From the comparison of the two texts, it will be evident that the writer in the Book of Kings uses "ships of Tarshish" in the sense of large ships, equipped for a long and distant trading voyage, such as that to Ophir, which occupied three years (2 Chron. x. 21); whereas the chronicler supposes that they made a voyage to Tarshish. So in 1 Kings ix. 28, Solomon is said to have employed the mariners of Tyre to man his ships for a voyage to Ophir; while the chronicler (2 Chron. ix. 20), describes the voyage as being to Tarshish, from the same misapprehension of the phrase, "ships of Tarshish." This is not the only occasion on which we have seen cause to regret that modern travellers in the East follow implicitly our common translation, and are not acquainted with the present state of biblical criticism. The exaggerations and misapprehensions of the writer of the Book of Chronicles, make his authority very doubtful where he differs from his predecessor. That Tarsus and Tarshish are not the same, is evident from the coins of the former city, on which the name of its tutelary deity, Hercules, is written in the Phœnician language, which is identical with the Hebrew, *Baal Tarz*.*

Tarsus, however, was truly what St. Paul describes it (Acts xxi. 39), "no obscure city." It was, according to Xenophon (Anab. i. 2), πόλις μεγάλη καὶ εὐδαίμων. "Ye think yourselves," says Dio Chrysostom,† addressing its inhabitants, "flourishing and happy, because ye dwell in a large city and occupy a fertile region, and all things necessary for life are possessed in the greatest abundance among you, and the river flows through the midst of you;‡ and besides this, Tarsus is the metropolis of the Cilician cities." Marcus Antonius, when he administered the province of Asia after the deaths of Brutus and Cassius, had made it free and granted it immunity from taxation.§ Its inhabitants, according to Strabo, were so devoted to philosophy and the whole circle of the sciences, that they surpassed even Alexandria and Athens, though the fame of their schools was not able to attract strangers to Tarsus, as that of the other two cities did. It more commonly happened that the natives, when they had learnt all that could be learnt at home, repaired to foreign schools to complete their studies, and never returned. Rome was full of such literary emigrants from Tarsus and Alexandria.||

The title-page of this work puts conspicuously forward an

* Gesenius, Mon. Phœn., p. 276.

† See Wetstein on Acts xxi. 39.

‡ It was a remarkably cold stream, descending from the mountains at no great distance, and flowing through a deep valley, and had hence nearly proved fatal to Alexander; but it was believed to have great virtues in nervous and gouty complaints. Strabo, xiv. p. 673.

§ Appian Bell. Civil. v. 7.

|| Winer (Bibl. Wörterb. s. v.) quotes a dissertation by Heumann, De claris Tarsensibus.

account of the discovery of the "Household Gods of the Ancient Cilicians, broken up by them on their Conversion to Christianity." In this annunciation two things are mixed together, resting on very different evidence,—the fact that a number of broken mythological figures in *terra-cotta* have been discovered near Tarsus, and the hypothesis of the author, that they are Cilician household gods, broken up by the converted Tarsensians. Now, as the volume itself contains the opinion of so eminent an antiquary as Mr. Birch, that these *terra-cottas* are not what the title professes them to be, we think it was hardly fair to allure purchasers by so very positive an annunciation of the supposed discovery. The circumstances under which they were brought to light are curious. Mr. Barker says,

"During a residence of eight years in Cilicia, I was, in the year 1845, at different intervals, presented with one or two of these *terra-cotta* heads by an Armenian, who passed a great part of the day rummaging among old ruins, which is frequently the case with lazy fellows, who pass for moral men or 'saints' of the modern Eastern population. I had in vain questioned him regarding the place where he had found these objects. He had naturally an interest in avoiding to satisfy my curiosity, as I paid him handsomely for everything he brought me; and he pretended that he used to write magical words on pieces of paper, which he threw up in the air, and then dug in the places where they fell.

"One day, a friend observed the Armenian scratching the earth on the slope of a hill, at no great distance from my residence. He suspected what the man was looking for, and on informing me of the circumstance, I proceeded to the spot, where I discovered the rich mine from which I have drawn the whole of my collection.

"On the ancient wall of Tarsus a hill leaned (if I may be allowed the expression), which must have been many centuries there, inasmuch as on its summit and towards its base there exists a fabric, the foundations of which are of Roman cement, which was used for the interior of walls, and which, petrifying, becomes a conglomeration of mortar and pebbles of different sizes, harder to break up than the rock itself. The inhabitants of the present town carry away, wherever they find them, all the large square stones they require. After using up all that they could find on the surface of the ground, they dug up the foundations of the old city of Tarsus. This foundation is now as low as forty feet under ground, such being the speed with which alluvial deposits accumulate in a country so near the high ridges of the Taurus, and in a city on which several towns have been built in succession. In the course of time, the wall on which the hill leaned was thus carried away, stone by stone, and a *secant* of the hill left exposed to view. In the centre of this *secant* it was that I first discovered these precious objects. The curiosity excited by this discovery was great, and it was impossible to prevent the inhabitants from crowding to the spot. They were all much pleased with the lamps found among the rubbish; these I could not prevent them carrying off, but they took no interest in anything else (heads being perfectly useless to them), and I have reason to believe that nothing of any consequence escaped me except these lamps, of which, however, I secured a great many."—Pp. 152—154.

The terra-cotta fragments thus brought to light consisted for the most part of heads of the various divinities, whose worship may be supposed to have been long established in a city so thoroughly Hellenized as Tarsus, or more recently introduced by its commercial intercourse with Egypt, or Phœnicia, or Asia Minor. Mr. Barker thinks, from their small size, that they were used in the domestic chapels or *lararia*, in which images of this kind were placed. The title, however, of Lares and Penates, which he has given to his book, is calculated to mislead. They were gods or genii of a peculiar order; and though they were always of a diminutive size, yet the other gods, as Jupiter, Juno, Apollo, Mercury, did not become Lares and Penates merely by being executed on a small scale. Yet this is our author's only reason for calling them Lares and Penates, since they comprehend every god in the latest editions of the Pantheon.

Mr. Abington, of the Hanley potteries, appears to have suggested the idea, which has been eagerly adopted by Mr. Barker, that the occasion of so large and miscellaneous a collection of broken images of the gods being found together is, that the people of Tarsus were converted to Christianity, if not by the preaching of St. Paul, at least of some of his most able and efficient disciples, sent by him in his anxiety for the conversion of his immediate friends and relations. By a sudden and simultaneous movement, the result of this conversion, they emptied their *lararia* of their terra-cotta idols; and instead of "casting them to the moles and the bats," threw them out into the common receptacle of the potsherds of the city. With this explanation he is himself so well satisfied, that he pronounces it to be "admitted and settled" (p. 173), the only question being when it took place. The coins found among the fragments range from 150 to 200 B.C., while the costume of some of the female figures points to the age of the Cæsars,—Mr. Birch says the late Cæsars,—so that we have a range of nearly three centuries for the accumulation of this heap of fragments. It does not appear to have occurred to Mr. Barker that this alone throws great doubt on his hypothesis of a *sudden* destruction of Lares and Penates, consequent upon conversion to Christianity. He indeed appears to assume that the age of the whole of them must be that of the latest of the coins and the latest of the costumes; but this is not only an arbitrary, but a very improbable assumption. If the Christians really sacrificed their idols on their conversion, they made their sacrifice as cheap as possible; no silver or gold (Is. ii. 20), or even bronze, is found, only clay.

We look in vain, in the New Testament or in Ecclesiastical History, for any indication of such a conversion of the people of Tarsus. Mr. Barker thinks that St. Paul would be especially anxious for the conversion of his townsmen and kinsfolk; but his kinsfolk must have been Jews, and would have no idols in

their houses; and against the presumption that he would be eager to convert his former townsmen, may be placed the fact, that no preaching of the gospel by him or any apostolical missionary in Tarsus, is mentioned in the Book of Acts. Mr. Barker says that St. Paul chose Cilicia as the first scene of his labours, and for several years made this province of Asia Minor the field he most loved to toil in (p. 31). We should have wished for some proof of this, beside the mere mention of his residence at Tarsus. When the Holy Spirit separated him and Barnabas to the work of their mission (Acts xiii. 4), they were at Antioch, in Syria, whence they came down to Seleucia, at the mouth of the Orontes. A short voyage would have carried them across the Bay of Issus to the mouth of the Cydnus; and had St. Paul planted a church in Tarsus, he would surely have desired to visit it, and had an excellent opportunity of doing so. Instead of this, he sails to Cyprus, and goes thence, not to Cilicia, which lay opposite, but to Perga, in Pamphylia, and thence to Antioch in Pisidia, Iconium, Lystra, Derbe, and thence again to Antioch, Attalia, and Antioch on the Orontes, without, as far as appears, visiting a single city within the limits of the proper Cilicia, certainly without any mention of Tarsus. It is true that the Book of Acts speaks of him as "going through Syria and Cilicia, and confirming the churches" in the cities where he and Barnabas had preached the word of the Lord (xv. 36, 41). But when we come to particulars, we find again no mention of any place within the limits of Cilicia; but instead of it, Derbe, Lystra and Iconium. We seem, therefore, to be brought to the conclusion, that Cilicia is here used in a more extended sense for the southern provinces of Asia Minor. The division of the fifteenth and sixteenth chapters in our common version, and the insertion of *then* in xvi. 1, make it appear as if the visit to Derbe and Lystra had been subsequent to the visit to Cilicia; but the Greek only says, "He went through Syria and Cilicia, confirming the churches, and came to Derbe and Lystra," which is quite consistent with the idea that these places were included in the general designation of Cilicia. That the name of Cilicia was extended to the countries on the northern and western side of Taurus, so as even to include Lycaonia, is evident from a passage in Strabo (xii. p. 535), in which he says, that "*out of that which had been Cilicia before Archelaus*, the Romans formed an eleventh præfecture [of Cappadocia], namely, the land about Castabala and Cybistra, *as far as Derbe.*"

There is an obscure period in the life of St. Paul between the time when the disciples at Jerusalem, after his return from Damascus, sent him forth to Tarsus that he might escape the hostility of the Hellenists (Acts ix. 30), and his recal by Barnabas and his union with the church of Antioch (xi. 26). How was

he employed during this interval of several years (from 38 to 42 A.D.)? In founding churches in Tarsus and elsewhere, in Cilicia and Syria? Such appears to be the common opinion; but in his account of himself (Gal. i. 21), he says nothing of this, simply alleging that his time was past in the regions of Syria and Cilicia, as a proof that he was not in communication with the apostolical authorities at Jerusalem, or in any way acting under them, nor being even personally known to the churches of Judæa. Had he been so employed, is it credible that he should never again have set foot in the scene of his first missionary labours, and that no mention of any church within the limits of Cilicia proper should have been found in the Book of Acts? Difficult as it may be to conceive of the apostle as inactive during so long a time, it is still more difficult to understand how all record and trace of his activity should have disappeared.

We imagine that when he retired from Jerusalem to Tarsus, the time was not fully come for the preaching of *his* gospel; and if in the interval he was not active as a missionary, Providence was actively preparing the way for his future exertions. Till the conversion of Cornelius, the pillars of the church of Jerusalem appear to have had no conception of the full scope of the gospel; and even when Peter returned from Joppa, having witnessed the descent of the Holy Spirit upon the devout Gentiles, those of the circumcision contended with him for his infringement of their strict usage in eating with the uncircumcised. Paul's first visit to Jerusalem was short, and we may conclude, less from what he says than from the general tone of his Epistle to the Galatians, that the intercourse between him and Peter was not very cordial. We can hardly conceive that on the great subject of the admission of the Gentiles they could have agreed, or that Paul even then had not fully adopted the views which he afterwards promulgated. The other churches of Judæa were probably in point of liberality not in advance of the leader of the church of Jerusalem. But while he was in retirement at Tarsus, the way was prepared for a great change. The men of Cyprus and Cyrene, who had come to Antioch (Acts xi. 20), had begun to preach to the Gentiles with great success; and the church in Jerusalem, hearing of this, sent Barnabas thither, by whose labours a still further increase took place, and the first community of *Christian* disciples was formed. What could be more natural than that Paul, if he had already become known as the advocate of Gentile privileges, should be sent for from Tarsus to give this cause the aid of his energy and ability? Barnabas accordingly fetched him thence, and they laboured jointly for a year at Antioch, before Paul went up to Jerusalem to carry the alms of the church. When he and Barnabas returned from their first mission, it was news to the church of Antioch that "God had opened

the door of faith to the Gentiles" (Acts xiv. 27). Could this have been the case if the Gentiles of Tarsus had been converted some years before by Paul, and had broken all their idols?

We have been led incidentally to inquire into an obscure part of Paul's history; but if it were admitted that he had planted a church at Tarsus, it would be far from following that the broken terra-cottas are a record of its establishment. We have already seen that they must have been the work of prolonged accumulation; and Mr. Birch has explained the circumstances under which they were deposited, so naturally, and so entirely in accordance with archaeological facts, that we cannot hesitate to agree with him. The mound from which Mr. Barker extracted them, is a *monte testaccio*, one of those heaps of broken pottery which are found near the sites of ancient cities, and of which a remarkable example is seen outside the walls of Rome. It consisted not only of the fragments of images of the gods, but of masks, lamps and vases, some of which are still whole. The images of the gods are what the Romans called *sigillaria*, and were set up as votive offerings in the temples, from whence, as they were very liable to be broken, they were cleared out from time to time, and thrown into this general receptacle. Few vases are found among them, but a vast number of lamps, probably not fewer than 3000. As works of art and illustrations of archæology, they possess a very high interest. The clay of which they are formed is remarkably fine, but the mode of manipulation proves that they were coarsely executed by the potter. The designs, however, from which the potter wrought, belong to a very high style of art, shewing exquisite taste and feeling in the designer. The fragments have been restored and set up under the direction of Mr. Abington, of Hanley, whom we have before mentioned; and at a recent sale of Mr. Barker's antiquities, many of them were purchased for the British Museum, which contained previously various specimens of ancient terra-cottas, but none precisely of this kind. They afford a curious proof of the wide diffusion of taste and skill throughout the countries which had been subject to the influence of Greek culture, and may serve to stimulate our countrymen to raise the art of design, as connected with manufactures, out of the barbarous and degraded condition in which it has so long languished. They illustrate the state of religious opinion in the Roman empire at the time when the gospel was preached—the lax toleration of a mixture of foreign superstitions with the traditionary mythology of Greece and Rome, and the corruption of religion by men given up to vile affections and a reprobate mind (Rom. i. 28). Mr. Birch has discovered in them a curious confirmation of Egyptian history. One of the heads is so utterly un-Grecian in its physiognomy, as to suggest the idea that it must represent the native of some barbarous region. On its being shewn to Mr. Birch, he

immediately pointed out its identity in feature with those of the prisoners in a painting of the campaigns of Rameses III., who made war in Asia, and, as we may hence conclude, in Cilicia. The permanence of the national type is remarkable; but Mr. Barker's inference that the fragment is as old as the time of Rameses III., is rather hasty. An antiquary who should discover a fragment of Mr. Wedgwood's pottery with the figure of a chained and kneeling negro, might on the same ground argue that it was of the age of the Pharaohs, on whose monuments similar figures occur.

K.

A LESSON FROM THE ROLLS COURT.

BEHOLD the mind of man! with faculties
 To search in space and find the planets out,
 And numerate their bright orbs attendant;
 Descry their belts, track their elliptic paths,
 And comprehend their motions. Yet behold
 This mind of man! this high intelligence,
 That measures orbits and weighs well the spheres;
 Feeble of vision to distinguish Truth,
 Or pierce the realms of Time; whose mists among—
 Most oft with gold-fraught Interest by her side—
 Roams Error in fair mask and glitt'ring garb,
 Announcing with loud tones and clarion shrill,
 "Lo, I am Truth!" Attracting, oftentimes,
 The keen of intellect, in her long train
 Of feeble ones, to follow; and oftentimes
 The just of purpose are allur'd too:
 While Truth remote, undecked, without display
 Or noisy trump of proclamation, walks
 Unrecognized, or by but few descried,
 And but in part her perfect form discerned,
 And, midst the din, scarce listened to her lore.
 Of spirits equal in their pure intent,
 Alike in knowledge and in wit the same,
 Alike in long pursuit of verity,—
 While some succeed, to find it many fail.
 Oh! let it teach the heirs of imperfection,
 Opinions, dogmas, and discordant creeds,
 With gentleness to hold; nor feel dislike
 Because a brother's eye as theirs sees not!
 Let the Rolls Court* instruct them well to know
 How varied is the human apprehension,
 And that the wise, good in their difference,
 To kindle hate and wrath permit it not!

KAPPA.

* See *Christian Reformer*, May, 1853.

RECENT TRANSLATIONS FROM THE CLASSICS.*

IN spite of the disparaging estimate of classical learning so frequently put forth by the advocates of a more material and practical education, translations from the classics continue to issue from the press as abundantly as at any former period. The considerable demand thus indicated would seem to proceed from two classes of readers. The one consists of those younger and less fastidious ones who, finding themselves at school or college expected to prepare daily a page or two of some classical author, seek to diminish the amount of effort to themselves by the use of a translation ready made. For this class of readers, such translations as those which Mr. Bohn is publishing in his "Classical Library" are best adapted and mainly intended. Of these publications, which are of very various merit, the best are those founded on previous translations by scholars of some note, including the classics usually read in schools, as Herodotus, Thucydides, Livy, which are readable and generally correct; and among the poets, Homer and the Greek tragedians, with Virgil and Horace. They are, it is true, bald and prosaic enough, but owe to the labours of their first authors the merit of literal correctness. Others of the series translated for Mr. Bohn, bear too much the stamp of trade speculations—units of a publisher's series—got up to order at so much a volume and so many a year. Some of these, as, for instance, the later volumes of Plato, are disfigured by a flagrant disregard of English idiom, and renderings, sometimes false, and often so absurdly bald and literal, as to be intelligible only to those who can re-translate them into the original, and who therefore need no translation at all.

We may be allowed to doubt the utility of publishing translations of this kind and for this purpose; for, as generally used, they rather prevent than assist the development of interpretative skill. We do not, however, go so far as to maintain that all use of translations by students is necessarily mischievous. If in all cases an attempt at translation were honestly made and difficulties fairly grappled with unaided, in such a manner as to call forth the ingenuity and resources of the student,—the translation being only referred to after his own powers have been strengthened by the effort, with a view to confirm or correct the result to which he has himself arrived,—little harm would be done. But the majority of young men have not sufficient self-restraint for this moderate use of them, and we fear they are chiefly valued as enabling the learner to get at the result without having gone

* The Lyrical Dramas of *Æschylus*, from the Greek; translated into English Verse. By John Stuart Blackie. J. W. Parker.

The Odes of Horace; translated into unrhymed Metres, with Introduction and Notes. By F. W. Newman John Chapman.

through that mental process, or made that mental effort, which is the real object of the task proposed. If so, we think that these cheap translations are likely rather to defeat their professed object, and deteriorate the quality of our scholarship.

There is, however, a better and higher class of translations, made by men of ripe scholarship and literary eminence, and which therefore claim respect as literary productions. They are for the most part undertaken, not for the stipend of a publisher, but from love and admiration felt for the original, and they have often occupied many years of spontaneous labour. They are intended, too, for a higher class of readers. As they seldom profess to be literal, they do not answer the purposes of a crib; their aim is to reproduce in English the form as well as the letter of an ancient author; and accordingly, where the original is poetry, the translation is not, like those previously mentioned, in prose, but assumes a poetical form.

Of this class we have two specimens before us; the *Dramas of Æschylus*, by Professor Blackie, of Edinburgh, and the *Odes of Horace*, by Professor Newman, both of them productions of high merit, and worthy additions to our translated classics.

Translations of classical poetry into English verse can of course only approximate the finished beauty of their originals, and must always be on this account unsatisfactory performances. Independent of the inferiority of our language, arising from its looseness and want of inflection, which leads Mr. Newman to compare his attempt to copying a marble statue in soft wood, the mere necessity of expressing certain given ideas, neither more nor less, within a given number of lines and syllables, cannot but impose on the most skilful writer fetters destructive of the grace and spontaneity of the original poet. The one has been happily compared to the swift-footed Achilles, bounding fleet and free along the shore—the other, to one who, in attempting to follow him, should be compelled to place his feet exactly in the foot-prints he had left upon the sand.

The Germans, favoured in the possession of a language at once flexible and strong, have not shrunk from imposing on themselves, in versions from the ancient poets, restrictions which would drive an Englishman to despair. Since Joh. Heinrich Voss translated Homer, line for line, into German hexameters, it has become the received fashion to translate dramatic and lyrical poetry also into the exact metre of the original, and even the complicated measures of the choral odes are scrupulously reproduced. The attempt, however, to introduce the metres of the richly-vocalized classical tongues into the rough and consonantal Teutonic, whose verse is founded on accent more than on quantity, is regarded by many of the Germans themselves as injudicious. So intractable is the English language under such restrictions, that the retention of the exact metres is seldom or

never attempted, and the advisability of employing even rhyme is not established. Professor Blackie, who was once unfavourable to it, now thinks that in lyrical poetry it cannot be dispensed with. Mr. Newman, on the other hand, in his *Odes of Horace*, discards it altogether, and we think rightly. We doubt whether, in elevated lyric poetry, rhyme adds much to the effect, even in English; at any rate, it does not seem important enough to compensate for the violence which its adoption must inevitably cause to the original. Professor Blackie says, "it is so essential an accompaniment of lyrical language, according to English usage, that a translator is not doing justice to his author who habitually rejects it." But if, in adopting it, he is forced to do still greater injustice by omissions, interpolations and alterations in the sense, this very regard for his author will suggest that it should be dispensed with, and the more, as it is an expedient utterly unknown to the ancient poets of Greece and Rome. We have, too, even in English, many noble passages of almost lyric character in the blank verse of Milton, Thomson, Cowper and others; and the well-known Ode to Evening of Collins, is itself a proof that, to compositions purely lyrical, rhyme is by no means essential. We think, therefore, that Mr. Newman is right in discarding it, and contenting himself with adopting "stanzas of similar tone and feeling and proportionate compass" to those of the original, without attempting to imitate the metres.

The avowed principle upon which both the translations before us are made, is, that they are intended for the unlearned rather than the learned, and hence explanations have been given in the notes of all mythological or antiquarian allusions. Mr. Newman, indeed, goes so far as to say, that he assumes in his reader no classical knowledge whatever beyond the having read Homer in a translation. Small as this amount would be, it may have been well to assume it as a guide in drawing up the notes; but it is likely that the readers of both translators will rather be those who have read Homer and Horace, and Æschylus too, in the original, and whose interest in them will prompt them to read these versions, not so much to see what Æschylus or Horace said, but how far their interpreters have succeeded in reproducing them in English. And we are bound to say of both, that they have not made their assumption any pretext for looseness or carelessness in translating, well knowing that though the unlearned may be among their readers, it is the learned who must be their judges.

The translation of Æschylus, begun, as its author informs us, more than twelve years ago, is prefaced by two very instructive and spirited essays; one on the general requisites of metrical translation, setting forth the views and principles which have guided him in his present task; and the other, on the genius of Greek Tragedy, which, with its constant adjuncts of choral song

and dance, he plausibly declares to be more like what we should call sacred opera than real tragedy. There is also a biography of Æschylus, and an introduction prefixed to each drama, intended to supply the English reader with that preliminary historical or mythological information, and to inspire him with those particular Hellenic views and feelings, requisite for the comprehension and enjoyment of the piece. And at the end notes are added, either explaining the allusions or construction of the original, or justifying the version given of the particular passage. In the translation itself, the serious and lofty ruggedness of the great tragedian is well sustained, and his difficulties of language and construction overcome with the skill of an accomplished scholar and true poet. Notwithstanding his emphatic declaration in favour of rhyme in the lyrical parts, Professor Blackie has not always adopted it; but in long choral passages either judiciously abandoned it, or brought in a rhyme occasionally where it could be done without violence to the sense of the original. A fair specimen of the success with which the lyric portions have been rendered, will be found in the first well-known chorus of the Agamemnon, from which we give a few extracts.

“ Nine years have rolled, the tenth is rolling,
 Since the strong Atreidæ pair,
 Menelaus and Agamemnon,
 Sceptred kings by Jove’s high grace,
 With a host of sworn alliance,
 With a thousand triremes rare,
 With a host of strong defiance,
 Sailed for Troy. From furious breast
 Loud they clanged the peal of battle;
 Like the cry of vultures wild
 O’er the lone paths fitful wheeling,
 With their plumy oarage oaring
 Over the nest by the spoiler spoiled,
 The nest dispeopled now and bare,
 Their long but fruitless care.
 But the Gods see it; some Apollo,
 Pan or Jove, the wrong hath noted,
 Heard the sharp and piercing cry
 Of the startled birds, shrill-throated
 Tenants of the sky:
 And the late chastising Fury,
 Sent from above to track the spoiler,
 Hovers vengeful nigh.
 Thus great Jove, the high protector
 Of the hospitable laws,
 ’Gainst Alexander sends the Atreidæ,
 Harnessed in a woman’s cause,
 The many-lorded fair.
 Toils on toils shall come uncounted
 (Jove hath willed it so);

Limb-outwearying hard endeavour,
 Where the strong knees press the dust,
 Where the spear-shafts split and shiver,
 Trojan and Greek shall know.
 But things are as they are: the chain
 Of Fate doth bind them; sighs are vain;
 Tears, libations fruitless flow
 To divert from purposed ire
 The powers whose altars know no fire."—P. 14.

In the following, from the same chorus, the difficulties of a truly Æschylean passage are skilfully overcome.

"I'll voice the strain. What tho' the arm be weak
 That once was strong,
 The suasive breath of Heaven-sent mem'ries stirs
 The old man's breast with song.
 My age hath virtue left
 To sing what fateful omens strangely beckoned
 The twin kings to the fray,
 What time to Troy concentuous marched
 The embattled Greek array.
 Jove's swooping bird, king of all birds, led on
 The kings of the fleet with spear and vengeful hand;
 By the wayside, from shining seats serene,
 Close by the palace, on the spear-hand seen,
 Two eagles flapped the air,
 One black, the other silver-tipt behind,
 And with keen talons seized a timorous hare,
 Whose strength could run no more,
 Itself, and the live burden which it bore.
 Sing woe and well-a-day. But still
 May the good omens shame the ill."—P. 17.

As a sample of the Iambic portion of the same Play, we give the famous passage descriptive of the line of beacons by which the fall of Troy was telegraphed to Argos.

"*Chor.* But how? What stalwart herald ran so fleetly?

Clyt. Hephæstus. He from Ida shot the spark;
 And flaming straightway leapt the courier-fire
 From height to height; to the Hærnæan rock
 Of Lemnos first from Ida; from the isle
 The Athoan steep of mighty Jove received
 The beaming beacon; thence the forward strength
 Of the far-travelling lamp strode gallantly
 Athwart the broad sea's back. The flaming pine
 Rayed out a golden glory like the sun,
 And winged the message to Macistus' watchtower.
 There the wise watchman, guiltless of delay,
 Lent to the sleepless courier further speed;
 And the Messapian station hailed the torch
 Far beaming o'er the floods of the Euripus.
 There the grey heath lit the responsive fire,
 Speeding the portioned message; waxing strong,

And nothing dulled across Asopus' plain,
 The flame swift darted like the twinkling moon,
 And on Cithæron's rocky heights awaked
 A new receiver of the wandering light.
 The far-sent ray by the faithful watch not spurned,
 With bright addition journeying, bounded o'er
 Gorgopis' lake and Ægiplanctus' mount,
 Weaving the chain unbroken. Hence it spread
 Not scant in strength, a mighty beard of flame,
 Flaring across the headlands that look down
 On the Saronic gulf. Speeding its march,
 It reached the neighbour-station of our city,
 Arachne's rocky steep; and thence the halls
 Of the Atridæ recognized the signal,
 Light not unfathered by Idæan fire.
 Such the bright train of my torch-bearing heralds,
 Each from the other fired with happy news,
 And last and first was victor in the race.
 Such the fair tidings that my lord hath sent,
 A sign that Troy hath fallen."—P. 25.

These are noble translations, and may, in our opinion, vie with any in our language for united vigour and fidelity, attained without sacrificing the ease and freedom of the English idiom.

If the characteristic of Æschylus is stern and massive sublimity, that of Horace, in his Odes at least, is polished grace. He himself professed little more than to introduce to his countrymen the Lesbian lyre, and his ideas, scarcely less than his style and metre, are imitations from the Greek. His muse is a light and sportive nymph, who avoids the more arduous themes of heroic and warlike deeds, and makes no pretensions to sublimity. We are not sure that his translator, though in his Preface he has given an admirable estimate of the merits and rank of Horace as a poet, has been happy in conveying these characteristics to English readers by his verse. Though extremely skilful, and displaying a scholarship which cannot be impugned, we think there is in Mr. Newman's metres and expression an unpoetic stiffness and constraint which ill represent the genial brilliance of the sportive Venusian. This has, doubtless, partly arisen from the scrupulous accuracy with which he has tasked himself to render every idea, and almost every word, of his author. In literal fidelity he has kept closer to the Latin of Horace than Professor Blackie to the Greek of Æschylus; but the result has been the perhaps inevitable one, that his numbers move less easily. It may be questioned whether, in a metrical version of Horace, the retention of every phrase or idea be the most important part of the problem to be solved. As in the original it is the exquisite grace and finish of the language which charms the reader more than the sentiments themselves, so in a metrical translation this grace should be a first characteristic. The best

poetry is admired less, perhaps, for its matter than its form; it is "what all have thought, but none so well expressed;" and to no poetry is this more truly applicable than to the Odes of Horace. How far the actual words of a poet may be modified by his translator in order to save his melody, must be decided rather by individual taste than learned rule; but a translator who limits himself, as Mr. Newman does, to the same number of lines, and almost the same number of words, as the original, might claim, with advantage, as we think, to the general effect of his work, rather more licence than has been taken here. Another disadvantage of a too close rendering of the Latin words is, that to an unclassical reader (and for such, be it remembered, this version is intended) many of the sentiments, and even whole stanzas, must fail to convey any clear idea. To what merely English reader would the following lines be intelligible? Horace is excusing himself to Mæcenas for his laziness by alleging that he is in love. (No. xxxvi. Epode 14.)

"So did a Samian tender form
Kindle (they say) Anacreôn of Téos,
Who to an easy shuffling foot
Oft wept his love upon the tortoise hollow.
Thee too the flame torments; but if
No fairer blame laid sieged Troy in ashes,
Joy in thy lot—"

Nor is their obscurity the only fault in these lines; for even though we assumed, which we do not, that "to an easy shuffling foot" were the best translation of "non elaboratum ad pedem," the image they suggest here is a homely and unsuitable one, conveying, as it does, the idea of careless and ungraceful indifference, singularly inappropriate as applied to a poet weeping his love, and surely not contained in the simple assertion of Horace, that he wept his love "to no laboured measure."

It is, we presume, the desire to give to Latin words and phrases individually their closest English representatives, which has led Mr. Newman sometimes to admit into his stanzas words which, to say the least, are prosaic, and will to many appear blemishes to otherwise beautiful lines. It is not always that even the most remarkable coincidences in the ideas of a classical word and its equivalent English will justify us in availing ourselves of it in a translation. In the one language an idiom may be poetical, which in the other may be vulgar. Should we be satisfied with a translator of Livy who should render "quum flumen aquæ vim vehat ingentem," "as the river carries a great power of water"? or of Herodotus, who should tell us that a temple contained "an infinite sight of buildings"? And yet the words *vis* and *ὄψις* remarkably coincide with the vulgar use of "power" and "sight," in the sense of large number or quantity. And, in the same way, a word may, per se, or in colloquial

prose, express most happily the idea contained in some Latin word, and yet be altogether inappropriate in poetry. This objection applies, we apprehend, to such renderings as the following.

No. ii. (Od. i. 15):

"When the traitor swain with ships of Ida
Scurried o'er the wave his hostess Helen."

No. xxiv. (Od. iii. 16):

"Scorned is my estate, yet I more splendid
Rule, than if,—amid great wealth unwealthy,—
Mine the fame within my barns to *buddle*
All that active Apulian reaps."

No. xxv. (Od. ii. 7):

"*Teem* in shining bell-mouthed cups,
Care-forgetting *Massic*!"

No. xli. (Od. i. 28):

"What profit to have traversed
With active mind the halls of air,
And *raced* around the pole-star!"

We have, perhaps, dwelt longer on these blemishes than their comparative fewness or importance demands. We have no doubt the words, from whatever source obtained, have been deliberately chosen, and would be skilfully and learnedly defended by their author. Our only reply would be, that upon our ear they have jarred unpleasantly. We would by no means be understood, however, to deny the great merit and real beauty of the great majority of these Odes; and we think it likely, indeed, that to many, and especially to classical readers, they will lose much of their apparent stiffness, and become more pleasing on a repeated perusal.

We will close these remarks by presenting, as a fair sample at once of the Translation and of the Introductions and Notes by which each Ode is accompanied, the beautiful Ode to Dellius, No. lxxii. (Od. ii. 3).

"To DELLIUS.

"Maxims of Epicurean Self-possession."

"Quintus Dellius had changed his camp many times since the death of Caius Julius. He was successively a comrade of Dolabella, of Cassius, of Marcus Antonius. He accompanied the last of these into Parthia and Armenia, and rose into very important rank; but he deserted to Octavianus before the battle of Actium, and hereby secured his after fortunes. Knowing, as we do, the vices and calamitous weaknesses of Antonius, it seems impossible to judge any man severely for deserting him.

"From Horace's Ode we can only gather that Dellius was very rich, and wise enough to receive without offence moralizings of a very sombre nature. He was a man of some literary ambition, for he wrote a his-

tory of Antonius's campaign against the Parthians. This may have been the link between him and Horace.

"The exact year of the Ode is uncertain. It must have been *after* the fall of Antonius, B. C. 30, and may have been later than it is here placed; yet I have allowed it to adhere to No. 73, which it precedes in the common editions.

"The metre is as in No. 23.

"Watch in danger's hour thy heart
Calm to keep,—in happy lot
Temper'd alike from insolent gladness,
Dellius! Oh, to death predestined,
Whether sad thou alway live,
Or in grass remote reclined
On festal day, with old Falernian
Choice of seal, thou bless thy Genius;
Where the boughs of mighty pine
Love with poplar white to weave
A friendly shade; and fleeting waters
Strive in course oblique to hurry.
Hither wine and perfumes send,
Hither roses short-lived bloom;
While age, estate, and gloomy tissues
Wrought by Sisters Three, allow thee.
Soon must thou from purchased glades
Yield, where yellow Tiber laves
Thy palace-home; and keen successors
O'er thy high-built wealth shall revel.
Whether rich, of Inachus'
Ancient race thou be,—or poor,
Of meanest breed, unhoused,—concerns not
Thee, un pitying Orcus' victim.
All to one abode are bound:
Lots for all are tossed, which soon
Leap from the urn or late, and waft us
On the boat's eternal exile.

ODE ii. 3.

"8. The jars of wine were closed with a wooden top, and the air excluded by a composition of pitch and resin, which was *sealed* with an appropriate stamp. The 'Genius' was honoured peculiarly on one's birthday. See No. 63.

"16. 'Three Sisters,' the three Fates.

"21. Inachus, King of Argos, in the earliest times: No. 65.

"24. Orcus (in Greek, 'an oath,' or that by which one swears) seems properly to have meant the river Styx, the oath of the gods; so Hom. II. 2.—No. 41, v. 15.

"28. Boat—of Charon."

The arrangement adopted by Mr. Newman differs from that of the common editions, and in some respects from those of all previous ones. He does not, as some recent scholars have done, attempt to fix the place of every Ode, being convinced of the

impossibility of doing so; but taking those which contain allusions to contemporary events, and arranging them in the order indicated by these notes of time, he allows the rest to remain in the same relative position they occupy in the ordinary arrangement. Thus, as he says (p. vii), he has often allowed Odes to go together where he can give no convincing reason for it, but solely because they are already found together; and the entire series from Book ii. 13 to Book iii. 7, has been left by him undisturbed. But still we have virtually a chronological arrangement of all the Odes of which the chronology is determinable or important; and thus, while discrepancies and obscurities are considerably diminished, the Introductions go far to supply a sketch of the public history of the time, and of the leading events of the poet's own career.

B.

MIALL'S BASES OF BELIEF.*

THE position in the religious world occupied by Mr. Miall, the Member of Parliament for Rochdale, may be regarded as one of the signs of the times. It is only very recently that a person possessing his peculiarities of opinion and intention, could have obtained the influence he exerts. Without possessing the sympathy either of the orthodox or heretical section of Dissent, he is distinguished above others for his advocacy of those common principles on which Dissent in all its forms properly rests. That he should have been able, on the ground of those principles alone, to gather around him the adherents he has, is a remarkable circumstance that might give occasion to some profitable reflection; and that he should have felt it his duty to put aside for the time what may be considered his special mission, and enter into the defence of Christianity against its opponents, is a circumstance no less remarkable.

The book we are about to introduce to the notice of our readers, is the result of this latter procedure. It is entitled *Bases of Belief*, and in our judgment it entirely fulfils the promise which that title contains.

We have seen it asserted, in apparent disparagement of this volume, that "it does not seek to prove that Christianity is absolutely true, but merely that it is as true as many other things which people never doubt." No one, we should think, would set himself to prove so inappropriate a thing as that Christianity is absolutely true, for the truth to which it lays claim is not of the absolute kind; but though resting upon a balance of proba-

* *Bases of Belief: an Examination of Christianity as a Divine Revelation by the Light of recognised Facts and Principles. In Four Parts. By Edward Miall, M.P. London—Arthur Hall, Virtue and Co. 1853.*

bilities, the argument in favour of that truth does not, as we are told, "simply come to this, that a great deal may be said on both sides." That argument, as here conducted, endeavours to shew that the balance on the side of Christianity is so overwhelming, as to leave no reasonable doubt of this side being the true one. Assured faith, and not "a subtle species of scepticism," is its legitimate result.

It is not our intention to construct anything in the nature of an analysis of Mr. Miall's work. We hope all who may favour us with their attention will read and study it for themselves. They will find it a masterly and conclusive treatise, eminently suited to the wants of the day. Its great value lies in its presenting at one view the strength of the Christian cause, as that cause is related to modern objections; and not in any originality of thought by which it may be distinguished. It presents that form of Christian defence which the special requirements of the opposition to Christianity now demand; and we recommend it as, in this regard, the most useful of the books with which it may be classed.

Mr. Miall very properly says of his book,—“This is not in any sense a book *of* Evidences in support of Christianity, but a book *on* Evidences in relation to the question.”* He does not, however, merely mean that it is his object to remove preliminary objections to the reception of Christianity, but that he has in view the establishment of the validity of the kind of evidence on which Christianity relies for its support. His is a positive, not a negative purpose, which is thus explained immediately after the sentence just quoted: “The object has been to make out that the proof tendered on behalf of the gospel is of a kind which true philosophy is bound to accept.”†

If he has accomplished the task he undertook, as we are persuaded he has, disbelief of Christianity, on the part of those who concur with his reasoning, is impossible. That reasoning goes not only to the point that Christianity is worthy of every possible consideration, but that it is in itself what it claims to be. Any one who simply casts his eyes over the plan of the work, must see that the whole question is professedly met so as to leave no door of escape to the unbeliever, if the profession be actually fulfilled.

Objections to Christianity relate either to the substance of its revelation, or to the alleged method of its disclosure, or to the form of its transmission; that is, they are either moral, scientific or historical. They are found in fact to be of all these kinds connected together; so that an attention to any one class of them would be ineffective, unless it also contemplated the sympathy and assistance supplied by the other classes. For instance, a treatise in answer to the moral and historical objections alone,

* Preface, p. iv.

† Ibid.

would be inapplicable to the existing state of opinion, even where the scientific objections are not expressly urged; because both the former kinds of objection are really animated by an unacknowledged, and it may be an involuntary scepticism, communicated from the latter source. Mr. Miall, therefore, has only done his duty to his subject when he has passed under review all the three sorts of objection. This he has formally done. His book consists of four Parts, which he calls *The Phenomenon*, *The Revelation*, *The Seal*, and *The Record*. The first Part contains a statement of facts embracing the problem of Christianity as it presents itself to common observation; and the other three Parts examine its substance, the method of its manifestation, and the form in which it has been handed down to us.

The object of the introductory statement, made under the head of the Phenomenon, is to exhibit Christianity as an actual reality, whose character and power demand most serious and earnest investigation. It is a foolish perversion of that statement to say "it might have been abbreviated thus: Christianity has gained extensive popular acceptance; it follows, therefore, that it is entitled to all that it has gained." The utmost that is pleaded for as following from the state of things described is, that it ought to be satisfactorily explained by those who speculate upon the matter, and that the only satisfactory account which can be given of it, involves the truth of the gospel. Who can deny the reasonableness of the following conclusion to which this portion of the examination before us is brought?

"An immense number and variety of facts, strewn abundantly over the surface of history for nearly nineteen centuries, point to an active, powerful, and permanent spiritual force, operative more or less amongst men, throughout that whole period. That force we know to have been exerted upon society by the religious ideas presented to us in the writings constituting the New Testament, and by the special and peculiar form in which they have been so presented. But the New Testament refers us for the origin of that force to God. It claims to be a revelation of his mind and will—a showing of himself to mankind for their advantage—an uncovering of his thoughts and purposes, as it regards them, in such a light as may waken up the faculties of their spiritual nature, and give them meet exercise and enjoyment. Now is this claim intellectually inadmissible? Does it, in itself, and abstractedly, involve conditions at variance with the constitution of human nature, or unbecoming the character of the Supreme? Or is the form in which it is put—the drapery, if we may be allowed the figure, in which this professedly divine idea approaches man, to attract his attention, and kindle his hope, and engage his heart—ill adapted to its purpose, or out of keeping with the general laws which govern God's proceedings of an educational and disciplinary nature? Or is the evidence on which its authority rests, or are the alleged facts which testify to us that the idea is God's, comes from him, represents him, and will carry up the soul of
to him, such as can only be received by putting a strain upon our

reason, suspending or reversing our usual processes of investigation, or employing less stringent methods than is common with us in discriminating the real from the fictitious? Because, unless we are compelled to give to these queries an affirmative answer, there would seem to be no sufficient ground for rejecting the account which Christianity has given of itself."*

After thus laying down the question to be settled, the argument upon it proceeds in the following fashion. Moral objections to the substance of Christianity are met by confining its revelation to the exhibition of God in the human person of Christ, and proving the necessity of such an exhibition to supply the religious wants of mankind. Scientific objections to the peculiar method of Christian disclosure, are met by shewing that the supernaturalism in which this peculiarity consists, is not only credible and probable under the circumstances, but absolutely required in order to accomplish the ends proposed. And Historical objections to the form in which Christianity has been transmitted, are met by contending that the New Testament is worthy of dependence as a truthful record of the events it describes, in spite of the exceptions to its absolute accuracy which a hostile criticism may plead.

Let us suppose this course of investigation to be sustainable for the purposes to which it is directed, and we cannot refuse to concede our faith to Christianity as the legitimate result. These bases of belief, if true in themselves, are amply sufficient to support the cause of the gospel against all sceptical attacks. It must, indeed, be allowed that those arguments remain unanswered which rest upon the popular representations of Christian doctrine, and that nothing is done to vindicate the inspiration of the New Testament. But Christianity, so far from being injuriously affected by these omissions, is placed in a position more consistent with the real truth of the case, as well as more defensible in itself. We, at least, are prepared to give additional commendation to the effort which, while it answers fairly all objections that are themselves fair, puts aside those matters of prejudice whose force only lies in the false character they attribute to our faith.

A question of considerable interest is touched upon by our last remarks. Among the many advantages arising from that thorough sifting of the claims of Christianity which distinguishes the theological literature of the present day, none is more evident than is the tendency it has to purify the views of the Christian system which believers themselves entertain. That which is really vital to the religion of the gospel comes into its due place of importance when this religion has to be defended against its enemies, and the controversies among Christians sink into that subordinate relation to the great principles of their faith

which really belongs to them. It must, we should think, be apparent to the most prejudiced observer, that no form of Christian belief gains so much in the contest to which we refer, as Unitarianism does. There may be no acknowledgment made of conversion to its distinctive positions, but the actual assumption of them in some cases, and in others the very evident approach to them, indicates that it is on its grounds that the Christian cause can be most effectually supported. This condition of things is the more remarkable, because it is not the Unitarian form of Christianity which unbelievers are accustomed to select for attack; their main strength being directed, on the contrary, against the peculiarities of the orthodox scheme. We accept this as a striking testimony to the superior value of our simple faith; and we believe that more would be done for the establishment of Christianity by the spread of that faith, than by any other one cause. We hope, too, that the use of our weapons in this time of danger, will gradually produce a more generous treatment of the party to whom they legitimately belong: but, whether our hope be realized or not, of this we are fully persuaded, that the profession of one representation of Christianity within the church, in deference to an imposed creed, and the advancement of another representation before the world, in obedience to the moral necessities of the subject, will not long endure the test either of common honesty or common sense.

Mr. Miall's volume is the most favourable instance with which we are acquainted of that assimilation to Unitarian views of Christianity which a successful attempt to answer deistical objections naturally occasions. When we speak of it as a favourable instance, we mean that it conveys to us an impression of the sincerity of its author no less decided than is our satisfaction with the manner in which he has fulfilled his task. We believe that it truly expresses the relation in which he stands to the subject of his discussion, and is not liable to the charge of concealment of opinion or purpose.

It would be doing injustice to Mr. Miall to suppose that previously to the publication of this work he stood pledged to the creed of Evangelical Dissent. He has for a long time taken an independent position in that regard, and, refusing to identify himself with any of the Nonconformist bodies, has risen to be the leader of a large number of persons who plead for free thought and action in all religious affairs. He has not shrunk from expressing, under circumstances of great difficulty and danger, the peculiar views he holds, and he has invariably resisted every attempt of those with whom he has had to do, to bind him down to any fixed standard of theological belief. Those who have carefully marked his course, must have observed in him a gradual departure from what may be called the philosophy of orthodoxy, and the sentiments on the nature of Christianity which

have called forth this explanation, must be seen by such observers to harmonize with all the known antecedents of his case. Whatever other charge may lie against him, he is entitled to protest against being judged as a partizan of the popular belief.

The members of a sect—any and every sect—are always in danger of regarding the religious movements around them too much in the light of their particular sectarian interests, and the independent position assumed by Mr. Miall is sure to expose him to the consequences of this tendency on the part of those who agree with him, as well as on the part of those who differ from him.—If he thinks with us, why does he not join us? Why does he not, at least, separate himself from our opponents? Why does he use our arguments while he abstains from giving us the credit of them?—These are questions very likely to be pressed in the present case, without due consideration either of the real difficulties or the probable facts of that case. For ourselves, we are inclined to adopt the most generous judgment which such a case can admit of, and we willingly grant to Mr. Miall full liberty of action as to the connections which he himself may think his opinions sustain. We may believe that his views are substantially Unitarian, but he may not believe so. He may hold the views as to which we suppose him to agree with us, with a difference that may appear more important to his mind than it does to ours. He may not have accustomed himself to compare the results at which he has arrived with Unitarian conclusions, and may thus be ignorant of the identity that really exists. He may have formed ideas of Unitarianism which cause him, on other than theological grounds, to avoid a contact with it, or which restrain him from committing himself to all that he conceives to be included under the term. What we require from him, in such circumstances as these, is a clear and honest utterance of the sentiments he actually entertains, and a sympathetic demeanour towards those who exercise the same Christian liberty as himself; and in each of these respects we believe his conduct to be unimpeachable. We feel convinced that if he saw as we see in the matter, he would have distinguished between Orthodoxy and Unitarianism, as they are related to the general argument of the book under our notice; and therefore, though we wish that this distinction had been fairly pointed out in that book itself, we cannot regard the omission as a violation of the integrity with which we are convinced it was written. He has, we think, too plainly fixed his own theological position to render it possible for him to obtain credit for still retaining orthodox opinions on some of the most important points of Christian doctrine—and this we shall endeavour to establish; but his habits of thought may not have led him to draw the line between one theological theory and another so sharply as our controversial position obliges us to do; and he will very naturally be anxious

to seek for methods of explaining changes of opinion he has undergone, so as to indicate no farther divergence from the old paths than is absolutely necessary. He cannot, however, fail to see that he has taken his stand outside the circle of the established faith. When, therefore, he tells us that his statements "represent so much truth as the argument seemed to call for and no more, but it does not follow that he holds no more,"* we cannot understand him as pleading for the shelter of past associations, but as requiring to be judged no farther than he has given occasion for judgment. What he has said we have no doubt he will consistently adhere to, and he has a right to protest against "uncharitable suspicions" as to what his course of exposition did not authorize him to say.

Before we dismiss this part of our subject, we have to offer a word or two touching those professors of orthodoxy who may accept Mr. Miall's defence of Christianity as valid for the purpose to which it is applied. They are bound, on the same principle on which they concede approval to that defence, to acknowledge the Christian brotherhood of all those who hold the doctrines it maintains. The Christianity which is urged upon the unbeliever as demanding his faith, should not be disclaimed as unworthy of the name when the contest is with persons who have already yielded their faith to it. We are willing to make every allowance for the exercise of a discretion which does not commit itself in the Deistical controversy to more than is necessary for the plain setting forth of the Christian case; but we expect that the case, as set forth, should be adhered to in all its Christian admissions throughout the Unitarian controversy also.

One of the most interesting parts of this volume is the view it presents of the nature and purpose of Christianity, and the relation in which Christ himself stands to the religious system called by his name. We shall give an extract from it as introductory to some remarks which we wish to make upon the subject.

"It will be admitted, we imagine, by all who have given serious attention to the subject, that the writings, which together we designate the New Testament, constitute Jesus of Nazareth the key-stone of the system of faith which is inscribed with his name. They set him before us not merely as a spiritual teacher, who possessed a deeper insight into truths relating to God and the human soul than any foregoing prophet, but as 'God manifest in the flesh.' His life, his miracles, his labours, his trials, his sufferings, his death, are treated, not as the setting of his doctrine, but as the very sum and substance of the truth taught. We are introduced to him there not as one who told us what we did not know before, but as one whose person and history are the outward form and showing of that which he came to tell. 'He is the way, the truth, and the life,' therein differing essentially from those who only point it out. He requires of his disciples not so much that they should credit

* Preface, p. vi.

his sayings, as that they should believe on *him*. Everything in his hands assumes a personal shape—everything in the hands of those apostles who professed to interpret him to the world, derives its significance from its connexion with him personally considered. He is, in some peculiar and emphatic sense, the Son of God. His death is the secret of our life. He and his Father are one. To see him is to see the Father—for he is the image of the invisible God—‘the brightness of his Father’s glory,’ in whom ‘dwelleth all the fulness of the Godhead bodily.’ Now, making every allowance for oriental hyperbolisms, it is sheer vanity to attempt an explanation of all this, on the hypothesis that Jesus Christ looked upon himself, and was looked upon by his immediate followers, as no more than an eminent religious teacher. No man, probably, unencumbered with a philosophy which he wishes to reconcile with the reputed facts and doctrines of Holy Writ, would rise from a candid perusal of the New Testament without confessing that, whatever human reason may say to it, the writers of that book plainly intended that men should look up to Jesus Christ, as the human expression of the Eternal Spirit. Not, indeed, that we are bound to take all the theological dogmatism which has been uttered on this theme, as warranted by the representations of it in Scripture—but that, unless we are justified in explaining away certain phrases as may best suit our preconceived notions, and in doing obvious violence to the drift and spirit of the entire volume, we are bound to regard the peculiar mission of Christianity, as explained by itself, to be the revelation of the Divine mind and purpose through the medium of a human life and history.

“If this be a true account of the obvious and explicit purport of the gospel of Christ—and, to say the least, this account requires us to put no strain on the tenour of the records—then Christianity presents itself to us in this wise—It is a translation of the idea of God into a language intelligible to the religious sensibilities of man. The works of creation interpret him to the intellectual powers—the life of Christ, to the moral sympathies. The action of physical mechanism supplies the alphabet in the one case—of moral mechanism, in the other. Logic is for the understanding—love is for the heart. And truly, the plan, on the first blush of it, appears to be well suited to our nature and its wants. Our religious constitution, partaking far more largely, as we have seen, of the emotional than of the ratiocinative element, demands, in order to its full development, an emotional representation to it of the objects with which it was designed to be conversant. Can we conceive of this demand being met in any other way, equally efficacious, than by the showing them to us in a human form and dress? The abstract truths expressive of divine excellences are powerless in themselves to kindle our affections or to govern our will. How can they be best embodied so as that we may choose them as our companions for daily converse, our guardians and our guides for confiding consultation, our ministering angels in our hours of sorrow, our heart’s portion for time and for eternity? In what accents can our sense of guilt—a sense which no ingenious reasonings of ours can wholly extinguish—be spoken unto, so as that all gloomy anxieties shall give place to a quiet and abiding peace of conscience? How can those our obligations to the Author of our being be so presented to our will, as to secure not only its constrained acquiescence in their propriety, but its delighted recognition of, and

passionate surrender to, their claims? If it be the benign purpose of the Supreme to allure us to that higher sphere of being, activity, and enjoyment, in which our noblest capabilities may have full scope for exercise and satisfaction, how better could he do it than by putting his truth, his purity, his love, his will and purpose concerning us, into the shape of a man's history crowded with passages which come right home to our inmost and tenderest sympathies? What are the chief, the all-but irresistible, instrumentalities by which heart moves heart? How, usually, are strong wills bowed, and violent prejudices soothed to sleep, and fierce enmities overborne and slain? By the numerous expressions and acts in which disinterested kindness will dress itself—by magnanimous self-sacrifice, by cheerful exposure to wrong, by meek forbearance under wrong, by the helping hand when help is needed, by the silent tear of commiseration when suffering is endured, by heroic enterprise for others' benefit, by long and unwearied consistency in pursuit of benevolent ends. These are charmed agencies all the world over. These have ever been found, and will ever continue to be, 'the cords of love and the bands of a man' the most potent to draw the will of humanity whithersoever he would who wields them. There is scarcely a depth of degradation to which we can sink from which these might not drag us—scarcely an eminence of virtue within the possibility of man's attainment to which these might not lead us on. Well, it is precisely by this class of agencies that Christianity professes to reveal to our moral nature the All-wise God otherwise invisible to it, or, at best, but 'dimly seen.' And hence, the convergence of all the lines of light in the person of Jesus Christ—hence, the intensely personal character of the entire system—hence, the earnest and reiterated direction of faith, hope, and love, to him, rather than to his oral utterances. What he discoursed of God is not referred to as the principal medium by which he imaged the Deity to man's heart—but rather what he *was*, what he did, what he suffered,—his purity, his all-comprehensive benevolence, his heroic self-sacrifice, his tenderness, his meekness. Herein we are instructed to look for the manifested God—to attain to the truest understanding of what he is morally—what are his regards to us—whither he would lead us—and how deep and moving is his love to us. Here affection displays itself with a view to excite affection—the appeal to moral sympathy is made by a previous exhibition of moral sympathy—and in the natural language of human deeds, struggles, tears, distresses, death, we have translated to us the else unutterable thoughts, propensions, and will of the ever-blessed God."*

Perhaps it may be well for us to confirm this statement by another passage or two which may emphatically reiterate its principle. The book is, indeed, full of such reiterations.

"Christianity as a professed revelation of God is a disclosure of the moral aspect of the Divine Being, both as to his attributes and his will, so far, at least, as it can affect man's interests and destiny, *through the medium of a human personage and life.*"†

"On examination of the claims of this objective faith, or, in one word, Christianity, we find its great distinctive characteristic to be this

* Pp. 116—121.

† P. 138.

—that it professes to exhibit to the religious capabilities and sensibilities of man, through the medium of one man's life and history, the moral character and purposes of God."*

"What the body of man is to his spirit—its instrument of communication with the outer world, that the life of Christ is assumed to be in reference to God—his medium of moral communication to mankind. He, the Everlasting, the Creator and Ruler of the universe, the self-existent and eternal Spirit—he expresses his mind, and character, and will, by means of this one life, and puts himself, so far as this was possible, into the garb of humanity—or, changing the figure, gives us a human version of his own Being—his thoughts, purposes, and propensities—in its relation to man."†

We heartily concur with the general tenor of the representation we have just exhibited. We believe that the position it attributes to Christ is the cardinal truth concerning him with which the gospel furnishes us. We are, however, not prepared so far to exclude the communication of religious truth to mankind from the divine manifestation which was made through Christ, as Mr. Miall's language would justify. Such truth was in ample measure revealed by him at the same time at which he established that moral influence to which the purpose of his mission is here almost wholly confined. We go even farther than this in the direction to which we are pointing. When we compare the religious communications made by Christ with the doctrines on the same subjects which mankind had previously held, and when we add to the better form of his religious teaching the incomparably stronger evidence by which he supported it, we do not hesitate to speak of him as bringing *new* truth to light. In fact, we think it is quite impossible to separate the moral influence from the didactic agency of Christ, so as to reason consistently upon the one, without taking the other into our account; and we should have preferred that the two had been professedly united in the picture constructed by Mr. Miall, to a greater extent than they are. We believe his argument would have gained both clearness and force from the union; and we think that in this way all objection to that argument which insists upon the uselessness of a supernatural sanction to a mere moral display of the Deity, might have been avoided.

It is, however, but fair that we should allow Mr. Miall to give a more explicit account of his views on the relation of Christianity to the discovery of religious truth, than our quotations so far have afforded.

"There is little or nothing in the sacred writings of Christianity calling attention to the fact that it is making a discovery of truths which the human mind could never have reached. All the primary notions of divine things which it embodies, it rather takes for granted, than announces as novelties. There is about it no air of 'exclusive in-

telligence'—nothing in style or expression which suggests that the writers felt in general like men who are communicating secrets to which no intellect could have pierced its way. For the most part, they tell their story as men expecting to be credited because they were familiar with the facts they narrated; and upon those facts they make comments, and base doctrines, and found obligations, precisely as men might have done who thought them pertinent and obvious, but who had no suspicion that they were unveiling truths which had been supernaturally disclosed to them."*

"It needs but a slight study of the biographical memoirs of its founder, and of the interpretative epistles of his immediate followers, to be convinced that its display of God is almost exclusively moral, with a view to moral results—in a word, and using terms and figures not strictly appropriate, but accommodated to our weakness—it is a revelation of heart to heart in order to sympathy, and not a communication of mind to mind in order to knowledge."†

In expressing our full concurrence with the representation of Christianity given above, on its positive, if not on its negative side, we must distinctly declare our conviction that it is irreconcilable with orthodoxy. If this view of the matter be true, the orthodox view is false. The former cannot justly be held as supplementary to the latter, for the two proceed upon directly opposite principles.

The orthodox scheme of the Christian redemption rests upon the principle of satisfaction to the Deity. That principle, according to the scheme, presents the essential necessity upon which the whole matter of human salvation turns. To exclude this principle is to destroy the scheme itself. Here the principle is excluded. Though the great purpose of Christianity is professedly developed so as to exhibit the characteristic point on which Christian evidences should be made to bear, divine satisfaction constitutes no part of that purpose. These evidences are, therefore, erroneously applied, and their validity is incorrectly conceived of, if the idea of such satisfaction is to be upheld by them. The whole argument in their favour must be re-constructed, and a different religious philosophy must be substituted for the one advocated, before orthodoxy can be placed in that vital relation to the subject which its very nature demands. The satisfaction scheme can have no existence, unless as the necessary foundation of the whole spiritual economy with which it may be united.

This doctrine of the manifestation of God by Christ, and the doctrine of satisfaction to God by him, are, moreover, irreconcilable in other respects than that of its being impossible for the latter to occupy its place in the Christian system, when that system is supposed to be essentially characterized by the former. They are irreconcilable in themselves. The one offers a view of the Divine intention with regard to the mediation of Christ, to

* Pp. 77, 78.

† P. 84.

which the other is opposed. We understand Mr. Miall distinctly to teach, that the manifestation of the Deity made by Christ was designed for human imitation. He insists upon the human form in which it appeared, as comprising on this account one of the primary advantages attaching to it. Thus the justice and benevolence of God displayed in this form, are considered by him as adapted to excite the same justice and benevolence in us; and the death of Christ is set forth in that character of self-sacrifice which brings it within the range of our practical duty. So far is this true, that, as we have already intimated, if there be a fault in the representation under review, it is the too exclusive connection of what Christ said and did with the moral sympathies of mankind. On the other hand, the satisfaction theory, in all its modifications, contemplates a kind of conduct on the part of God which is altogether removed from the sphere of our imitation. It has respect to principles of action which are quite peculiar to the station of the Divine Being. The justice and benevolence it unfolds are not designed to direct our action, but to constitute the ground of our faith; and the death of Christ especially is put forward by it as fulfilling certain ends in the economy of man's salvation which have no bearing at all upon any sense of duty that ought to influence us. To state the case only thus, would indeed be to put the opposition we are endeavouring to illustrate in far too mild a shape. The ideas of justice and mercy which a satisfaction to the Deity implies, are not only peculiar to the station occupied by the Almighty, but they are in principle different from anything we are required to cultivate under the names of justice and mercy. Were we to imitate the representation which orthodoxy gives us of the Divine conduct, we should undoubtedly be chargeable with immorality; and the practical substitution of the innocent for the guilty, which the death of Christ is popularly supposed to involve, would be universally condemned as a violation of social order and equity. Here, then, is a contrariety of principle between the object of Christ's mission as Mr. Miall states it, and the object of that mission as interpreted by the satisfaction scheme. The two objects cannot be harmonized with each other. They are mutually destructive. To produce a merely apparent harmony, orthodoxy is obliged to make violent use of its theory of two natures in Christ, connecting the virtue of the satisfaction offered by him with the one, and the virtue of the example set by him with the other. But this method of forcing two irreconcilable things into a mechanical union, is prevented in the case before us by the frequent and emphatic statement, that it is "as the human expression of the Eternal Spirit" that Christ acts upon the sympathies of our nature,—*"the revelation of the Divine mind and purpose through a human life and history,"* being the description of Christ's relation to God, as well as of his relation to man.

No question relating to the evidences of Christianity has been more strenuously agitated than that of the authority belonging to the miraculous facts of the Gospels.

There can be no doubt as to the relation in which these facts were placed by our Lord and his apostles. They regarded them as proofs of the divinity of his mission. "Believe me for the very works' sake," was his own exhortation with reference to them; and that he was "approved of God by miracles and wonders and signs which God did by him," was the persuasion of his followers. When the question is whether miracles were originally treated as Christian evidences, such declarations as these must be taken to be decisive of the fact, although we might even find exceptions to the rule of judgment which that fact expresses. We believe, indeed, no such exceptions can be substantiated; and that when Christ refused to work miracles "because of unbelief," he referred simply to the unbelief of the subjects, and not of the objects of these operations.

We are, in these days, sometimes presented with the strange phenomenon of a person who acknowledges the truth of the gospel miracles, but who denies their validity as proofs of the connection of Christ with God. We call this a strange phenomenon, because there is an inherent absurdity in the very statement of the opinion entertained. If a man believes the truth of a miracle, whatever he may conceive to be the purpose for which it was wrought, he must believe that Almighty power was exerted in connection with it. Under the influence of that belief, it is impossible for him to deny that, for all the ends to which it is legitimately applicable, the miracle proves the connection of God with the circumstances of the case. Nothing more than this would be required by any one who pleaded for the divine authority which miracles are supposed to establish, and this cannot be logically withheld without renouncing their reality. Mr. Hume so far rejected the credibility of miracles as to assert that "the absolute impossibility or miraculous nature of the events which they relate, in the eyes of all reasonable people will alone be regarded as a sufficient refutation" of a cloud of witnesses; and it was therefore open to him to contend that "a miracle can never be proved so as to be the foundation of a system of religion:" but when a person admits not only the credibility, but the actual reality of the miracles connected with Christianity, a denial of the proof of divinity they involve is no longer open to him. It is of no avail to say that a miracle will not prove a doctrinal truth, for it is in no instance with which we are acquainted brought forward under that intention. It proves the presence and working of God in the case to which it relates, and its bearing upon truth arises from the indirect application of that circumstance, and not from any direct doctrinal application it may have. Neither is it of any avail to say that miracles them-

selves cannot be proved, unless they are justified by the moral character of the manifestation to which they refer. The moral approval we accord to such a manifestation, and the divine authority we concede to it, are two very different things; and, though the one be necessary to the belief of the other, it does not supersede the special use which, when thus authenticated, the fact of omnipotent interference may be made to serve. There is an admirable practical statement of the force of the connection between miraculous facts and divine authority made by Dr. Price in the following terms:

"It has been objected, that supposing the reality of the miraculous facts of Christianity, there is no connection between them and the truth of its doctrines. This, in my opinion, is to trifle inexcusably; nor can it be worth any Christian's while to say a word in answer to it, till one person is found who can honestly declare that he believes the miracles of Christ, but denies his divine mission."*

Mr. Miall appears to us to have managed his argument on the station which miracles occupy in the Christian system, with great discrimination and effect; and we particularly thank him for the manner in which he has shewn that the quality of power specially involved in a miracle, was necessary to the completion of the divine authentication which the mission of Christ required. We will, even at the risk of taking away by an abridgment some of the force of what he has said, lay before our readers a portion of his exposition of this topic.

"We contend that apart from some display of omniscience and Almighty power, such as is given in prophecy and in miraculous acts, there could have been no revelation through a human life of *any* of the perfections of God, in such a manner as would enable us to identify them as incontestably his. These are the only attributes of Deity, presentable, at least, through the medium of a man's history, which may be distinguished clearly and infallibly from all the semblances of them which ordinary humanity may produce. The wisdom of a wise man, for instance, and the wisdom of a man in whom might dwell 'the fullness of the Godhead bodily,' differ, to our capabilities of perception, in degree only, nor are there any well-defined limitations, and cognisable lines of distinction, having regard to which we may pronounce satisfactorily to our reason—'the wisdom on this side is human, on the other side is divine.' We cannot say with certainty how far the mind of man, under the operation of merely natural laws, is capable of exhibiting this glorious endowment—what are the limits within which human imperfection will necessarily confine it—or to what extent a combination of happy opportunities, a fine organization, and assiduous culture, might possibly develop it."†

"A similar line of observation will apply to all the moral attributes of God—truth, rectitude, goodness, and the like. Taken alone, or even in association one with another, it needs a very nice discriminating power to determine, in any given illustration made through humanity,

* Price's Four Dissertations, p. 457, note.
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† Pp. 174, 175.

whether what is exhibited of them comes directly from himself, or is only indirectly reflected in the manner in which every good man shows forth the glory of the Deity. The life of Christ might have been a perfectly faultless embodiment of them all, without having in it, for the rest of men, any other force than that of example. We could not have collected from them, however lustrously exhibited, that they were manifestations to us of the Unseen God—nor would they by themselves have sufficed to prove a direct appeal of the Divine will made to ours. The declaration by our Lord himself of his purpose and mission would, indeed, have been rendered the more credible by these qualities of his character—but in an affair of such unspeakable importance, we should reasonably have craved more decisive confirmation. For, it is conceivable that a man may be under some mental illusion as to the main purport of his life, and yet exhibit in marvellous perfection these attributes of moral character—nay, the extraordinary strength with which they are developed in him, may itself suggest to his active imagination a reason and an end for their existence which have no foundation in reality. But there are other moral qualities in the life of Christ which derive their whole significance from his assumed mission—which not only do not bear upon themselves the exclusive imprint of divinity, but which without some accompanying attestation lose very much of their own meaning. Condescension, humility, meekness, patience, voluntary subjection to suffering, an anxious solicitude for the welfare of others, will operate with a powerful force upon our moral sympathies, if we are assured that they are an authorized version, in a human type, of the mode in which God regards, and will deal with us. But unless they have upon them this specific meaning—unless there is clearly written upon them the Divine name, they instantly sink into the merest commonplace. Condescension ceases to be such—humility loses its principal charm—meekness and gentleness are robbed of their exquisite pathos—suffering can no longer be regarded as voluntary—and concern for the well-being of others becomes transmuted from a rich consolation to bleeding hearts, and a soothing assurance to terrified consciences, into an amiable trait of character which, however we may admire, can constitute no basis for our trust. Behind all these must be the radical idea of God, in order to give them due moral power over our sympathies. Unless it can be fully ascertained that He is the soul of which these are the countenance—that it is none other than He, who, when humanly represented, is thus disposed towards men—there is practically no revelation at all. Everything may be divine in reality—but it is not so to our apprehensions. Nor, indeed, can it become so without something additional, and much more distinctive. We could only regard the life of Christ as a very fitting one for the manifestation of God in the flesh—but we could not confidently receive it, as marked off from human life in general, to answer this high purpose to our souls. Neither his wisdom, nor those moral attributes of his to which we have adverted, carry with them to our convictions any sufficient and decisive confirmation of his own claim to be received as the *only*-begotten Son of God.*

"This want nothing but a miraculous display of power can adequately meet. An individual working in visible subjection to the physical laws

of Nature, may indeed effect astounding results, but none which connect him with an express moral purpose of his Creator. But working at will, quite irrespectively of all natural antecedents, setting them aside and overruling them at pleasure, even just that phase of the Supreme which cannot be mistaken for exaltation of human powers. The difference between the one and the other is a difference not of degree, but of kind. We instinctively attribute the settled order of Nature to the will of the Sovereign Creator—we believe that that order cannot be disturbed, in any instance, save in conformity with the will by which it was established—and from any series of well-proven facts, if such facts there may be exhibiting results brought about in entire independence of fixed physical laws, we irresistibly draw the conclusion, that the power to which they owe their existence is divine. And it is essential to observe, that the power exerted at the instance of man, can only be demonstrated to be 'the power of God' when it is thus independent of the established order of things. If put forth in conformity with ascertainable and ordinary cause and effect, it proves nothing beyond a knowledge of the laws of Nature, and skill in applying them. It would not take us out of the assigned or assignable limits of the human, and land us within those of the divine. If, therefore, God was to show himself as God by means of a man's life and history—if the manifestation of him, to be complete and to the purpose, must necessarily exemplify his power—and if that power, to be rendered capable of identification with his direct will, must be exerted otherwise than in conformity with pre-existing physical laws—then, it is obvious that, granting the life of Christ to have for its object the representation of Deity through humanity for moral ends which could not otherwise be attained, the working of miracles will be a necessary feature of that life—a feature which being present seals the whole as divine—a feature which being absent subjects the whole to reasonable doubt, and deprives it almost entirely of its practical moral value."*

The character and use of the New Testament as a record of the facts of Christianity, occupies a considerable part of Mr. Miall's attention. He says, and we believe justly says on this point,—

"The advocates of Christianity as a revelation of God have done all that can be required of them by the soberest reason, in vindication of the New Testament as a record of facts, when they have succeeded in placing the history upon a level for trustworthiness with ancient history in general, and in showing that the writers were as truthful in their purpose, as conscientious in their statements, and as capable of testing the worth of their materials, as any men of any age, whose historical works have come down to us. We think much more than this can be done—but this, we contend, will amply suffice for a solid basis of reasonable belief."†

On the subject to which the foregoing extract refers, we sometimes meet with a confusion of thought which deserves a word of notice. It is contended that because supernatural facts require a degree of evidence not necessary in the case of natural ones,

* Pp. 182, 183.

† Pp. 319, 320.

therefore the historical medium through which the former facts may be transmitted, should possess a higher character of validity than ordinary history demands. This is a very plain mistake. The medium by which testimony is conveyed to us is a very different thing from the testimony itself, and the validity of the one depends upon considerations distinct from the validity of the other. The method in which information is transmitted cannot justly be made responsible for the nature and value of the information itself; and therefore, though the latter may demand extraordinary support, the former will be sufficient for its purpose, if possessed of the ordinary claims upon our belief. It is not by any means needed that the record of revelation should be miraculous in order that it may substantiate the miraculous character of the revelation it describes.

Mr. Hume fell into an error of the same kind as that we are now exposing, when he declared "that no testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavours to establish." This was, in effect, to say, that a miraculous event demands a miraculous testimony to support it, and the whole tenor of Mr. Hume's argument is only reconcilable with that view of the case. Such strong affirmations may manifest how rooted was his conviction of the absolute impossibility of miraculous operations; but their very strength is their weakness; for nothing can be easier of proof than that the nature of a miracle, and the nature of the evidence by which it is supported, are as clearly separable from each other as are the two provinces of fact and truth.

In consistency with the bearing of our last quotation, Mr. Miall excludes the doctrine of Biblical Inspiration from having any influence upon his argument.

"What we mean—*all* that we would be understood to mean—and what we shall hereafter attempt to make good, is this—that the spiritual authority of that revelation of his character and designs which God has vouchsafed to us by Jesus Christ, resides in the *facts* of which that life consisted, and not in the written *record* of those facts—and that even if it could be demonstrated that the penmen who have given us memorials of that life, and of the events which were preparatory to, and consequent upon it, were indebted to no other aid than that supplied by mental and moral qualifications which any other writers might possess in common with themselves, the main strength of Christianity, as a communication to mankind of God's mind and will, would remain untouched."*

"We place the record in a false position, and do it a gross injustice, when we treat it as if *it* were the revelation, instead of being only the window, as it were, through which we look out and see one. We subject it to a vast amount of superfluous, and, we may add, unfair criticism and cavil, by our misapprehension of its true place and func-

tions. It is as though we persisted in maintaining that the glass through which we looked at the moon is identical with the heavenly body seen by its aid, and that every speck of defilement on the surface of the glass pertains, not to the medium of our vision, but to the object which shines through it. The strange and mistaken fancy might be of little consequence to ourselves—but another, adopting our theory, might shake our faith in the reality of the object seen by proving that no such appearances as are given to it by the glass we use, can, by any possibility, belong to the moon itself.”*

The manner in which Mr. Miall looks toward the doctrine of Inspiration after he has thus declined to avail himself of its aid, is not altogether satisfactory to us. He seems to think it possible that this doctrine may be consistently held in union with that use of the Scriptures for which he contends, and that his method of dealing with the critical objections urged by unbelievers may be fairly adopted by those who believe that the record itself is a miraculous production. We cannot agree with him in this opinion. The objections conceded by him, though reconcilable with the integrity of the New Testament as a record of the Christian events, are not reconcilable with any intelligible theory of the inspiration of that volume, and the concessions ought not to be made by any one who holds such inspiration. A conscientious dealing with this subject imposes upon men the open acknowledgment and honest application of their own convictions with regard to it. No person is justified in conceding that which he believes to be false; and it is of the utmost importance that all expositions of religious truth should be conducted with the most scrupulous accuracy and sincerity in relation to the actual position of those who offer them. The utmost that could be honourably done in such a case as the one before us, is to construct an argumentum ad hominem under strong protest against its legitimate bearing upon the matter. This is not at all the tone Mr. Miall adopts, and therefore we do not judge him as really retaining faith in the inspiration of the Scriptures, though he declares “his own unflinching belief that the writers of the New Testament were under divine guidance in composing their several memoirs of Christ.” We wish that his language on this head had been less vague than it is; but inasmuch as, though rejecting the doctrine of Inspiration, we could ourselves employ the expressions we have just quoted, we give him the full benefit of that acceptance of them which answers to the perfect truthfulness of his general reasoning on the point.

The doctrine of the Inspiration of the Scriptures exerts a much more powerful influence upon the nature of Christianity itself than Mr. Miall appears to be aware of. It affects the very substance of the gospel. If the New Testament be a miraculous production for the religious guidance of mankind, it must be received and treated with all the divine homage which its imme-

diat connection with God necessitates. As such, it stands to us, not in the relation in which Mr. Miall places it, but in that incomparably higher relation in which he places the manifestation of Christ alone. The whole of his discussion would be most seriously interfered with, and rendered useless in some of its vital parts, if that kind of religious regard were to be paid to the Bible which the belief in inspiration demands. It is, moreover, the existence of that belief, in itself and in the consequences naturally arising from it, that forms one of the greatest obstacles to the reception of Christianity; and, under the present circumstances of the Christian controversy, it is especially incumbent upon those who believe, with regard to this question, that "the letter killeth, while the spirit giveth life," to clear themselves from all possible misunderstanding upon a subject which so nearly affects the highest interests of mankind.

I.

MANCHESTER NEW COLLEGE IN THE ROLLS COURT.

SINCE the publication of the last No., we have received copies of two additional affidavits filed in the Rolls Court previous to the hearing of the Petition of the Trustees of Manchester New College.

Rev. WILLIAM TURNER states that he is 90 years of age; that he is and has for many years been a Visitor of Manchester New College; that he was a student at Warrington Academy, whence he removed to Newcastle-upon-Tyne, where for sixty years and upwards he officiated as an English Presbyterian minister; that he remembers the founding of Manchester New College in the year 1786, and has been a Trustee since 1805; that the College was removed to York in consequence of the difficulty of finding any qualified person to undertake its management in Manchester; that it was not by that act intended by the Trustees to dissolve the institution at Manchester and establish another at York; that during its continuance at York its affairs were managed by a Committee at Manchester, and on Mr. Wellbeloved's resignation it was brought back to Manchester.

JAMES YATES, Esq., of Lauderdale House, Middlesex, states that he is a Fellow of the Royal Society, M.A. of the University of Glasgow, and that he matriculated and studied in the Universities of Edinburgh and Berlin; that he entered Manchester College, York, September, 1808, and remained there till 1810, and that he is a Trustee of older standing than any of the petitioners; that he dissents from and resists the decision of the majority of the Trustees to remove the College, because he regards it as directly opposed to its fundamental laws, and subversive of the purposes for which it was established. He further states that his father, a Dissenting minister of Liverpool, was in 1786 one of the original founders of Manchester College; that he has been on terms of intimacy with other founders of the College, and that he believes their main design was to erect an academical institution in the North of England; that his father was an original contributor to both Hackney and Manchester College, but that he insisted on the expediency of having a College in the North. After giving his reasons for dissenting from the opinion that the ruling motive of the founders in selecting Manchester was the desire of securing the services of Dr. Barnes and Mr. Harrison, Mr. Yates says, that in his opinion Manchester College has not proved a failure, except in respect to the number of its lay students; that it would be in accordance with the intentions of the founders now to resort to Owens College; that the principles of that institution are identical with those of Manchester College, and that its Professors are men of

high ability, and that he sees no reason for preferring University College to Owens College; that in his opinion the removal of the Manchester College to London will occasion loss and inconvenience to students of humble circumstances residing in the North of England. He further states that the Hackney College existed only about ten years, and, according to the statement of Mr. William Morgan, the biographer of Dr. Price, after an inglorious existence and the expenditure of £20,000, sunk into irretrievable ruin; and that he fears that University College and University Hall contain the same elements of dissolution—the burthen of building debts and financial difficulties; that from these difficulties Manchester New College is exempt, having been conducted with less display and in a more prudent and economical manner. He further says, that in his opinion Manchester New College is greatly indebted to Mr. W. Rayner Wood and his father and grandfather, for their valuable services ever since the establishment of the College; that Rev. William Wood saved the College from dissolution at an important crisis of its history; that the late Mr. George William Wood served as Treasurer for thirty-five years with unwearied diligence; that by his prudence and zeal the College estates increased in value from £4000 to £16,000; that in 1839 the said G. W. Wood warmly opposed the projected removal to London; that Mr. W. Rayner Wood succeeded on his father's death to the office of Treasurer, and until 1852 discharged its duties with judgment, diligence and fidelity, and that he is still deeply devoted to the interest and welfare of the College.

LETTER FROM REV. WM. ROBERTSON, D.D., TO DR. PERCIVAL.

[At the present time, when attention is so much directed to the history of Manchester College, the letter of this eminent historian and divine will be read with interest.]

Buxton, Nov. 6, 1785.

I return you thanks for your obliging attention in communicating to me the plan of your new Academy at Manchester. I had so many opportunities of being acquainted with the abilities of the masters and the proficiency of the students in the Academy at Warrington, that I could not but think favourably of the institution, and regret the dissolution of it. I hope it will now revive with the same liberal spirit at Manchester, and, under another name, pursue the same useful objects. I can see no interference of your scheme with the new plan of education which is forming in the South. There is room for both; and if they shall be established on such principles as one may expect from the spirit of the age, I hope they may become seminaries of education, not for Dissenters only, but for persons of every denomination. If you shall be of opinion that an academical degree* may be of any benefit to any of the masters in your new institution, I need not say that any recommendation coming from you or my good friend Mr. B——, will be received by me with the greatest attention. * * *

* The extract given above is taken from the Memoirs of Dr. Percival, by his son Dr. Edward Percival. In the same volume it is stated, that the friendship between Dr. Percival and Dr. Robertson was contracted while the former was a student in the University of Edinburgh, and that it was the source and occasion of the academic degrees conferred on Dr. Priestley, Dr. Enfield and Dr. Nicholas Clayton. In a letter, dated College, Edinburgh, March 8, 1774, Dr. Robertson writes to Dr. Percival,—“We wish in this College not to confer honorary degrees, either in divinity or law, without duly considering the merit of the candidates. But I am happy when we can confer that mark of esteem upon any of our Dissenting brethren. Mr. Enfield appears to me a very ingenious and deserving man. We owe the merit of having distinguished Dr. Priestley to you.”

FAREWELL ADDRESS OF REV. JOHN KENRICK, DELIVERED TO
THE TRUSTEES AND STUDENTS OF MANCHESTER NEW COL-
LEGE, IN THE COMMON HALL, JUNE 23, 1853.

IN addressing you once more and for the last time within these walls, my young friends, at the conclusion of your Examination, I am very glad that I can repeat the expression of satisfaction to which I and my respected predecessor in the office of Visitor have so often given utterance. What we have seen and heard of the results of your studies has shewn that your instructors have led you into varied fields of knowledge, and that you have diligently and successfully used the opportunity of enriching your minds and preparing yourselves for the profession which you have chosen. Your Professors have borne testimony also to the propriety of your conduct, in obedience to the laws and in your general demeanour. At a moment when a change is contemplated which some of your friends view with apprehension, as if it would be the means of exposing you to greater temptation, it is peculiarly satisfactory to have all the security which the past experience of your conduct can give. The fears of those who thought that the abandonment of the domestic system, when the College was removed from York, would be followed by a deterioration in the moral character of the students, have been proved by the event to be groundless. Never, I believe, has study been pursued with a more conscientious devotion of time, never has less been sacrificed to frivolous amusement or expensive pleasures; never has the conduct of the students as a body been more free from the reproach or even the suspicion of immorality, than since the establishment of the College in this place. The ardour with which your literary and scientific studies have been pursued here, is attested not only by the rewards bestowed by our own institution, but by the honourable trophies which, as you heard yesterday, your predecessors have won in a much wider competition. Not to dwell on other distinctions, with our limited numbers and in a short period, we had already reckoned three medallists among the graduates who had studied wholly or partially among us; and you have heard that since the present examination began, a fourth has been added to the list in the person of Mr. Addyes Scott. Looking to this splendid series of honours, we may say literally as well as figuratively, "*Primo avulso non deficit alter Aureus, et simili frondescit virga metallo.*" On those of you, my young friends, who may accompany the College in its removal, rests the honourable duty of proving that your habits of diligence and good conduct are not dependent on place and circumstance, but are the result of virtuous habit and Christian principle. It is very encouraging to know that a character similar to your own prevails among those young men with whom, as inmates of a kindred institution, you will be brought into more immediate connection. May you be helpers to each other in the studies which you jointly pursue, by friendly aid and emulation, and hereafter, in your various walks of life, fulfil the duties for which your academical training has prepared you!

I may now, perhaps, be allowed to leave the ordinary topics of address on this occasion, and to advert to the peculiar circumstances in which we meet to-day. We are about to enter on a new period of our existence as a College, and to make what all must consider to be in

some degree an experiment. The great crises of our individual life, the transition from one period to another, the dissolution of old and the formation of new connections, can never take place without very mixed feelings; and regret for what we leave is perhaps never so strong as at the moment when we must make the final change. We may possibly better understand our position, if we look further back than the last stage of our progress. We may perhaps discover that it has been the result of circumstances scarcely noticed while in operation, but which have made themselves imperatively felt in their result.

I do not refer to the question on which the opinions of the best friends of the College have been so much divided—a provincial or a metropolitan locality, but to the conviction in which we were nearly unanimous, that the time had arrived when it was expedient to unite ourselves with some other institution, and no longer endeavour to maintain from our own resources a complete system of literary, scientific and theological education. When we recollect that to do all this has been our aim and our pride in past times, and what strenuous exertions have been made to provide such an education, of a quality proportioned to the wants of the age, we may feel surprised at the change which has taken place in our convictions. A short retrospect of academical history amongst us will, I think, clearly explain it.

When the Confessors of Bartholomew-day abandoned the churches in which they had ministered and the universities in which they had studied and taught, nothing was further from their thoughts than that they were leaving them for ever. They were mindful of the country from which they had come out, and if they had had opportunity they would have returned. They believed that their own opinions would be again triumphant, or at least that they should be re-admitted on some plan of comprehension. Their arrangements, both for public worship and for academical education, had a provisional character; the intolerance of the times and their differences among themselves prevented their combining to establish a substitute for the University education from which they were excluded. This exclusion was, indeed, the less felt, because in the first age of Dissent there were so many among them who had enjoyed the benefit of an University education. Small and domestic institutions were scattered over the country, in which, though laymen also studied, the education of theologians was the principal object. In the middle of the last century, however, when the hope of re-admission into the Church had died away, a desire arose among the Presbyterians, who were the furthest advanced in general culture and the highest in social position among the Dissenters, to found for themselves a miniature University, where all branches of secular learning should be taught which are not in the narrowest sense professional, along with a learned and liberal theology. Such were the views of the founders of the Warrington Academy, the remote ancestor of our own. At the same time the Dissenters, feeling the injustice of their own exclusion from the national Universities, renewed at intervals, but without success, their attempts to induce the legislature to interfere and abolish or modify the Tests by which they were kept out. I need not enter into the causes which prevented the Dissenters from maintaining permanently and on any large scale an academical institution of their own which should supply to them the place of the share denied them in the

national establishments. But within the last quarter of a century, a new aspect has been assumed by this question. The project of the University of London shewed that there were a large number of persons, not partaking of the special objections of Dissenters, who condemned both the doctrinal tests of Oxford and Cambridge, the obsolete character of their instructions, and their establishment in localities where their advantages could be dispensed only to those who came expressly to seek them. The effect of its establishment was soon felt among the Dissenters, whose thoughts were drawn towards it by its freedom from religious tests, the comprehensiveness of its plans, the celebrity of its teachers' names, and the advantages, real or supposed, of a Metropolitan situation. The diminished resort of lay students to the College at York was the immediate result, and though checked for a time by the errors in the first administration of University College, it returned when these were corrected, and was one principal cause of the decline of that institution, and its removal, in 1840, to Manchester. The attempt which was made on that occasion, with so much munificence and spirit, to provide here a course of instruction, comprehending at once all branches of secular and sacred learning, has had the result which is known to you all. It has been found impossible to attract hither the young laymen of our body, or any considerable number of the same class from this city and its vicinity. Nor was it probable that, when our students had come to consist, with few exceptions, only of our own future ministers, some change should not be desired.

We may regret this state of things, and wish we could recal the time when our whole system of academical education was in our own hands and adapted to our own wants; when freedom of inquiry and the absence of restraints on religious liberty were our exclusive boast. I believe, however, that the counsels of Providence are wiser and more beneficial than our regrets, and that it is our duty, with the sacrifice of individual feelings, to conform to the changes which have been brought about by the irresistible progress of human affairs. When it had come, therefore, to be a generally-admitted truth, that we must in future resort for the means of literary and scientific education for our ministers to some extraneous source, it was obvious to seek the means of bringing together again the two classes of students who had been separated from each other, and educating them in that friendly intercourse, during their academical years, which had been productive of so many beneficial results. Among many opposing arguments for a provincial or a metropolitan place of education for our ministers, I believe this consideration has finally turned the scale in favour of the metropolis.

In regard to the success of the experiment which it has been resolved to make, we have to guard against exaggerated expectations, as well as ungrounded fears. No one can reasonably expect that the transplanted tree should not temporarily suffer by its removal even into a more genial soil. Its fate, in a more distant future, must depend on the condition of the religious body with which our institution is connected. If there be among us a truly religious spirit and life, if our congregations be active and zealous, if the office of a minister be honoured and his labours appreciated, young men will be impelled by benevolent and pious feeling to devote themselves to the work of the ministry, and the means of preparing themselves for it will be cheerfully supplied to them. The

liberal and considerate measures which have been adopted or contemplated for relieving the ministerial profession from some of the difficulties and anxieties which press upon it, deserve all honour and gratitude: but let us not deceive ourselves; they cannot alone preserve us from decay. "They bear not the root, but the root them;" and that root must be the deep-seated influence of religious principle.

After what was said, with so much truth and feeling, by our Chairman at the close of yesterday's proceedings, I think it almost superfluous to repeat the expression of my hope, that the change of place which our College is about to undergo will make no change in the zeal and affection of its supporters. It will retain the name which indicates its origin in the liberality of Manchester, and the wise administration which has placed it on a more secure foundation than any other institution which we possess. The abilities and long-trying character of my friend, to whom its superintendence has been entrusted, are the best guarantee that its great principle will be sacredly observed, and its high character sustained. But human prudence and virtue can only give a fair promise of success; the accomplishment of our wishes and aims must come from a higher source. Let us therefore, before we separate, implore His blessing, who alone can make our work to prosper.

HOW THE ENGLISH CHURCHMAN GETS TO ROME.

It is ever perilous to engage in asserting a truth with a polemical purpose, or in any other spirit than the pure love of truth. The truth will soon be twisted about and distorted, to suit that purpose. We connect our own reputation with it. Our passions cling to it. It swells out to a huge bulk, and absorbs all other truths, or hides them from our view. Thus the partisan is deluded in course of time by his own exaggerations, and grows to believe his own lies. From contending against the extravagances of private judgment, our brethren got to fancy that the only effect of man's intellectual gifts is to lead him into error. From insisting continually upon the value of authority, they got to pine after some absolute authority, which might preserve them from the buffetings of their own loose vagrant thoughts. They began to long for an infallible Church. Hereupon, as so often happens, the wish was father to the thought, that such a Church must needs exist. Then a step further, and he who had thus blinded his intellectual eyes tumbled down the precipice, and fell into the jaws of the dragon at the foot of it. Thus we have heard it argued, that as the Church must needs be infallible, and as the Romish is the only Church which lays claim to infallibility, the Church of Rome must be the true one.—*Archdeacon Hare's Contest with Rome.*

INTELLIGENCE.

YORKSHIRE WEST-RIDING UNITARIAN
TRACT AND VILLAGE MISSION SOCIETY.

The annual meeting (thirty-eighth) was this year held at Bradford. Divine service was conducted at Chapel-Lane chapel by Rev. P. Cannon, of Wakefield, and a sermon was preached by Rev. George Armstrong, of Bristol, from Hab. ii. 14, on the nature, meaning and importance of religious controversy in the church. Clear, powerful, and admirably delivered, it was felt at every step to be a most just defence of the necessity of controversy to truth. The meeting at the close of service was shorter than usual, as it was thought the long and interesting report would be better presented after the luncheon. Among the books put on the list, were Miall's *Bases of Belief*; Binney's "Is it possible to make the Best of both Worlds?" Dr. Godwin's *Lectures on Atheism*; the *Eclipse of Faith*; a selection from the *Small Books on Great Subjects*; and Mr. Wellbeloved's *Bible*. Another usual resolution having been passed, the meeting adjourned to the Exchange Room, Piccadilly, where about a hundred and twenty ladies and gentlemen sat down to a cold collation with tea and coffee. The attendance from the various places in the Society's district was very good, both town and country. York, Leeds, Wakefield and Dewsbury; Idle, Stanningley, Low Moor and Gomersal; Bradford, Huddersfield, Lydgate and Halifax, were all well, some of them very numerous, represented. In the indisposition of C. H. Dawson, Esq., of Royds' Hall, Edward Swaine, Esq., of Crow Trees, Gomersal, was the Chairman of the day,—the Committee having resolved for the future to vary the old rule of the presidency of the minister of the place. Thos. Hollings, Esq., of Bradford, Joseph Cliffe and Joseph Lupton, Esqrs., of Leeds, and Henry Briggs, Esq., of Outwood Hall, Wakefield, presided at the top and bottom of other tables. At the conclusion of luncheon, the first business was the reading of the reports, by Rev. E. Higginson, Secretary, and Mr. H. C. Briggs, of Outwood Hall, Wakefield, Treasurer.

The Secretary's report gave a very satisfactory view of the missionary, Rev. M. A. Moon's labours, now the chief object of the Society's interest. From his own last quarterly report,

embodied in the report now read, it appeared that at four stations, viz., Stanningley, Idle, Pudsey and Windhill-Crag, there had been regular preaching—himself preaching at two stations every Sunday, and the rest being supplied by nine or ten zealous laymen. Low Moor and Bramley had also been visited, the latter with good hope of success. Idle, supported by Mrs. Humble, had just returned to the charge of its former minister, Rev. E. Squire. The society at Darlington was glanced at in connection with a grant of tracts. It was truly stated that the Mission department having become the leading feature of the Society, had caused no diminution of the importance of the Tract department, which, on the contrary, had found an additional sphere of operation in the Mission. The tracts and books issued in 1852 were 4934, at the value of £54. 15s. 4½d. We were glad to observe that the Society had taken 600 copies of Mr. Madge's admirable Association Sermon a year or two ago, in its cheap form, with other useful tracts of that class. We observed, too, with pleasure, donations of books by Mr. Wellbeloved and Mr. Kenrick; by the former, copies of *Cappe's Life of Christ*; *Letters to Archdeacon Wrangham*; Sermon, "Unitarians not guilty of denying the Lord that bought them;"—by the latter, copies of his father's *Exposition of the Historical Writings of the New Testament*. The Treasurer's report was equally encouraging with that of the Secretary; when printed, it will be seen in what quarters the Society is indebted for aid. From the Secretary's report, which will also be printed, we content ourselves at present with making one extract:

"Under the separate arrangement for Idle, your missionary will be the more free for effort in some of the many other places that invite his attention from all sides, where the fields stand white for harvest, and only need able and zealous labourers to find occasion for doing infinite good. The comfortable outward condition of the manual working classes is an especial encouragement to efforts for their moral and religious good, as such efforts are always received with less favour, if not felt to be less gracious in the making, when sharp poverty and political discontent are the atmosphere of the daily life. The better state of

things now prevalent under the restored reign of the beneficent natural laws of Providence, as regards industry and trade, is a clear call upon those who are rejoicing in it to advance themselves and their families in the scale of humanity and religion, and thus truly to 'glorify God at once in their bodies and spirits, which are His.'"

In moving the adoption of the report, DARNTON LUPTON, Esq., of Leeds, thought there was some want of zeal and interest in our laity, not the right sort of preaching among our ministers, and that liturgies would best express the wants of congregations in prayer.

THOMAS TODD, Esq., of Dewsbury, in seconding it, while admitting some justice in Mr. Lupton's remarks, still thought our religion, if not loud in profession, was, as Mr. L. seemed to admit, both in our hearts and lives. He hoped a better provision for ministers was going on—alluded to large and liberal movements among the laity—was highly pleased with the reports read, and hoped that the lateness with which we had taken the missionary field, would be made up by present zeal and earnestness.

What had been intended for the morning meeting having now been disposed of, the sentiments of the afternoon followed; and having proposed "The Queen," and "Civil and Religious Liberty," the Chairman called on Rev. W. TURNER, of Halifax, to propose the thanks of the meeting to the gentlemen who had conducted the religious services of the occasion. High as had been his expectations of the preacher (Mr. Turner said), they had been exceeded; and his subject he thought peculiarly appropriate to the present tendency to undervalue *truth* as compared with sentiment. Justly discriminating controversy from a hostile spirit, he moved the cordial thanks of the meeting to Mr. Armstrong, who had so ably set before them its nature and importance. With him he had great pleasure in joining Mr. Cannon in the acknowledgment.

JOSEPH CLIFFE, Esq., of Leeds, seconded the motion, and suggested the great contentment of Unitarians with their views as a reason why they did not prompt them to greater missionary exertion. He thought, however, a better knowledge entailed a more solemn responsibility.

Rev. GEORGE ARMSTRONG was not prepared for so indulgent a reception, and was afraid he should have incurred the blame of a "long logical sermon,"

yet he thought logic should be joined with earnestness on the greatest of themes. In allusion to "the emancipated industry" of the report, he considered Unitarians the most inexcusable of monopolists if they kept unshared the inestimable riches God had poured into their lap. If content with their views for the next world, they should at least have compassion on this, and put an end to the alienation so abundantly produced by false systems of religion. In illustration, he adverted to the British and Foreign School Society, the exposure of whose injustice had been brought up to ripeness—it needed but to be a little more shaken to cause it to drop. Mr. A. adverted with high praise to Mr. Wicksteed's sermon, entitled, "The Englishman's Duty to the Free and Enslaved American," and to Mr. Kenrick's recent paper on the First Communion of the Young; and, in conclusion, recommended the Religious Tract Society's publication entitled, "The Threefold Cord, containing a Precept, Prayer and Promise for every Day in the Year."

Rev. J. KENRICK, having been appealed to by Mr. Armstrong, adverted, in reply, to a tract by Mr. A. on the subject of his own paper. He had found great harmony of feeling in connection with it. It was not without great deliberation that he had fixed on the first Sunday in the year as the best day for the first communion of young persons. Among the Unitarian churches, the evil was not of too great control, but of too great laxity—too great a want of uniformity. The more we could approach in worship and usages to an uniform system, the greater would be the strength of our communion. He must be allowed to express his cordial concurrence with the friends who had spoken before him, in gratitude to the preacher of the day, for his very admirable defence of free discussion (although bearing the obnoxious name of controversy) with a view to religious truth. Mr. Armstrong's predecessors, as Carpenter, Rowe, Estlin, were men most zealous for the Unitarian doctrine, at a time, too, when it was far more obnoxious to profess Unitarianism than it is now.

Rev. P. CANNON acknowledged the compliment paid him. He thought Easter the most suitable time for young persons first joining in the Lord's Supper.

In proposing the "West-Riding Unitarian Tract and Village Mission Soci-

ety, and its Secretary," Mr. ARMSTRONG recommended the Liturgy as lately published by Pickering, to be added to the catalogue. This gave rise to remarks by the CHAIRMAN and Rev. JOHN OWEN, of Lydgate, before Rev. E. HIGGINSON, as Secretary, rose to reply. He first adverted to liturgies, of the success of which he had doubts. Dissenting habits were against them, and good music and some cost were indispensable, and, above all, a common consent. Mr. Higginson then controverted Mr. D. Lupton's charge of want of zeal among the laity and ministers, premising on the badness of the habit of blaming ourselves into which we were falling. He thought what had been done lately at Leeds, Wakefield, Halifax,—what was doing so vigorously at Huddersfield, and what was now intended at Bradford for the improvement of the chapel to meet the rapid growth of the town, rather proved the contrary. He concluded with proposing the best thanks of the meeting to Mr. Moon and his coadjutors in the Mission. Mr. Squire, Mr. Hall, Mr. Phillips, were all present.

Rev. M. A. MOON, in reply, believed the Mission would have growing claims on the Society. There might be twenty missionary stations were there men to fill them. In combination with his labours, he had great faith in the promotion of all useful institutions and salutary amusements for the people.

Rev. J. KANAICK then proposed "The Minister and Congregation of the Bradford Chapel," and was sorry it came on so late in the afternoon. His recollection went back to the ministry of Mr. Dean, who was succeeded by his excellent and too early snatched away college friend and afterwards pupil, Mr. H. Turner. He was pleased, from his long knowledge of and great regard for the present minister, to be the means of expressing what he was sure was the general feeling. He thought what had passed that afternoon would have a most beneficial effect on the congregation.

Rev. J. H. RYLAND acknowledged the kindness of Mr. Kenrick and the meeting. Notwithstanding all our criticisms, he believed there was good ground of hope. Not that he supposed that pure Christianity would ever be the most forward and conspicuous thing in this world, or that our zeal should be unduly directed to externals. The society with which he had been connected for nearly ten years, had, within his ministry, provided for Sunday-school ac-

commodation. Other allusions also had been made to the very liberal contributions of its members to our public objects. General society offered great scope, in which he had met with cordial co-operation from all denominations. He trusted the intended improvements of their chapel would be a great aid,—was glad to have witnessed so large a meeting that day, and hoped it would be of great benefit to them as a congregation.

Mr. PHILLIPS, of Leeds, a coadjutor of Mr. Moon, spoke of the greater difficulties encountered in the villages, and thought if town ministers would occasionally exchange with the missionary, great good would ensue.

Mr. RYLAND and Mr. HIGGINSON agreed to the suggestion, and mentioned the hope entertained of holding a social meeting at Stanningley during the summer.

JOSEPH LUPTON, Esq., of Leeds, on proposing a resolution on American Slavery, regretted the absence of Mr. Wicksteed, and would individually have wished the resolution stronger, but to ensure unanimity brought forward the following:

"That this meeting, in the same spirit in which, two years ago, the assembled friends of the Society recorded their 'sorrowful surprise' at the then 'fresh effort made in the United States' to perpetuate Slavery 'by means of the Fugitive Slave Law,' and their 'grief and shame' to see the observance of that Law advocated by 'professors and ministers of the Gospel of Christ,'—is now impelled to cast its glance sadly, yet trustfully, upon the same dark page of human life. Believing that all true Christians must desire and anticipate, and ought, according to their opportunities and powers, to labour for, the extinction of Slavery wherever it exists, we gladly hail the rapid growth of public opinion on the subject, as distinctly marked by the production, and widely promoted by the diffusion, of that true and powerful book, *Uncle Tom's Cabin*. That we rely upon the growth of Christian opinion and Christian feeling on both sides of the Atlantic, to bring this question more and more rapidly to its solution, with the aid of those great Providential agencies which shew Slavery to be an accursed as well as a sinful thing; and without presuming to judge or condemn those whose plans of abolition may be more rapid or more gradual than our own, we would give our sympathy and good wishes, and, so

far as we can, our aid, to all well-advised plans for emancipation, and say God speed! to the emancipators."

Rev. E. HIGGINSON seconded the resolution, and it was carried unanimously.

After some remarks by Dr. Bateman, Rev. J. K. Montgomery, the Secretary and others, the following resolution, proposed by J. Lupton, Esq., and seconded by Rev. E. Hall, of Leeds, was also passed:

"That the foregoing resolution be forwarded by the Secretary of this Society to the British and Foreign Anti-Slavery Society, London; and to Rev. Samuel J. May, of Syracuse, New York, for presentation to the American Unitarian Association."

A vote of thanks to the Chairman, proposed by Mr. E. J. Morton, of Halifax, and seconded by Rev. J. H. Ryland, concluded the business of the day.

CONFERENCE ON THE SUBJECT OF THE LORD'S SUPPER.

At a special meeting of the Non-subscribing Ministers' Conversation Society, held the 19th May, convened by advertisement, inviting the attendance of country ministers, there were present, the Revs. T. B. W. Briggs; W. D. Jeremy, of Northampton; E. Kell, of Newport; G. Kenrick; J. C. Lunn, of King's Lynn; R. E. B. Maclellan, of Canterbury; D. Maginnis, of Belfast; T. L. Marshall, of Hackney; S. Martin, of Trowbridge; J. C. Means, of Chatham; E. Parry, of Battle; R. Shaen, of Dudley; H. Solly; E. Talbot, of Tenterden; Messrs. Colfox, of Bridport; H. E. Howse, of Frenchay; and the Secretary.

Rev. GEORGE KENRICK presided, and commenced by observing that the meeting was called to consider a subject of great importance, and to which some attention had recently been directed. The evil that they wished to remove was apparent to them all, and had long been felt. When the service of the Lord's Supper is about to be administered, the great body of the congregations rise from their seats and quit the chapel, very few remaining to attend the Communion. Now why is this? Is it because there is any unpleasant solemnity attached to the service? No; he did not think that was the case. There must be a cause somewhere. If the ministers have omitted to inculcate the proper feeling in favour of the Communion, it is in some respect their fault, and it is necessary that they

should search out the source of the mischief, and endeavour to remove it. He agreed with some admirable remarks in a letter by Rev. George Armstrong, presented at the half-yearly meeting of the Western Unitarian Christian Union, in which he recommends that members of our congregations on arriving at years of maturity should take part in some service analogous to the Church institution of Confirmation. Respecting it he said,—
"Two constituents to this act would obviously occur to most minds, as contributing essentially to its efficiency and impression. First, in each congregation, a due notice by the minister of the time and place when and where such an assembly would be held, with suitable arrangements by him, willingly seconded by the objects of his care, for intermediate preparation, whether by reading, conversation, correspondence, or in such other form and manner as might be mutually most agreeable and convenient. And, secondly, notification that an appropriate service would solemnize the occasion;—to close with the administration of the Lord's Supper."

He also read the following suggestion by the Rev. John Kenrick, which, although published after the letter just quoted had appeared, yet was written, he believed, without his brother having had any knowledge of that letter:

"It is not the purpose of this paper either to prove that the amount and regularity of this attendance are not such as to give favourable indications of the religious state of our societies, or to inquire into all the causes which have produced the present state of things. The former attempt would be superfluous, because the fact falls under every minister's observation; the latter would be indefinite, and the inquiry, though interesting and important, could scarcely be rendered practical. I confine myself to one cause and one remedy.

"Any one who notices the class of persons who compose the communicants in our congregations, must have observed how few of the younger members it includes. Many appear to defer communion till they reach middle life, or become heads of families themselves, or till they occupy a station in the society which seems to impose on them the duty of setting an example to others. I attribute this delay, which often issues in the entire neglect of communion through life, in great mea-

sure to the want of some rule or usage (among us a *rule* can be nothing more than a sanctioned usage) by which some definite time should be fixed for the commencement of the practice. However much the act of communion may be divested of the terrors in which superstition has clothed it, the young will always regard it with some degree of apprehension. It is a more distinct act of personal religion than attendance on public worship; from the manner of its performance it appears to be something which may be omitted without mutilation of the ordinary service; and under the influence of these opposite feelings, both the seriously disposed and the more indifferent hesitate and delay. They want the impelling force which should overcome these obstacles; they want some motive to begin that which, if begun, would in all probability be persevered in.

"It is to supply this motive that I could wish our ministers, in concert with their congregations, to fix some definite time when the young should be invited to become communicants. In the Church of England, confirmation must precede communion; but it appears to be left afterwards to those who desire it, to signify their wish to be admitted to the Lord's Table. When I was better acquainted with the religious usages of Scotland than I am now, a degree of discredit attached to the neglect of communion, which secured the attendance of both sexes when they came to maturity. In the continental churches most nearly allied to our own, it is regarded as the parent's duty, when the child approaches manhood, to introduce him anew into the Christian church, by bringing him to communion, and courses of religious instruction are given by the pastors with a special view to preparation for this duty.

"Seeing how much its neglect among us is caused by a reluctance to begin, I attach considerable importance to the establishment of a definite time when the young should join in their first communion. And upon the whole the *first Sunday of the year* appears the most suitable for this purpose. The solemnity of the season, when all who exercise any insight into their own character, or reflection upon their own actions, endeavour to cast off bad habits, and make a step forward in their religious as they are doing in their natural life, suits well with the profession of personal faith in the gos-

pel, and the desire to live according to its precepts. It is a time when exhortations of more than usual earnestness are heard from the pulpit, to consider the relation in which we stand to eternity, and when the mind is naturally more impressed with the value of that Revelation which has brought life and immortality to light. In this view it may be thought that one of the great festivals of the Christian year would be more appropriate—Christmas, Easter or Whitsuntide. But the first only occasionally falls on a Sunday, Easter and Whitsuntide only occasionally on the first Sunday of the month, which is generally appropriated to the celebration of the Lord's Supper, and inconvenience might arise from breaking through the rule. Were any other than the first Sunday of the year fixed for a first communion, undoubtedly Easter would have the best claim, as most intimately connected with the characteristic events of the Gospel history.

"Supposing, then, the first Sunday of the year to be adopted, I propose that it be further established as a usage of our congregations, that in the beginning of the month of October the minister should call upon those members of his flock, in whose families there are young persons of a suitable age to become communicants, and receive their names, to be formed into a class who should attend him weekly for the purpose of receiving religious instruction specially adapted to prepare them for joining in the rite. This season of the year appears convenient for the purpose. Families dispersed during the summer, in pursuit of health or pleasure, commonly re-assemble in the autumn, and between October and Christmas a sufficient time might be found for the required instruction. The age may be approximately fixed at seventeen for daughters and eighteen for sons; it might be earlier if they were about to leave home to settle at a distance, as it is very important that the habit should be formed before removal into a new connection.

"To suggest what should be the nature of the instruction conveyed or the mode of communicating it, would be an interference with the discretion of each individual minister. There is no fear that in our denomination it should be perverted to a dogmatic purpose, or made the means of imposing a creed. But it might afford an opportunity of opening more fully the nature of Chris-

tianity, of removing doubts and confirming faith by more systematic instruction than can be given from the pulpit, and more familiar intercourse than a series of lectures would allow. Whether there be in existence any manual or compendium which could be advantageously employed for this purpose, I do not know; but if called for, I have no doubt it would speedily be furnished. And if the plan which I have recommended should become, what I desire to see it, a fixed usage in our churches, and a regular part of the duty of our ministers, those who undertake to prepare them for their office would no doubt direct their special attention to this point.

"I believe that every minister will acknowledge the diminished and diminishing attendance on the Communion to be one of the painful discouragements of his office. It may be that we have ourselves neglected to enforce the duty, or even have thought too lightly of its importance, as a link which connects us with that Primitive Christianity which we aim to restore, and that Universal Church of which we claim to be members. It is not probable, however, judging from past experience, that those who are most convinced of its value will produce any great effect by mere exhortations from the pulpit. What seems to be wanting is the early formation of the habit, and the adoption of some means to secure, that to every adult member of our congregations instruction in the duty, the significance and the practical value of joining in this ordinance, shall at least have been offered.

"There is no authority among us by which uniformity of religious usage can be established; yet the importance of such uniformity, when it can be attained without a sacrifice of liberty, must be evident. Independently of its benefit to our own religious state, it would place us in a more favourable relation to other Christian communities, who would see that Christian profession is the true bond of our union. It may be hoped, however, that harmony of conviction, aided by the weight of individual character and experience, may supply the place of Church authority. Should these suggestions be approved by those to whom they are submitted, and the plan proposed be adopted by them in their own congregations, and recommended to their brethren in the ministry in other parts of England, it is probable that many would be willing

to adopt their recommendation and follow their example."

The CHAIRMAN thought that a cause for the non-attendance at the Lord's Supper arose from the length of the previous service. Many of the country members came from long distances to their chapels, and returned home as soon as possible, without being able to spare sufficient time for the Communion; and he therefore thought there should be a separate service for which all would come prepared.

Mr. MEANS suggested that, before commencing the conversation, each minister should mention how many communicants he had, and what was the number of his congregation. This suggestion was complied with. [We have received a detailed account of these statements, but they bear internal evidence of not having been designed for the public eye. We therefore suppress this portion of the report.]

The CHAIRMAN said the statements made by the several ministers proved that the causes of complaint were more numerous than he had supposed. He invited the ministers present to suggest a remedy.

Mr. SOLLY considered that as a body we wanted more church life. In other religious denominations too much attention was paid to forms, but this was not the case with Unitarians, and the neglect had proved very injurious. Meetings were very desirable for the sustenance of church life, whether as meetings of Sunday-school teachers, district visitors, prayer and scripture meetings, the Communion service, confirmation services, or congregational tea meetings. The meeting on the present occasion was a church-fellowship meeting, and some good, he hoped, would result from their labours. He attached great value to forms in religion, if they arose from earnest internal feeling; but where they did not, they were lifeless and useless. In a Sunday-school, sometimes the teacher attends at first indifferently, working on simply because he has committed himself to it; but afterwards his feelings become interested in his work, and his religious life becomes bound up with it; and so it often is with other forms. Religion is intimately connected with the feelings and sentiments which are peculiarly fluctuating and indefinite, and consequently nothing is more required than forms to fix and sustain them. He quoted with approbation a passage from the letter of Mr. Arm-

strong recommending the adoption by Unitarian churches of some form analogous to the Church-of-England rite of confirmation, and designed to express the deliberate assumption of the Christian profession and a religious character. If a young person is required at a certain period of life to give a definite explanation of anything, it promotes thought and impresses the subject in a more forcible manner than if it simply comes under observation in the ordinary course of teaching. The early church paid great attention to proselytes. For three years, whether children or adults, they were obliged to be catechumens; after this period, they made a declaration, in the presence of the church, of their faith in Christ, were baptized, and then admitted to the Lord's Supper. Persons who had thus passed through the trials of preparatory training and discipline, were in after life better able to endure their fiery trials. The Sunday-school should always be connected with a catechetical class preparing for communion, and if greater pains were taken to interest the older scholars in this ceremony, and to induce them to join it at a proper age, we should not so often hear the question asked, "How are we to attach our Sunday scholars to our congregations?" He confessed he did not like the communicants to sit apart in their pews, but would much prefer their sitting together at a table. This separate system had a very chilling and unbrotherly effect upon many minds, and he knew that it repelled some serious Christians from partaking of the Lord's Supper. He thought this a very insufficient reason for staying away, but he felt it right to advert to the fact. Our forms must be made suitable to the spirit. A distinct service for the Communion was surrounded by difficulties. He certainly should not secure a proper attendance in the afternoon. There were very few of his morning congregation that ever came out even to the evening service. Those who object to the service once a month, as too frequent a repetition of it, appeared to him to view it rather as a mere stimulant to the religious life, than as a part of its regular nourishment, which he believed it was intended to be. He was certain that preaching was not sufficient alone for the spiritual life either of individuals or the church, and that forms are valuable and necessary for the sustenance of that life. In conclusion, he moved the

following resolution: "That this meeting cordially approves of Rev. John Kenrick's excellent suggestion for increasing the attendance on the Lord's Supper, and the ministers present cordially recommend his plan for adoption throughout the kingdom."

Mr. KELL seconded the resolution, and thought, with Mr. Solly, that more church life was wanted, and that with it we might become a more flourishing body. Piety should be cultivated in our own hearts, and that would soon lead to increased attendance on the Lord's Supper. We should have prayer in our families and our congregational meetings, and even such a meeting as the present should not commence or terminate without prayer.—The resolution passed unanimously.

Mr. W. D. JEREMY considered that we could not act on the suggestion of Mr. Kenrick without some plan to break the ice. He had seen an admirable article in the *Christian Reformer* upon Bunsen's *Life of Hippolytus*, explaining the practice of the early Christians.

Mr. S. MARTIN thought that a pioneer was wanted, and inquired whether there was any good, cheap tract that was suited to circulate on the subject.

Mr. SOLLY offered to submit to the Christian Tract Society any resolution that might be approved, respecting the need of a tract on the Lord's Supper.

Mr. MEANS observed that he did not think the suggestion of Mr. Kenrick fully met their difficulties. It was chiefly directed to the young, whereas the need was to cherish religious life generally. In the course of their congregational experience, they all felt the want of something with which to impress the minds of the young on entering life, and also of those of any age when they first turned to the Lord with all their heart, and he could recommend nothing more suitable than the scriptural rite of Baptism. They wanted to guard against indifference. When our young people grow up serious and religious, he thought it comparatively no evil if they quitted our body to unite seriously with other sects; but they too often quit our services for a state of irreligious indecision. Some people term themselves Adult Baptists, and think that those who adopt it when young—say from nine or ten years of age upwards—do not derive benefit. In this he did not agree, and thought it was important to begin as early as possible, even at twelve or thirteen years of age.

Mr. PARRY considered it very desirable that we should agree to some practical resolution in furtherance of the object of the meeting. Much valuable information had been furnished, but they were very far from a general result. It was necessary to disseminate right views respecting the Lord's Supper. There was a notion amongst the laity that they ought not to partake of it unless they were much better people. This view he ably controverted. He admitted, he said, that the ministers themselves did not administer it in the best possible manner. They found apathy on the part of the communicants, and they caught their coldness. It was important that there should be more definite and popular views respecting the Lord's Supper. He proposed that Mr. Solly and Mr. Kenrick be requested to ascertain what good popular tracts there were on the nature of the Lord's Supper, and to report to the next meeting.

The resolution was agreed to, and Mr. S. Martin concluded with prayer.

REV. CHAS. BERRY AND THE LEICESTER BOARD OF GUARDIANS.

By an unopposed, if not unanimous vote of the Guardians, Mr. Berry's name has been added to the list of chaplains at the Union workhouse. Dr. Legge has published a long letter in the *Leicestershire Mercury* in defence of himself and the other "Evangelical" Dissenting ministers, in which he begins by admitting that he does not like his position, and concludes by expressing his opinion that a chaplaincy on the voluntary principle will not work well, and recommends the Guardians to relieve all parties from further annoyance by appointing a paid chaplain. Dr. Legge substantially admits the correctness of Mr. Berry's statement. "We did assert," he says, speaking of the meeting at the Town Library, "that the Truth which is the burthen of our ministry is with us no fast and loose affair, but the life of our life. It did strike us that the ministry in the workhouse of gentlemen whose theories of Christianity were apparently in irreconcilable antagonism, was not in itself a seemly or a reasonable thing; and we did express what we felt, that the scheme was likely to raise an outcry among the thoughtful religious public out of doors against it, and would to a dead certainty (!) lead to its suppression by the authorities in high places." Of

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latitudinarians the Dr. expresses his opinion thus: "I am well aware that there are those who make no account of religious differences—doctrines, dogmas, formulas and so forth; whose creed, 'if creed it can be called that creed is none,' is chameleon in hue and elastic in tissue as that of the author of the Universal Prayer, 'Jehovah, Jove or Lord.'"

Against Mr. Berry, Dr. Legge, while professing much respect, flings the accusation of bigotry and intolerance! and says, that whilst his words are smoother than oil, "something very different from oil was in his heart." In remarking on Mr. Berry's claim to be regarded as much an "Evangelical" as the other Dissenting ministers of Leicester, Dr. Legge says he himself might with equal propriety claim to be called a Unitarian. After attempting to dispute Mr. Berry's statement respecting the Unitarianism of Dr. Watts, the Dr. somewhat magniloquently declares—"I cannot think that a good cause or a holy, which, to serve its purposes, must ghoul-like wander among the tombs, and pollute the memorials of the honoured dead."

In respect to Mr. Berry's early orthodoxy, Dr. Legge says—"There were those recently alive whom I have heard speak of the evangelical beauty and unction of his discourses during the first six weeks of his advent in Leicester." He draws a distinction between the Unitarianism of Belsham and of Channing, intimating that the latter is not so very far removed from "rectitude," a word which he uses apparently for truth or right doctrine.

To Dr. Legge's effusion, Mr. Berry has made no reply, and none was needed. An unsuccessful attempt has since been made in the Board of Guardians to return to the system of a paid Church-of-England chaplain. The religious opinions of the present inmates have been ascertained. Out of 211, there are 90 Church of England, 20 Baptists, 14 Methodists, 11 Roman Catholics, 3 Independents, 1 Unitarian, 20 unknown; the rest are infants and harmless insane persons. It has been arranged that the services shall be conducted on the Sunday afternoons by the several Dissenting ministers whose services have been offered and accepted, in the order of their appointment. Any members of the Church of England objecting to attend the service, shall be allowed to go to church, accompanied by the porter. Roman Catholic inmates

are to be allowed to attend their own place of worship. The clergy of the Church of England are to have free access to the members of their Church between nine and twelve, and Dissenting ministers to have similar liberty to the persons in their respective communions between two and five. We hope, notwithstanding Dr. Legge's prophecy of failure, that a scheme framed in a spirit of justice and candour, may work successfully. The clergy of Leicester will surely see the impropriety of their refusal to take part in the workhouse services. We have been induced to give a full narrative of the proceedings in this curious case, because it has more than a local importance. It illustrates the strange position of religious parties in this country—the exclusiveness of the clergy, and their indisposition to labour without pay—the inconsistency of "Evangelical" Dissenting ministers. In the opposite scale, we may be permitted to place and to regard with satisfaction the catholicism and moral courage in breasting and rebuking bigotry of an Unitarian minister, and the good sense and liberality of the Leicester Guardians in their final arrangement of the spiritual instruction of the inmates of the Union workhouse.

IMPORTANT ACCESSION TO THE UNITARIAN RANKS.

Our readers have doubtless seen in the newspapers some of the paragraphs relating to the secession from the "orthodox" Congregational body of the Rev. William Forster. Of these paragraphs, we select two from the London *Examiner* of June 11th and 18th:

"Secession from Evangelical Principles. Considerable excitement has been caused in Evangelical circles by the open renunciation of their distinguishing principles by one of their most popular ministers, the Rev. Mr. Forster, the pastor of a numerous congregation, assembling in a handsome modern-built edifice in Kentish Town. The Rev. gentleman has announced his farewell sermon to be preached to his present congregation on Sunday next. A large portion of his hearers, it is said, sympathize with their minister's new views, and will accompany him to another place of worship in the neighbourhood. Rumour makes free with the names of other men of note in the Evangelical world as being likely to follow this gentleman's example. (*Morning Paper.*) We have been informed that Mr. Forster intends establishing a Free Christian

Church, the bases of which will be—The Holy Scriptures, not human creeds, the only standard of Christian belief; the duty of all men to inquire for themselves; their individual irresponsibility to each other for the conclusions which they may reach; and diversity of opinions no bar to religious fellowship. In this project he has received ample promise of support."—*Examiner*, June 11.

"Evangelical Dissent—Scriptural Truth. A large and over-crowded meeting was held on Tuesday last, in Hart's Rooms, Camden Town, of those who sympathize with the new views as recently expounded by the Rev. William Forster, the highly popular preacher belonging to the Congregational body in Kentish Town. Several gentlemen addressed the assembly on the importance of this movement viewed in relation to Christian fellowship generally, evidencing that the various creeds or dogmas, of whatever sect, as at present upheld, tended in no small measure to alienate many from the church, and were mainly the cause of the masses keeping aloof from the worship of the Most High. It was justly urged, that the spread of truth and of the Bible did not keep pace with the strides of education and intelligence, and that the time had arrived when a vigorous and healthy aspect of revealed religion should be preached to the multitude. Resolutions were passed expressive of concurrence in these objects, and the meeting pledged itself to co-operate with Mr. Forster in the establishment of a Free Christian Church, capable of holding a thousand persons. In the mean time, accommodation has been secured for future worship."—*Examiner*, June 18.

Mr. Forster was, we believe, educated at Hoxton Academy. He was formerly settled at West Bromwich, near Birmingham. He had then a reputation for liberality, and we are informed by one who has watched his progress with interest that he has always sustained that reputation. His pulpit labours, both in Warwickshire and in the neighbourhood of London, have been attractive and successful. His pulpit compositions are said to bear marks of thoughtful preparation. His delivery is sustained and impressive. His devotional services are described to us as being earnest and affecting. From Warwickshire, we believe he removed to Highgate, and thence, about 1847, to Kentish Town, where a large and handsome chapel has been erected for him at a cost of about £6000. He became at the same time a member of

the Congregational Board, which we suppose may be taken in proof of his being then held in high estimation by the metropolitan leaders of the Congregational party. In 1846, he printed an animated appeal to Sunday-school Teachers on their Duties in relation to State Churches. An extract or two from this and another publication, entitled "Christian Obligation," will shew the popular and effective style of Mr. Forster:

"*Reverence for 'the Truth' ought to induce you to teach Dissent.* Truth is one. All the parts of truth are important. If any portion be suppressed, or mutilated, all the rest will suffer with it. This is eminently the case with religious truth. Hence the necessity of clearing the mind of all prejudices and sinister motives in order to contemplate the broad and bright aspect of truth with 'an eye which is single, that the whole body may be full of light.' There is a strong tendency in the human mind to subject truth to considerations of expediency, to work up like an artisan, those parts of it which may be used for present and personal profit, and to cast the rest away as rubbish, or lay it up as lumber, because it cannot be made to serve selfish and short-sighted ends. Those who do this 'sell the truth.' This tampering with a due reverence for 'the truth' is far more common than some would suppose. If to gain the favour of man, if to ward off persecution, if to preserve peace, great practical principles are put in abeyance, and earnest religious convictions are suppressed, then is truth irreverently bartered away, and an unworthy artifice adopted to escape one of the consequences of our Lord's mission: 'I came not to send peace upon earth, but a sword.'"

"*You must teach Dissent by means of historic examples.* Glorious are the traditions of Nonconformity! Spirit-stirring are the associations hovering over its old meeting-houses! Thrilling are the historic recollections of its noble confessions! You have it in your power to make the hearts of the children beat high with lofty sentiments, and their eyes run over with a genuine sympathy, by teaching them of the sufferings of our ancestors. In this way, you will call up around you, from past times of peril and persecution, the shades of those good and great men who suffered the loss of liberty, property, country, home, and often life itself, for conscience' sake; and you can recruit their wrongs, and woes, and cheerful trust in God, that they being dead may yet

teach in your classes the immortal principles for which they suffered the loss of all things."

Power of Faith.

"*We should have firm faith in the cause which we strive to promote.* Faith is the root of all activity. It sets the whole machinery of the mind in motion. The husbandman has faith in the sun, the rain, the atmosphere, the soil, the seed-corn. It is this which makes him spend his time, energies, and property on the cultivation of his farm, and leads him to cast the grain into the bosom of the faithful and generous earth. It is faith in the ship, the compass, the chart, the sea, the wind, and the crew, which induces the emigrant to venture his life, the lives of his family, and all he has in the world, on the stormy ocean, in quest of a new home in a far distant land. It is faith in the human faculties, in the power of letters, in the meaning of words, in the relation of figures, which prompts the teacher to impart literary and mathematical knowledge to the opening mind of youth. It is faith in the inalienable rights of man, in the principles of eternal justice, in the inborn, unapproachable, struggling spirit of liberty, in the force of moral principles, in the power of argument, and in the final destinies of all democracies, which emboldens the patriot to risk life and limb in the cause of his country's deliverance from the iron grasp of the oppressor. Time would fail me to give an adequate list of the examples of the prodigious power there is in faith. It is the secret in the wheels of human agency. When it moves, they revolve—when it stands, they are still—when it languishes, they are slow—when it is energetic, they are rapid in their course."

A more recent publication by Mr. Forster, a sermon occasioned by the death of the Duke of Wellington, received the commendation of a notice in the columns of the *Examiner*.

A few weeks ago it came to our knowledge that Mr. Forster had been engaged in a long and anxious examination into the scripture foundations of the "orthodox" system which he had hitherto received. An intelligent Unitarian correspondent was a hearer of his on Sunday, May 29, and thus reported to us the interesting result of Mr. Forster's inquiries:

"I heard Mr. Forster again yesterday morning: it was a completely Unitarian sermon, from the words, 'Christ is God's'—not, 'were his first words after this text,—not God, but God's.' He wished,

he said, that there should be no misunderstanding of his present views, which he had arrived at by a diligent study of the Scriptures, chapter by chapter, verse by verse, sentence by sentence, word by word. That had taught him that Christ was a man, in all respects, naturally, like unto his brethren. Possessing no inherent power, he became the Christ by being anointed with the Holy Spirit. Where would have been the use of so anointing him, if previously he had possessed all power? If his hearers would search the Scriptures for themselves, they would at once see the absurdity of regarding Christ as God. He brought the usual array of texts in support of his new views, which he said he had good reason to believe were entertained by many of the best minds in 'orthodox' churches, whose real views were hid in the jargon of established creeds. He exhorted his hearers to examine for themselves, and not defer to the teaching of creeds or catechisms, or to the dictum of divinity tutors."

The trust-deed of the Congregational church of Kentish Town is, we are informed, exceedingly liberal, and under it Mr. Forster might have continued to occupy the pulpit, notwithstanding the change of his religious sentiments. But he exercised, we think, a sound discretion in thinking that, though legally empowered to remain, morally he was bound to resign the office, to which he had been elected under circumstances so different from those by which he is now surrounded. Accordingly, on Sunday last he preached by announcement his farewell sermons. We are indebted to the same friendly pen which reported the previous discourse, for an account of these addresses:

"Taking for his text, 1 Tim. ii. 5, 'For there is one God, and one Mediator between God and men, the man Christ Jesus,' Mr. Forster commenced by declaring that, as far as he could recollect, he had never before ventured to preach from this passage, which required more ingenuity than he could command to make it harmonize with popular notions of faith. With his present views, the text appeared plain and consistent enough. First, it declared that there is one God. On the authority of an apostle it was proclaimed that God is One—one in essence, in nature, and in perfections. Nature confirmed this truth. Everything bears the stamp of one and the same Mind. The oneness of God lay at the very foundation of Mosaic morality, and was proclaimed in sharp contrast to the plurality of Heathen gods. If there

be a Trinity, it is clear that Moses and the patriarchs knew nothing of the awful truth, although on its belief, as we are now told, human salvation depends. Neither was it known to Christ and his apostles, who were never charged with introducing any novelty with regard to the Divine Nature. If Christ had been proclaimed to the Jews as God the Son, co-equal with the Father, the whole Jewish nation would have been convulsed. Christ prayed to God. In answer to the question, 'Whom say ye that I am?' Simon answered, 'Thou art the Christ, the Son of the living God'—not, God himself. It had been said that Christ did not plainly reveal his real dignity, lest the Jews should have been deterred from crucifying him. This was to say that the Saviour had entrapped the Jews, and forbore to tell the whole truth. So plainly did Christ and the apostles teach the Unity of God, that the concoctors of a Trinity were at their wits' end to account for it. If three objects of worship were not polytheism, there never was polytheism in the world. Just as easy to reduce all the gods of the heathen into one God, as the three Gods of the Athanasian Creed.—The apostle teaches that Jesus Christ is a man—'the man,' not the God-man, 'Christ Jesus.' As plainly taught the Saviour himself—'Ye seek to kill me, a man who hath told you the truth that he hath heard of the Father.' It was clear that God and Christ were as distinct as a king and his ambassador. Christ was a divinely-constituted man, possessing a soul and body like other men, and subject to the same laws of pleasure and pain. Fire would have burnt him, water would have drowned him, starvation would have killed him, just as, at last, crucifixion deprived him of life. In all respects was he 'made like unto his brethren.' Some passages, which seem to teach his pre-existence, were, the preacher thought, reconcilable with his being simply and naturally the child of Mary.—The office of Jesus was that of 'Mediator,' a term applied to Moses, and which carries with it its own meaning. It designates one who goes between two parties. Christ did not pretend to reconcile God to man. No! his object was to bring men to God by presenting Him to them in the character of a Father. This view of Christ as a Mediator was simple, rational, scriptural. Nature was a Mediator by proclaiming God's goodness. The orthodox scheme made Christ better than God. These were his views—very heterodox, he knew, they were esteemed; but not the less rational, scriptural and true. The design of the teaching of Jesus

Christ was to make men agents of good in this world, and fit for heaven in the next. To suppose that Christ came to appease the wrath of God, to pay a penalty due to his justice, was repugnant to every just idea of God's character and a sound morality. Who dare imitate the orthodox God, who would not forgive till full payment was made to his justice—ample satisfaction to his vengeance? Such a God is not the God of our Lord Jesus Christ—not the God of Paul. 'By grace ye are saved.' How by *grace*, if the last farthing was paid by an unoffending sufferer? His present views of the gospel he had adopted after long and patient examination—views he meant to live by and, he hoped, to die in. Whilst retaining what he believed to be true, he had discarded human dogmas cried up as orthodoxy. He wanted his hearers to examine for themselves—not to adopt his views without due inquiry. With their Bible and the common-sense and mother-wit that God had given them, they could hardly fail in an honest search after truth. The orthodox system turned God into a cipher. Christ is made the end, and not the way to the end. To such orthodox views he said, Farewell for ever! Cost what it might, he had made up his mind to proclaim his present views to his countrymen whenever the opportunity was afforded him. They were not new views. Long had they been entertained by a body of men much calumniated and misrepresented. Whilst bishops, and priests, and deacons, and churches, had acknowledged God the Father, God the Son, and God the Holy Ghost, a small but faithful band had proclaimed, 'To us there is but one God, the Father, and one Lord, Jesus Christ;' and he believed the time was approaching when in all parts of the earth would prevail the apostolic faith—'There is one God, and one Mediator between God and men, the man Christ Jesus.'

"In the evening, to a church crammed and overflowing, Mr. Forster, from the words, 'Prove all things—hold fast that which is good'—delivered a most energetic and masterly defence of the Right and Duty of Free Inquiry. Rarely has this hackneyed subject been handled with greater freshness and power. The discourse must have produced a strong impression on the minds of the large audience; nor less, on their hearts, the preacher's feeling, but manly, allusions to himself at its close.

"Mr. Forster announced that he and his friends would meet for public worship in any room in the neighbourhood they could find sufficiently capacious for the

purpose, until they were able to erect a suitable building for themselves, towards the cost of which they had already received the promise of liberal aid.

"As an antidote, it is presumed, to Mr. Forster's preaching, a sermon of Robert Hall's, on 'Christ's Pre-existence, Condescension and Exaltation,' was liberally distributed in the evening, as the congregation quitted the church."

The *Morning Advertiser* of June 21st, contained the following notice of Mr. Forster's services of the preceding Sunday :

"New Religious Movement.—The Rev. Mr. Forster, of Kentish Town, on Sunday last, delivered two farewell sermons to his congregation; both were of a striking character, and appeared to excite the deep sympathy of large congregations. The church which Mr. Forster now leaves is a very handsome one, and was erected at a cost of about £7000. He has been chiefly instrumental in forming a large congregation, with whom, until lately, he lived on the most cordial terms, and from whom he now voluntarily retires in consequence of his change of views. One of the orthodox doctrines he has seen reason to give up is that of the Trinity, along with other points usually deemed essential by Evangelical Christians. (Of the perfect sincerity of Mr. Forster no one who has heard him can entertain a doubt; and he gives proof of it by the pecuniary sacrifice he now makes to his convictions of duty. He and a portion of his late flock intend to form what they call a Free Christian Church, on the basis of the right of private judgment and free inquiry, without any doctrinal test whatever."

To which the Editor of that paper attached these not very gracious comments :

"We insert the above, which has been communicated to us by a correspondent. Mr. Forster, in plain terms, has become a Socinian. This is deeply to be regretted, both on his own account and on that of others. Fortunately, few of the Rev. gentleman's congregation will accompany him to his new place of worship, and, though the novelty of his position may attract a tolerable audience at first, we venture to predict that his congregation will, before the lapse of twelve months, dwindle down to a mere handful. His newly-adopted principles will soon tell on his ministry, which will lose whatever it possessed of warmth and vitality, derived from evangelical apprehension of truth, and will become remarkable only for its coldness and its utter want of spiritual power."

Perilous in modern times is the office of prophet, as no one ought to know better than a newspaper editor, and no editor better than he of the *Advertiser*, who so often indulges in predictions, political and religious, that are never realized. A correspondent (who has favoured us with his communication) addressed to him the following letter, which, it need scarcely be added, has not appeared in his "evangelical" columns:

"*Protestant Popery—Rev. Mr. Forster.*

"Sir,—Is it quite politic or fair in the editor of a newspaper to go out of his way for the purpose of indulging a sneer at the honestly-entertained religious opinions of any portion of his readers? To chronicle an occurrence in the religious world, is one thing; to pronounce not very charitable judgment upon it, is another. Mr. Forster acts the part of an honest, high-minded man; is loyal to conscience, at the sacrifice of what most men hold in highest regard—reputation, old friendships, worldly success; and the sympathy he obtains from you is the nickname 'Socinian,' and the prediction that he will grow 'cold' and lose all 'spiritual power.' Such is modern 'evangelical' Protestantism! By virtue of your Protestant principles, you tell a man it is his right and his duty to search for himself; and if in the exercise of this search to which you direct him, he see reason to depart in the slightest degree from certain conclusions which the Church of England, or some more modern Dissenting 'evangelical' church, has arrived at before him, what is the consequence? Churchman and Evangelical unite in proscribing him—label him with a bad name as his heritage in this world, with the promise of something much worse than a bad name as his heritage in the next! This, remember, simply for the exercise of that which Protestants are always preaching and prating about—the right of free inquiry. Why such Protestantism as this is a delusion and a snare—a caricature of the thing—and only another name for the worst part of Popery. I am to inquire, with a direful doom hanging over me if I honestly follow out the results of my inquiry! And they who thus talk and thus act, pride themselves on their 'evangelical' Protestantism, and some even buckle on shield and armour to go fight against Popery!

"The use of the term 'Socinian' in reference to Mr. Forster and others who reject the doctrine of the Trinity, is scarcely worthy of an intelligent writer of the present day. Between modern Unitarians

and the early Socinians there is a broad line of difference, with which any man who presumes to write about them should make himself acquainted. The word is used, probably, because it is offensive to one class and appeals to bad feelings in another.

"That all 'warmth and vitality' of religious feeling is confined to 'evangelical apprehensions of truth,' as you more than insinuate, must strike not a few of your readers as being more akin to 'evangelical' presumption than true Christian humility. Had John Milton no warmth or vitality? Mrs. Barbauld none? Dr. Channing none? If 'warmth and vitality' are exhibited in loud profession and uncharitable judgment, Unitarians may confess themselves 'cold,' in comparison with some religionists; but if the proper exhibition of 'warmth and vitality' be in an enlightened intellect, a kindly heart, and a useful, upright life, then in this world—their opponents being judges—Unitarians may stand as erect as any other class of religious professors—and, not arrogantly, not presumptuously or exclusively, yet humbly and hopefully, trust to the Mercy which all—saint and sinner alike—will need in the world to come.

"Your obedient servant,

"ANTI-SECTARIAN.

"*June 22, 1853.*"

We feel assured that the Unitarians of England will hail with unmingled pleasure Mr. Forster's accession to their ranks, and that they will cheerfully give to his friends support and aid. It is most desirable that he should be at liberty to work out in his own way the disinterested and bold experiment he is prepared to make,—that he should be at liberty to retain all the usages and opinions of his former church which he regards as scriptural and expedient. We shall watch with much interest the progress of this attempt to establish a perfectly free Christian church amongst a people educated in an "orthodox" theology. Should it succeed, it will, we trust, encourage others of the Congregational body, in various parts of the kingdom, who are but slightly attached to the popular theology, to free themselves from all sectarian shackles, and preach Christianity, fearlessly and unreservedly, as they themselves receive it. We are much more anxious that this course should be pursued, than that they should connect themselves with congregations avowedly Unitarian, and accustomed to their own hereditary ecclesiastical usages.

MANCHESTER NEW COLLEGE—FINAL EXAMINATION AT MANCHESTER.

This institution was founded in Manchester in the year 1786. The period of its first existence there was seventeen years, during a portion of which the Mathematical chair was filled by the late Dr. Dalton, who was, in fact, brought to Manchester for the purpose of filling this office. The College was removed to York in 1803, and returned to its original site in September, 1840. It is again to undergo a removal,—the new destination being, as our readers are well aware, London, in connection with University College and University Hall. The final examination and farewell meeting took place in the week beginning Monday, June 20th. The Trustees and Visitors in attendance during the week were very numerous, including, in addition to the Professors of the College, Rev. Wm. Turner and Rev. John Kenrick (Visitors), Mark Philips, Esq., R. N. Philips, Esq., S. D. Darbishire, Esq., Samuel Robinson, Esq., J. A. Nicholls, Esq., Jos. Ewart, Esq., Jas. A. Turner, Esq., Edmund Potter, Esq., Rev. J. H. Thom, Rev. R. B. Aspland, Rev. P. Cannon, Rev. J. G. Robberds, Rev. H. Green, Rev. J. H. Ryland, Rev. F. Baker, Joseph Grimshaw, Esq., Rev. Dr. Hutton, Rev. E. Talbot, Rev. J. Colston, Rev. T. E. Poynting, Rev. Dr. Beard, Rev. Charles Beard, Rev. John Dendy, Rev. J. R. M'Kee, Thomas Johnson, Esq., Rev. G. H. Wells, Mr. Kendall, Mr. Woolley, Rev. W. Whitelegge, Mr. Freestone, Rev. W. H. Herford, Rev. James Taylor, Rev. Edward Higginson, Rev. John Owen, Rev. F. Howorth. — Professor Bowman began by examining the class in Ancient History, and stated that the subjects were threefold, relating to the history of Egypt and the East, Greece, and Rome; that he was enabled to express his satisfaction with the diligence of the class; and that the merits of some members were so equal that he had felt difficulty in awarding the prize. In this and most of the other classes, answers previously prepared without the aid of books or notes, were read aloud by the class.—Professor Finlay then examined the junior class in Mathematics, which had, he stated, given very good answers to a long series of questions in arithmetic and algebra. A portion of them were read, and illustrated by demonstrations on the black board.—Professor Bowman then proceeded to examine the middle and senior Latin classes. A portion of

the class, designing to compete for honours at the approaching examination of the University of London for the B.A. degree, had read, in addition to the ordinary work, a selection from the Letters of Cicero, and the Aulularia of Plautus; the whole of the class had read the Odes, Epistles and Ars Poetica of Horace. A satisfactory examination was passed in the two latter books. After a brief interval, during which the guests and students partook of refreshments in one of the libraries, Professor Finlay proceeded to examine the senior class in Natural Philosophy, composed of students in their third year, who, the Professor stated, had been reading the Natural Philosophy required for the B.A. degree. A considerable portion of this they had previously read in their first year, but had revised and enlarged it. Except in astronomy, the answers were very good. The questions comprehended statics, dynamics and hydrostatics, and astronomy.—Professor Gaskell then took the English Language class, stating that, besides giving some attention to the history and formation of the English language, the students had been occupied with exercises each week in English composition. It was greatly to the credit of the class that there had not been a single omission in the preparation of the essays, and on no occasion had he found it necessary to inflict a fine. A very interesting examination ensued, in the history and formation of our language, including a glance at the Anglo-Saxon, Celtic and Mæso-Gothic tongues. Professor Finlay then called up Mr. Henry Turner for an extra Mathematical examination, stating that he had attended an extra class four hours in the week, and had gone through a considerable course of the higher Mathematics (the differential and integral calculus, &c.). Out of thirty questions, some of very great difficulty, twenty-eight had been answered very correctly. The examination quite justified the Professor's commendation. The day's proceedings were brought to a close by Mr. Turner's reading an oration on "The Practice of Impression for the Navy," which was at its close greeted with applause.

On Tuesday, June 21, the business was resumed by Professor Finlay, with the junior class in Natural Philosophy, which had read an extensive course of statics, dynamics, and hydrostatics; also of optics and acoustics. The answers to the examination paper had

been generally good; in hydrostatics every question had been answered. The middle and senior Greek class followed, and Professor Bowman stated that the class, though examined together, had worked in two divisions. The first, consisting of students reading for the pass B.A. degree, had read the "Prometheus Vincetus" of Æschylus, and the "De Corona" of Demosthenes; the second, consisting of students reading for honours, had in addition to the "De Corona," read also the "Œdipus Tyrannus" of Sophocles, three books of Aristotle's Ethics, and a considerable portion of the "Agamemnon" of Æschylus. The examination was taken in the "De Corona," the book prescribed by the University of London for the B.A. degree this year. Professor Martineau next examined the class in Mental Philosophy. The question paper was long and extremely abstruse; but several of the students gave full and excellent answers. After an interval for refreshments, Professor Bowman took the junior Greek class—composed of first year students, all intending to matriculate in the University of London. They had read the "Odyssey" of Homer, book xi., Xenophon's "Memorabilia," book ii., and the "Apologia" of Plato. Besides translating passages selected at the time, the students gave very satisfactory answers to the questions illustrating the mythology, history, and grammatical peculiarities involved. Professor Finlay examined next the senior class in Mathematics, which had read all the Mathematics necessary for the pass B.A. examination. The questions in trigonometry, which were difficult, were all answered; the examination paper comprehended also questions in arithmetic and algebra, the straight line and the conic sections. Professor Gaskell then examined the class in English Literature—the questions included a view of Anglo-Saxon, Norman, and early English literature, and that which succeeded, coming down to the period of Addison. The latter questions included the works and literary characteristics of Bishop Hall, Milton, Dryden, Otway, Swift, Pope and Addison. Mr. Whitehead concluded the business of the day by reading an oration on "The Oratory of Greece." Much interest was excited by the intelligence received during the progress of the examination, of the success of a former student of the College, Mr. Addyes Scott, son of Mr. Robert Scott, formerly Member for

Walsall, to whom has been awarded the gold medal for the first place in Classics, in the examination for honours for the M.A. degree in the University of London. This is the fourth gold medal awarded by the University to Manchester College students; Messrs. Tayler and Hutton having obtained it in the department of Mental Philosophy, and Mr. Roberts in that of Mathematics.

The examination was resumed on Wednesday with the junior Latin class. Professor Bowman stated that all the class, excepting one, were preparing for the matriculation examination. The books read were Livy, one book of the Odes of Horace, and Cicero's Oration for the Manilian Law. The examination was taken in Livy.—A very interesting examination ensued in Moral Philosophy, by Professor Martineau. The question paper contained twenty principal questions,—most of them branching into a series of subordinate questions. The answers were generally able and interesting. It may interest our readers to see some of the questions selected from this paper:

7. Enumerate the three principal arguments in favour of the scheme of Necessity, and the replies which have been given to them. Show that the doctrine of human liberty is not inconsistent with a perfect system of Providence.

8. Illustrate the maxim, "Nullus in microcosmo Spiritus, nullus in macrocosmo Deus;" and show that, without the postulate of Free-will in man, Theism loses its foundation.

9. In what relation does the system of Pantheism stand to the doctrine of Moral Obligation? From what tendency of mind does it take its origin, and to what mode of thought does it most oppose itself? What was the Hylozoism of Strato? and how distinguished from the Eleatic doctrine? Give some account of Xenophanes and his principles.

10. Who is the founder of the modern Pantheism? Whence did he derive its fundamental thought? In what relation did it stand to his hereditary faith? and to the prevailing sentiments of his age? What was the history of his chief works?

11. Under what heads do the definitions and axioms of Spinoza reduce all the objects of human thought? What was his notion of Substance? and where must we look for its analogue in the Greek Philosophy? How does he exclude *phoradity* from Substance? and *finiteless*? In what sense, and on what grounds, does he affirm God to be a *Free Cause*? and deny

Him to be either a *cohesatory* or an *intellectual* Cause? How is this denial to be reconciled with his ascription to God of both *activity* and *thought*?

12. What was the scope of the word "*Nature*," as used by Spinoza? and what distinction did he mark within it? What two ways are there of identifying the Universe and God? and which of these did Spinoza take? How does Hegel defend him from the charge of Atheism?

13. Sketch the leading features of Spinoza's Psychology and Ethics. Show that they do not fulfil the conditions of a true moral theory. Point out the fallacious assumptions on which his whole system rests.

14. Who was the founder of the modern school of Nominalists in Psychology, and Utilitarians in Morals? In what part of his doctrine have they receded from him? and in what respects have they strengthened his exposition? What origin does the "*Leviathan*" assign to all voluntary actions? What account does it give of the primary human rights? of the nature of Justice and Injustice? of the foundation of the Moral Virtues? Explain the connection between his philosophical principles and his political creed?

15. Illustrate by some instances, the character of Hobbes's psychological analysis; and compare it with the more refined method by which his modern admirers obtain similar results. To what causes may his great influence be attributed?

16. When first, in addition to theological resistance, did a successful philosophical reaction take place against the doctrines of Hobbes? What social and ecclesiastical conditions favoured this change? Describe the school, and the person that represented and led the reaction.

Mr. Edwin Smith read an oration on "*The Connection between Knowledge and Virtue*."

The hour for the close of the examination in the Literary and Scientific department had now arrived. The Common Hall presented a very animated appearance, all the seats being occupied by the students and friends of the College. The venerable William Turner was in the room, and represented, as the sole survivor, the Warrington Academy, out of which Manchester College may be said to have sprung. Had Mr. Wellbeloved's state of health permitted him to attend, the Hackney College would have been represented. A melancholy feeling stole over the minds of many of the friends present,

when they remembered that the venerable man who had through such a long series of years represented at the annual examinations the academical institutions at Daventry and Hackney, the late Rev. John Kentish, would never again cheer by his approving presence the labours of professors and students. Of the original Manchester Academy, a lay representative attended in the person of J. Grimshaw, Esq. (J.P.), of Gorton, and a divine in Rev. W. Whitelegge. In the absence of Robt. Philips, Esq., of Heybridge, the President, the chair was taken by Mark Philips, Esq. It was his pleasing task first of all to close a remarkably satisfactory examination by distributing the prizes to the successful competitors, and he read the award of the Professors in the following words:

"In the class of Ancient History, in consequence of the nearly uniform merit of four students, there has been considerable difficulty in awarding the prize, and, on the recommendation of the Professor, two prizes have been granted instead of one. The first has been awarded to Mr. Holland,* the second to Mr. Grimshaw;† but it is due to Mr. Wood and Mr. Blazeby to state that their attention and progress throughout the session have been little, if at all, inferior to those of their two competitors. Mr. Arthur Aspland has also been diligent and attentive. Mr. Holland—Schmitt's *Histories of Greece and Rome*, 2 vols. Mr. Grimshaw—Blair's *Chronology* enlarged, 1 vol.

"In junior Classics, the application and progress of the same students has been throughout satisfactory. The result of the periodical examinations during the session gives, by a small difference in the number of marks, the first place to Mr. Blazeby and the second to Mr. Wood, and to these students, therefore, the two prizes are awarded. Mr. Grimshaw and Mr. Holland are both entitled to high commendation for uniform diligence and steady progress made. Mr. Blazeby—Corpus Poetarum Latinorum. Mr. Wood—Sophocles and Æschylus, by Dindorf, 2 vols.

"In middle Classics, the highest place has been attained by Mr. Whitehead;‡ but as he has already on a previous occasion received the prize of this class, it is now deservedly awarded to Mr. Edwin

* Son of the Rev. T. C. Holland, of Loughborough and Mount Sorrel.

† Son of Mr. Grimshaw, of Gorton.

‡ Son of Rev. James Whitehead, of Ainsworth, near Bury.

Smith. Mr. Smith—Browne's History of Greek Literature, 2 vols.

"In the junior Mathematical class, equal prizes have been awarded to Mr. Wood and Mr. Grimshaw. Mr. Wood—Gregory's Solid Geometry, Salmon's Conic Sections, and Hymers's Algebraic Equations. Mr. Grimshaw—Grant's Astronomy, Ohm's Differences and Series, and Lacroix on Probability.

"In the class of English Language, the Professor has had some difficulty in awarding the prize; but on the whole, the answers of Mr. Wood were the most full and correct, and to him therefore it is given.

"In the class of Mental Philosophy, the Professor has also had difficulty in making his award; but while desirous of mentioning with praise the answers of Mr. Whitehead (the only other student who could compete), he has awarded the prize to Mr. Edwin Smith.* Mr. Smith—Sir William Hamilton's edition of Reid's Works, and Sir William Hamilton's Discussions in Philosophy, Literature and Education."

As the name of each prize-man was named, he proceeded to the desks of the President and Professors, amid the applause of his companions in study and friends, and received the awarded books.

After a momentary pause, Mr. Phillips proceeded to say, that he felt some embarrassment in performing the duty that now devolved on him. Until he entered the room, he did not know what was expected from him. There was, however, something peculiar in the character of their present meeting,—the last which would be held in that room,—the College being on the eve of a removal to a distant scene. There was, he doubted not, a deep and anxious feeling in the minds of many of the friends around him. They were about to take a very important step in relation to the future prosperity of the College. Although the decision to make the change had been sanctioned by a large majority, not the boldest and most sanguine amongst them could say that the intended change could command all the success they desired. A great deal had to be done—a great weight of responsibility rested on all the friends of the College. He was anxious to impress upon them, that though the institution was about to change its locality, it would lose not one single claim upon their affectionate interest and zealous support. He hoped that students and

professors, trustees, subscribers and the ministers of our congregations throughout the kingdom, would all feel that they had a great work to do,—that unanimity of purpose and action would carry them through a great many difficulties. His hopes and aspirations were for improvement and progress. He would not say he was sanguine of success; but of one thing he was certain, that success could not be obtained without united action. He could not on such an occasion abstain from expressing the strong feeling he entertained of the great weight of obligation which they owed to those gentlemen to whom they now sorrowfully felt they were about to bid adieu, the Professors in the Literary and Scientific department. For himself and the Trustees generally, he might be permitted to say, that all cordially thanked them for their services. They had, he regretted to think, been ill rewarded, as far as pecuniary rewards were concerned; but they might be assured there was no poverty of feeling in the appreciation of their labours. Though now about to bid adieu to those gentlemen in their official character as Professors, they should continue to feel the greatest interest in their personal welfare, and wish them success in other walks of usefulness and distinction, in all their future years. He could not but feel that the occasion of their meeting was in some respects solemn and painful. It was, in fact, a leave-taking and a bidding adieu to some who had held most important positions in, and rendered most efficient services to, the College; and in respect to whom, during the continuance of those services, the only feeling was of regret that the sphere of their labours had such narrow limits. To the students who were about to quit the institution, he would say, that he trusted they would cherish kind and friendly associations of feeling with their Alma Mater. He could fancy, from his own experience and the recollection of his visits to the College in another district, that they would cast many a fond and lingering look on their College—that in future years they would not pass through this metropolis of industry and manufacturing skill, without paying a visit to the scene of their academic life—that they would habitually look back on the period of their studentship with feelings of pleasure, and remember to the close of their lives with satisfaction the personal and literary associations they had here

* Son of Rev. — Smith, of Doncaster.

formed. With respect to the future of their institution, he must say that nothing was nearer to his heart than its success in its intended locality. He trusted that experience would dissipate the anticipations of those who feared that the change would diminish the united zeal and action of their religious body. Whatever differences of opinion had existed amongst them, he trusted would be buried in oblivion, and that there would be on all hands a cordial and united effort to secure to the College the largest amount of success. To the students who would remove to London, he would say, that the change could not but open to them a wide and noble field of competition, of which he hoped they would make good use. They would henceforth carry on their literary and scientific studies in company with a much larger number than hitherto of persons engaged in the same pursuits. While, on the one hand, they would not be exposed to the danger of undue self-estimation, he trusted they would allow no bitterness to infuse itself in the fair and open struggle for honours. There might be in such a competition a kind and harmonious feeling. The excitement of the struggle would benefit them. This was an age in which men could not be suffered to stand still. To stand still was, in fact, to go back. There were advantages offered to the students of University College—instruction of the best kind in departments which a few years ago were little cultivated. He would conclude, then, by the earnest advice to them to enter on their studies in London with the determination to make a faithful use of their great advantages, and to honour their profession as students, and the institution of which they were members, by a resolute devotion of all their time and their noblest powers to their studies.

Mr. Robert N. Philips, as Chairman of the Committee, stated that a resolution had been passed by the Committee, a copy of which had been forwarded to all the Professors. It was thought, however, desirable by the Committee, and a proper token of respect to the gentlemen concerned, that it should be read aloud on so remarkable an occasion as the present, as an expression of the feelings entertained towards the Professors. He and his colleagues had felt no slight regret that the occasion for bidding adieu to such valued friends had arisen. But it must be borne in mind that, even if the College had re-

mained in Manchester, it would have ceased to be an integral institution; for there prevailed amongst the Trustees an almost unanimous persuasion that the time was come when for literary and scientific instruction their institution must cease to depend on its own resources. This was his consolation in the hour of parting, that the vote for the removal to London was not the cause of a separation which all felt to be painful, but which all knew to be inevitable. Mr. Philips then read the resolution in these terms:

"That in pursuance of the resolution of the Trustees at their Special Meeting held Dec. 8, 1852, formal notices be given to the Professors of the College of the termination of their services at the close of the Session. That, in communicating with the Professors, the Chairman of the Committee be requested to assure them that in fulfilling the instructions of the Trustees in this matter, the Committee entertain a strong sense of the untiring zeal and admirable ability with which the Professors have discharged their duty to the College, often under circumstances far from encouraging, and the great regret felt by the Committee at the prospect of the termination of duties so well fulfilled, and a connection on which they look back with satisfaction and pride."

Rev. R. Brook Aspland being called upon, said that it devolved upon him, as one of the Secretaries of the College, to read a document which had been that day placed on the minutes of the Committee, and which that body thought was a suitable appendix to the resolution just read, acknowledging the eminent ability and zeal of the Professors. It was a list of the students of Manchester New College who had, since its removal from York, obtained honours in the University of London. It did not contain the names of the graduates (though that would be an honourable list), but only of those who had obtained what were technically called honours. The list was chronologically arranged.

1841. Mr. Philip Carpenter and Mr. G. V. Smith—a prize for an examination in the Text of the Old and New Testament and in Scripture History.

— Mr. Russell Scott matriculated with honours in Mathematics and Natural Philosophy.

1844. Mr. Robert Halley, ditto.

1845. Mr. Samuel Roberts matriculated with honours in both Mathematics and Classics.

1845. Mr. C. Beard and Mr. J. H. Tayler matriculated with honours in Classics.
1846. Mr. A. W. Worthington, matriculated with honours in Classics.
1847. Mr. Samuel Roberts graduated B.A. with honours in Mathematics.
- Mr. J. H. Tayler bracketed for the first place in the B.A. examination in Classics, with honours.
 - Mr. Chas. Beard, B.A., in Classics, with honours.
1848. Mr. Addyes Scott matriculated with honours in Classics, and obtained a scholarship for three years.
- Mr. W. A. Darbshire and Mr. Alfred Worthington graduated B. A. with honours.
1849. Mr. Samuel Roberts on graduating M.A., obtained the gold medal for Mathematics.
- Mr. R. H. Hutton graduated M.A., and obtained the gold medal in Logic, Mental and Moral Philosophy, and Political Economy.
1850. Mr. J. H. Tayler graduated M.A. in the same department, and also obtained the gold medal.
1851. Mr. Addyes Scott graduated B.A. with honours in both Classics and Mathematics, and in the former branch obtained a second scholarship.
- Mr. H. Turner matriculated with honours in Mathematics and Natural Philosophy.
 - Mr. J. T. Whitehead matriculated with honours in Classics.
1852. Mr. J. H. Tayler bracketed for a scholarship on graduating LL.B., and also for the first place in an examination on the Principles of Legislation.
- Mr. H. S. Boulton matriculated with honours in both Mathematics and Natural Philosophy.

These names were recorded in the London University Calendar (which, it is fair to state, divides the honours of Messrs. Tayler, Hutton and Scott between Manchester and University Colleges); but through private intelligence he was enabled to complete this honourable list by the name of Mr. Addyes Scott, who has just added to his previous University successes the gold medal on graduating M.A. in Classics.

This list of honours bore, in the opinion of the Committee, the best possible testimony to the high character of the instructions communicated by the Professors of Manchester New College. In every department in which it was possible for the University of London to affix its stamp to their labours—in the

three departments—it had been done by two gold medals in Philosophy, one in Mathematics, and now another in Classics. Every honour obtained by their pupils was reflected on the Professors, by whose instructions they had been prepared for the noble contest.

Professor Bowman, on behalf of himself and his colleagues of the Literary and Scientific department, acknowledged the kind and flattering appreciation of their services contained in the resolution read by the Chairman of the Committee, and in the remarks of the Vice-President. He was confident that he spoke the sentiments of his colleagues when he said, that they all felt deeply grateful for these testimonies to their services, for which, indeed, their approbation was the greatest present reward they could obtain. He, for his own part, could say that he had not participated in the feelings to which allusion had been made, either of dissatisfaction at the smallness of his remuneration or discouragement at the limited numbers of his classes. The work they had committed to him had been one of deep interest, and their service one of which he had been proud, irrespective either of numbers or emolument; and he should look back on the seven years he had spent as their Classical Professor as perhaps the happiest period of his life. It was natural that some feelings of sorrow should force themselves on him at the reflection that this connection was now to cease, and an office to be taken from him which had afforded him so delightful a field of occupation. But for his own sake he could cheerfully accept their decision, painful as were the feelings with which he regarded it. What to him was more painful was, that these feelings were not relieved by any conviction that to the College itself the meditated change would be attended with a single clear advantage that could compensate for the sacrifice involved in a removal. He did not wish to re-open a question that was now to be considered as closed, but he might perhaps, considering the circumstances under which he spoke, be pardoned for expressing at least his regret that such had been the decision of the Trustees. He had listened to the gratifying catalogue of honours won by their students, and he saw that the Literary and Scientific department of their College had placed it in a position of which any of the affiliated Colleges might be proud, and which scarcely one of them, considering their comparative numbers, had attained. He could not but express his surprise that the

Trustees should feel dissatisfaction at this department, and confessed himself totally unable to understand what it was that was prompting them to get rid of what had, both in its intention and results, done them credit, and maintained for their institution a position of no small distinction among the Dissenting Colleges of the country. He could not help regarding the step they were taking as a lowering of the Unitarian body in the eyes of England. He deeply regretted that the Trustees should have deliberately determined to step down from their honourable position by making their College an appendage of a younger College which ranks no higher than their own, and placing themselves in complete dependence upon classes which furnish a shorter course, and over which they could exercise no control. Mr. Bowman concluded by expressing his undiminished interest in the College, and his cordial wishes for its welfare, wherever it might hereafter be placed.

In the afternoon the Theological examination commenced, and began with a series of extracts read by the students in Rev. J. J. Tayler's class of Ecclesiastical History, from Minucius Felix. The Rev. G. V. Smith took the junior Hebrew class, which had been reading with him since Christmas in the book of Genesis, and was reported to have made considerable progress in Hebrew. A very interesting examination was then conducted by Rev. J. J. Tayler in the ecclesiastical history of the first three centuries. The answers were full, and if not always sanctioned in every particular by the judgment of the Professor, elicited his approbation, as evidencing the reading and independent thought of the students. The proceedings of the afternoon were brought to a close by an oration from Mr. Gow, "on the a-priori Argument for the Being of a God." At an early hour on Thursday morning, June 23rd, Rev. G. V. Smith renewed the examination with the class in the Evidences of Natural and Revealed Religion. The questions were numerous and searching, and were answered fully and ably. Rev. J. J. Tayler examined the class in Doctrinal and Practical Theology, which had been occupied during the session in the consideration of that division of the entire course which related to "Principles." The last class taken was that of senior Hebrew, which had been engaged in reading the Minor Prophets and the book of Lamentations. The examination was confined to the latter book, and gave evidence of careful preparation

and accurate knowledge on the part of the class. Mr. Jones read the last oration, on "the Distinction between the Prophetic and the Scientific Spirit."

After a brief pause, during which some ladies entered the hall, the Rev. John Kenrick delivered an admirable address, of which we have been enabled to present an accurate report in another part of the Magazine. It was followed by a prayer, uttered with emotion and heard with a stillness that was solemn and affecting; and then, with sorrowing countenances, the friends who had so often assembled on that familiar ground, and who felt that in all probability that pleasure would never be renewed, shook hands and parted.

On the following day, an unusually large meeting of Trustees assembled in the Common Hall to transact the usual business, and to take into consideration a resolution of which notice had been previously given by Rev. John Kenrick and Rev. William Gaskell. That resolution was in these words: "That it be recommended to the Committee of the College, to appoint the Rev. George Vance Smith, B.A., to the office of Professor of Critical and Exegetical Theology, the Evidences of Religion, and the Hebrew Language."

After a long discussion, it was put and carried by an overwhelming majority. Immediately afterwards the Committee assembled, and appointed Mr. G. V. Smith as the second Theological Professor in Manchester New College, London.

CHRISTIAN TRACT SOCIETY.

This unpretending but very useful Society held its forty-fourth annual meeting at the office, 178, Strand, on Thursday, May 19th. The chair was taken by the Treasurer, James Esdaile, Esq. The Committee stated in their report that during the past year they had added to their Catalogue seven new tracts, chiefly from the pens of those whose works had previously proved acceptable to the supporters of the Society. Two tracts from other sources had also been added, viz., "The Howards and the Astleys," by Mrs. Edmund Kell, and "Edward Kneller's Death-bed." The change made last year in the agency, although not yet followed by any additional success, will, they trust, prove for the advantage of the Society. Grants of tracts had been made during the year to Birmingham and Belfast. A donation of £20 (one of several gifts from the same quarter)

was announced from Mrs. Burkitt, of Hackney. The expenditure for the year was £103. 0s. 11d., while the receipts have been £107. 14s. 4d.; but there were outstanding liabilities of upwards of £70. A discussion took place respecting the re-publication of the original six volumes of tracts published by the Society, and the Committee was strongly urged to do it by several persons who attended the meeting. We desire to add our recommendation of this project. From intimate acquaintance with the works issued by the Society, we are enabled to state that they have been extensively useful in diffusing amongst the young and the poor good moral principles based on Christian motives. The stories are many of them deeply interesting, but in all of them the amusement of the reader is made the instrument of sound moral instruction. We once heard a good lady, indeed, object to this series, on the ground of the interesting character of the tales—"they were too like little novels." Our answer was, unless she could point out an instance of false or defective moral instruction, her criticism was the best praise that could be given. Popular tracts ought never to be insipid and prosy. We cannot but think, if the wants of this Society and the character of its publications were more generally known, it would receive from the friends of Domestic Missions, the conductors of Sunday-schools, and the promoters of libraries in the servants' hall, a greatly increased amount of support.—We have looked through the new tracts, and find them well adapted for popular use. *It is not worth while*, teaches the importance of industry to domestic comfort, and of doing the right thing at the right time. *Philip Scobell* teaches a lesson of honesty and frugality. *Uncle Hartley, or a new Life in Australia*, is by the author of "Village Doings," who here impresses on humble readers the importance of all the members of a family, but especially mothers, making home happy. "Rachel's Story," amongst other useful lessons, teaches that good may be brought out of apparent evil. *Patty Green, or the Story of a Loving Heart*, describes itself. The valuable and popular series of tracts entitled *Ann Far-*

ley's Visits to her Neighbours, is completed by the publication of a sixth part, and the whole series forms a volume, which will, we venture to predict, have as large a circulation as any of the Society's previous volumes. *Dead Flies*, by Mr. Thomas Bowring, one of the Fire-side Missionary series, points out the damage to character and usefulness by the faults and follies of the wise and good.

Services at the Old Presbyterian Chapel, Hall Bank, Buxton, 1853.

July 3. Rev. Wm. Sutherland, Flagg.

— 10. Rev. M. C. Frankland, Chobent.

— 17. Rev. Y. G. Teggin, Mansfield.

— 24. Rev. Rees L. Lloyd, Belper.

— 31. Rev. T. Hincks, A.M., Sheffield.

Aug. 7. Rev. George Lee, Kendal.

— 14. Rev. F. Howorth, Bury.

— 21. Rev. T. Hunter, Chesterfield.

— 28. Rev. Edward Hawkes, A.M., Kendal.

Sept. 4. Rev. Chas. W. Robberds, Sidmouth.

— 11. Rev. Chas. Wallace, A.M., Altrincham.

— 18. Rev. J. R. Beard, D.D., Manchester.

— 25. Rev. Vance Smith, A.M., ditto.

Morning service at eleven o'clock.

Evening service at half-past six.

UNIVERSITY HALL.

The annual general meeting of the members and friends of University Hall will be held on Thursday, the 7th of July, at three o'clock P.M., Mark Phillips, Esq., in the chair; and a dinner will take place in the Hall at half-past five. The Trustees of the Hibbert Fund are expected to join the party. The charge for dinner, including wine, will be ten shillings and sixpence. Those members and friends who purpose to attend the dinner will greatly oblige by signifying their intention to "The Chairman of the Committee, University Hall, Gordon Square."

Rev. EDMUND KELL will shortly remove from Newport, where he has discharged the pastoral office with eminent zeal for thirty years, to undertake the pastoral charge at Southampton.

THE CHRISTIAN REFORMER.

No. CIV.]

AUGUST, 1853.

[Vol. IX.

FREE BLACKS AND SLAVES.*

THE Abolitionists in England differ from the Abolitionists in America. In England, the battle of freedom was fought and won in the Imperial Parliament, which legislated for distant colonies. In America, Congress has no power to abolish slavery in the States: the services it can render liberty seem smaller than the wounds which it can inflict: it meets in a slave district: and the most determined friends of emancipation look to it rather with hatred and contempt than with hope, and trust in remedies outside the constitution. In England, the leaders have been distinguished religionists. Wilberforce was the lay apostle of the most zealous section of the dominant church. Clarkson, Buxton and the Gurneys, stood in the first rank of devout philanthropists. The Dissenters, anxious for the increase of their members, were inflamed to horror by the treatment of their missionaries and converts. In America, however, all sects contain influential members, pledged to the support of the system: the discussion of slavery leads to fierce denominational strife: the proselytizing spirit recommends silence. Those, therefore, who are resolved to speak, "come out" of the churches. Humanity often sneers at what it deems a spurious piety. Since slavery has, in England, been voted both by Church and State a "sin they have no mind to," emancipation is an established respectability: in America, it is offensive radicalism. Hence a man may have a very proper English hatred of slavery, combined with a very English reverence for all constituted authorities in parliaments and pulpits, and yet be dreadfully scandalized at those whom he is told are the infidels and levellers in America! Accordingly, whilst the Come-outer† Abolitionists have received

* 1. The Anti-slavery Advocate. London. 1853.

2. Free Blacks and Slaves: would immediate Abolition be a Blessing? A Letter to the Editor of the Anti-slavery Advocate. By a Cambridge Man. 8vo. Pp. 27. London. 1853.

3. Jamaica in 1850; or, the Effects of Sixteen Years of Freedom on a Slave Colony. By John Bigelow. 12mo. Pp. 214. New York and London. 1851.

4. Frederick Douglass's Paper, Vol. VI. Rochester, N. Y. 1853.

† Every shade of meaning is attached to the word *Abolitionist*. We use *Come-outer* as perhaps less invidious than Garrisonian, as it may be wrong to impose the name of a leader on some of the most independent of men. *Come-outers* are those who do not repose confidence in the existing political and religious institutions.

great encouragement and support in some instances, it has been by no means commensurate with the professed anti-slavery zeal of our community. They charge the British and Foreign Anti-slavery Society with great supineness; and their friends in this country, availing themselves of the renewed fervour caused by Uncle Tom's Cabin, publish *The Anti-slavery Advocate*, of which we have before us the tenth monthly number, for July, which contains a great deal of interesting information. It appears to be the uncompromising supporter of those measures recommended by Mr. Garrison as likely to hasten abolition, and impatient with other plans which might rival them in public favour.

"A Cambridge Man," who has recently travelled in the United States, considers that justice is not done to those who question the feasibility of immediate abolition, and publishes a letter to the "*Advocate*," entitled, "*Free Blacks and Slaves*." Whilst we shall deal with this pamphlet in the spirit of critical impartiality, we wish it distinctly to be understood that we are in favour of the utmost freedom of discussion. It is suicidal when the advocates of liberty attempt to stifle liberty; it is worse than ridiculous when those who censure the Americans for placing a social ban on the expression of honest opinions, strive to do precisely the same when they have the power. If a man is a dissenter from the popular views in regard to slavery, let him openly avow and defend his dissent, and let him be met, not by reproaches or calumnies, but by arguments.

The writer complains (p. 5) of the unfair impression conveyed by Uncle Tom's Cabin. We decidedly differ from him. That work does not pretend to be an account of every-day life on ordinary plantations; it is a fiction, and therefore embraces a variety of stirring incidents. It is not fair to say that these can be met by parallel cases from our police courts. In England, with some few exceptions, atrocity and injustice are against law, and excite public indignation; in the Southern States, it is the reverse. Mrs. Stowe has more than substantiated her positions in "*The Key*," which is commanding an immense sale, especially in America, and which will convince the judgment which has been awakened by the feelings. Being accustomed to meet with much bitterness in books on the bitterest of wrongs, and no little violence, where such violence had been done to the heart, we were even less struck by the thrilling qualities of this most remarkable tale, than by the thoroughly candid, humane and religious spirit which pervaded it, which seemed eager to plead redeeming qualities in the slaveholder and the upholders of legalized wrong, and to raise the thoughts to the great Father of all, in whose presence alone the troubled soul finds rest. Many Southern slavery papers have acknowledged this Christian character of the book. The fact that the "Cambridge Man"

has travelled in Slave States, will not of itself prove him to be in possession of sufficient evidence to judge on this matter. The traveller sees only a passing phase; the things of darkness are not apparent. Even the most unblushingly impudent and offensive system confesses to some uncomely parts, on which it bestows more abundant comeliness. Some, indeed, of its grossest features are on its front and unveiled. No newspaper is free from them; the sales are public; advertisements reveal the disruption of families; the lighter shades of colour indicate the licentious intercourse between the races, and the wickedness of white men to their own flesh and blood. But the flogging and branding are not done in the market-place; and tyranny, which reduces men to brutes, strives to make them dumb like them. A traveller visits the oppressors, not the oppressed; and may know more of the miseries of the slave from a single fugitive at home, than from a few days' residence on a plantation, or with an amiable city family in the South. Travellers are best qualified to speak respecting the opinions of those with whom they have associated; and certainly, before we attempt to pass sentence on the masters, justice requires that we hear their pleas.

The "Cambridge Man" allows that slavery is a curse; but he thinks the nominal freedom of the Northern blacks by no means to be preferred, and mentions some instances of the disgraceful oppressions to which they are subject. He says,

"I am compelled to believe that the *average amount of happiness* among the slave population of the States, is *far greater* than among those to whose condition your abolition friends are anxious of raising [*to raise?*] the enslaved 'Uncle Toms' of the South.

"There is one pregnant fact connected with this point, of which I was made aware by the Governor of the Philadelphian Lunatic Asylum—that whereas aberration of intellect is almost unknown among the slaves, among the free coloured people it is but too common and appalling."—P. 11.

If we allow that slavery is a curse, so far is the fact that semi-slavery is worse still from being a reason for leaving it alone, that it seems an aggravation of its wickedness. The proximity of Negro slavery is a blight on Negro liberty. We are not aware how the average of happiness is to be taken, and demur as to the alleged fact, as well as to the inference. The happiness of a moral, intellectual and spiritual being, is not that of a mere animal. A man can with more propriety be contrasted with, than compared to, a sheep or any other "chattel." No labourer who knows what manhood is, would feel anxious to exchange it for an equine nature, on being assured that the average happiness of gentlemen's carriage horses is far greater than that of careworn mechanics. Dumb persons have never been heard to curse and swear; but we are not disposed to sympathize with the anguish of the dumb mother who found she

had a child who had not the immunities of speechlessness. Of course aberration of intellect is not remarked where intellect itself is not recognized; but we question whether it is gratifying to know that there are no lunatics, if the mode of prevention is to crush three millions into semi-idiocy. It is a whimsical token of felicity, that wrongs, which it almost maddens us to *read of*, are *borne* without any "aberration of intellect." Are they *inflicted* without aberration of heart and soul? Among the highly-educated New-Englanders, insanity "is but too common and appalling." How mournful it is that the most civilized and exalted races of men cannot sink into a bestial stupidity which shall give them a "far greater average amount of happiness"! We believe that true happiness may be found in a lowly and humble, but not in a degraded or grovelling, condition. When masters of slaves have told us how much happier their slaves were than themselves, we have never found them anxious to change their lots. If it be replied, that in this case the sense of degradation would poison a cup otherwise full of sweets, we say the same of the free blacks. Many of them have shewed that they cared for liberty more than for home and kindred, and even their so indulgent masters! Their enthusiasm—their new life—on reaching the realm of freedom, was a testimony to its value. The horror and anguish which they feel at the thought of returning to bondage, shew sufficiently plainly which state they, who have tasted both, unhesitatingly prefer.

The "Cambridge Man" considers what would be the effect on the Slave States in case of peaceful emancipation, and correctly points out that it would operate differently in different regions. Missouri, Maryland, Kentucky and Virginia, would be great gainers. In these States, white labour is found most efficacious; and a free population, instead of slaves, would entitle them each to at least one more representative in Congress.

"But how, meanwhile, would it fare with the Negro in these States? That emancipation which has given him his freedom, has also brought him into direct and unrestricted competition with the white race. A fresh demand for white labour has arisen, and the supply will not long be wanting. German and Irish emigrants will at once bring their skill and strength to market; and the one in the farm, and the other in the mechanical arts and as domestic servants, will fill the place which the black man before possessed. With a new motive for exertion—for the care of the sick and aged of his family must now devolve on him—the newly emancipated black will find that the means of obtaining employment are passing from him, and indigence and starvation stare him in the face."—P. 13.

To a certain extent, we are disposed to admit our author's statement as to the preference for white labour: such is the expense of purchasing or hiring slaves, that it is preferred, where attainable, by many in the Slave States. We see in a late

American paper, that a Georgian planter had gone northward, seeking white labour to gather his crops. But if we give the fullest weight to this argument, it is chimerical to suppose that from among the emigrants to the thirty-one States of the Union, such numbers of Europeans will at once flock into these four States, as to supersede some nine hundred thousand Africans! Immigration will be gradual; and meanwhile, the Negroes will learn to adapt themselves to their new position. As a large number of them, even in slavery, are far more thrifty and industrious than the "poor white trash" among their neighbours, we doubt not such will still be the case. Even supposing them unable to compete with the whites on equal terms, their wages will provide them quite as many comforts as they now enjoy in slavery. Undoubtedly, it is desirable that they should provide for their aged and poor relatives; but we do not see why these should not be entitled to public support as much as whites in a similar condition. Should emancipation result from Christian principle, not from selfish policy, the coloured race would hold a better position than the fugitives in the North, who are tolerated as it were on sufferance; and in common justice, they should be left in possession of their homes and provision grounds, or receive some remuneration for the toil out of which they have been cheated. We believe that an affectionate interest in the happiness of the coloured race will not dictate that they should be consigned to prolonged slavery!—Our author continues:

"If such would be the condition of the emancipated slaves in the more Northern Slave States, how would it be in Louisiana or Georgia? There at least they would have nothing to fear from white competition—and there they would certainly gain a fresh field for indolence, sensuality and vice. It is needless, Sir, for you to draw upon imagination—you have abundance of facts—to shew how abolition will affect a country where the only labourers to be obtained are black 'men and brothers.' The condition of our own West-Indian isles is but too well known, and I will not pause to enumerate the evils which immediate abolition has entailed on Jamaica or Demerara. Hardly will the most enthusiastic Abolitionist say, that the example of our colonies is an encouraging one for the American planters: wasted lands and ruined landlands, on the one hand—Negroes who have shewn the world how low in degradation the human race is capable of falling, on the other. Even those of us who thank Heaven with heart and soul that the sacrifice has been made, and that no slave exists on British soil, feel very sure that had we possessed prophetic insight, and foreseen at the time the consequences of immediate abolition, the sugar crops of the West Indies would still be a source of wealth to the country, and the blacks would be leading a more profitable and less brutish life."—Pp. 14, 15.

We cannot find any adequate analogy between the prospects of the Southern States and the West Indies. In the first, the white population is as two to one to the coloured, and will continue the dominant race: in Jamaica, only one in twenty in the

population are whites.* We have already mentioned that in Georgia, where there are 555,000 whites to 365,000 slaves, there will be a wholesome mixture of white competition. Many manufactories have recently been established in that thriving State, and a large region is suited for agriculture.

We regret that our author has spoken thus of the results of emancipation. We have before us some very sensible letters on Jamaica, written by the editor of the *New York Evening Post*. Mr. Bigelow seems to have been a shrewd and intelligent observer, by no means prejudiced in favour of coloured people, nor of the mother country. He admits, to the full, the remarkable depreciation in the value of property and of the exports which has taken place during the last few years, but sees no reason for assigning these results to emancipation. He shews that the estates had been previously sinking to ruin through absenteeism: they could not support the heavy expenses of middlemen: there had been a gross want of thrift: they had become mortgaged to a great extent, and the merchants who had them in their power charged a ruinous commission on the nominal owners: the restrictions of commerce rendered imported provisions very dear: when the compensation was awarded, it remunerated the mortgagees rather than the proprietors: and the finishing stroke to this rotten system was put by the alteration of the sugar duties, of which they complain more than of emancipation. The imperfections of colonial government, and practical difficulties in the transfer of land to those who would be able to work it with advantage, add to the evils. Yet, after all, what is the vast calamity of which we complain? The millions at home are not soured by the absence of their sugar; on the contrary, they have it cheaper than ever: if it is slave-grown sugar, it is not worse in that respect than it was before emancipation. Are the Negroes themselves more miserable? The "Cambridge Man," when speaking of the free and slave population of the States, extolled the lot of the latter, because more free from care; but it seems that the charge against the Jamaica Negroes is, that they are *too* free from care, and live a life of ease and pleasure. We do not profess to be satisfied with their condition; but we are yet to learn that they are more vicious than free whites have often displayed themselves. Their faults are more fairly to be charged on the slavery from which they have emerged, than the liberty into which they have entered. It was to be expected, that when hard work was associated with intolerable bondage, and self-indulgent idleness seemed the lot of gentlemen, as soon as they had the opportunity, they should seek the genteel delight of laziness. They appear, however, to shew a greater capacity for

* The census of 1844 gives—White, 15,776; Coloured, 68,529; Black, 293,128; Total, 377,433.

improvement than many who despise them, and are decidedly the rising class in Jamaica.

"When one reflects that only sixteen years ago there was scarcely a coloured landholder upon the island, and that now there are a hundred thousand, it is unnecessary to say that this class of the population appreciate the privilege of free labour, and a homestead, far more correctly than might be expected; more especially when it is borne in mind that seven-tenths of them were begotten in slavery, and spent many years of their lives as bondsmen. Their properties average, I should think, about three acres. They have a direct interest in cultivating them economically and intelligently. The practice of planning their own labour, encouraged by the privilege of reaping its rewards themselves, exerts upon them the most important educational influence, the results of which will soon be much more apparent than they are now."—Bigelow, p. 116.

The possession of a small freehold confers the right to vote for members of the Assembly. An important number of coloured members are elected, and it is likely that they will soon be in the majority; and the home government sagaciously dispenses a liberal share of the offices and patronage among this part of the population (vide pp. 157, 158). We consider that the failure of the Emancipation Act has been rather on the side of the *whites* than of the blacks; it is *they*, chiefly, who have not adapted themselves to their altered condition. They encouraged licentiousness among the Negroes, when it increased the number of slaves, and profess horror that they have not at once risen to a height of purity greater than their own: they proposed ease and careless mirth to them, as the rare rewards of unpaid bondage, and they are indignant that the taste for idle pleasure yet remains: they discouraged religion and education, and are shocked that persons so trained have not the most ardent thirst for improvement: they set before them a continual example of tyrannical selfishness, and wonder that disinterested zeal does not prompt the Negroes to leave their own work, to attend almost gratuitously to theirs. The outcry of a scarcity of labour is, according to Mr. Bigelow, a delusion.

"I made the current wages of the island the subject of special inquiry. To my utter surprise I learnt, that the price for men on the sugar and coffee plantations ranged from eighteen to twenty-four cents a day (9*d.* to 12*d.*), and proportionally less for boys and females. Out of these wages the labourers have to *board themselves*. Now when it is considered that, in the largest market on the island, flour costs from sixteen to eighteen dollars (66*s.* 8*d.* to 75*s.*) the barrel, butter thirty-eight cents (1*s.* 7*d.*) a pound, eggs from three to five cents (1½*d.* to 2½*d.*) apiece, and hams twenty-five cents (12½*d.*) a pound, does not the cry of high wages appear absurd? Was the wolf's complaint of the lamb, for muddying the water in the stream below him, more unreasonable? Are wages lower in any quarter of the civilized world? Four-fifths of all the grain consumed in Jamaica is grown in the United States, on fields

where labour costs more than four times this price, and where every kind of provision, but fruit, is less expensive. The fact is, the Negro cannot live on such wages, unless he owns in fee a lot of three or four acres, or ekes them out by stealing. He is driven by necessity to the purchase and cultivation of land for himself; and he finds such labour so much better rewarded than that bestowed upon the lands of others, that he very naturally takes care of his own first, and gives his leisure to the properties of others when he feels inclined; in that particular acting very much as if he were a white man."—Pp. 125, 126.

Considering the prices of provision, it appears, then, that the planters offer mere starvation wages—far lower than would be paid by a person hiring slave labour in the United States; and it is ridiculous to complain that the Negroes shew no eagerness for these wages, or that if they work, they do not do it heartily. If an army is defeated, we apprehend that the fault rests with the officers as well as with the soldiery. The white men have assumed to be the captains of labour, and have been too often indolent poltroons, without energy or skill to meet the emergency. It is an aggravated case of what happens in England, where an agricultural labourer on minimum wages does minimum work; whilst his brother, perhaps, who has migrated to the manufacturing districts, is under a skilful leader, who knows how to encourage labour, to make it available, and to reward it; and he earns four times the wages, and accomplishes ten times as much with more pleasure to himself.

We do not sympathize with moanings on the result of emancipation. We believe that the parties who have suffered most from it, have generally been most in fault; and that where proprietors lived on their estates, kept them free from debt, worked them with attention to mechanical improvements, and with due regard to the improvement of those who are something nobler than machines, emancipation has been a blessing: where there was neglect, there has been loss; and where oppression, retribution follows. The loss of superfluities by a few thousand possessors of what did not belong to them, is not to be compared with the enhanced happiness of near a million persons, who had been cruelly defrauded of their natural rights. We shall be glad when the value of land rises in Jamaica; but we are much more anxious for a rise in the value of man. We wish to see abundant exports, but do not desire them at the expense of the inhabitants: there is something rotten in the condition of a country which, teeming with fertility, imports the necessaries of life: this bad system took its rise in slavery. When the case is *Sugar versus Liberty*, we know our verdict. To say the truth, we only half believe the Sugarites. The friends of freedom shewed their sincerity; many of them gave up their sugar that others might be free; and we suppose that they would now be as sugarless as our ancestors were, rather than that our fellow-

subjects should be reduced again to slavery. Are the friends of sugar willing to give up their liberty, that others may have sugar? If not, they cannot, with any face, ask others to continue slaves for this saccharine consummation. The friends of freedom have fought and bled and lost social position, and have undergone fines and stripes and imprisonment, and even death, for the sake of the liberty of others. Are the friends of sugar willing to do the same, to gratify the sweet tooth of their brethren? Let us see some of the martyr spirit in these devotees of sweets and spices! Lost in horror at the failing supplies, let them man a second Mayflower. The Pilgrim fathers exposed themselves to savage enemies, and an inclement and fatal climate, for freedom; surely they can do no less for sugar! Let them present themselves in the field and boiling-house; and, since slavery alone can raise cheap sugar, entreat to be slaves on this behalf! Let the black overseer stand near them with the whip and urge them to their task! It would not be in vain. The coloured race are sensitive and compassionate; and this heroic proof of the necessity of cheap sugar would stimulate them to labour.* Even if not,—if zeal for cheap sugar, like that for costly liberty, may sometimes be fruitless, and they may perish in the heroic attempt, yet their names shall be recorded in history as sincere martyrs to the conviction, that the economical raising of sugar was to be weighed in comparison with human freedom, and even outweighed it!

We are surprised that an English "Cambridge Man" could have penned the following sentence respecting the two races: [^]

"They will not amalgamate; for the prejudice of all, save the most degraded white men, revolts from the idea,—and even Nature sets her ban upon the alliance: the mulattoes are all short-lived, and amalgamation would serve but to exterminate the weaker race." — Pp. 15, 16. ^v

Our author has not given his authority for the short existence of mulattoes, and we are not prepared to admit the fact. Some of the finest specimens of humanity whom we have seen, have been of the mixed race. An anecdote which he himself relates, p. 10, ought to have shewn him the hypocrisy of much of this nonsense about colour. Some New-York fashionables were dreadfully shocked at finding coloured people in a pastrycook's dining-room; but all their squeamishness was removed on learning that it was Indian and not Negro blood which darkened their faces! The colour is the same; the antipathy is to a servile race claiming its just rights. Every traveller might know

* The late Chancellor of the Exchequer informed us, that the produce of emancipated labour is largely and rapidly increasing, while that of enslaved labour is yearly and largely diminishing. In 1851, there were admitted 4,126,000 cwt. of British or free-grown sugar, against 1,487,000 cwt. of foreign, or for the most part, if not entirely, slave-grown sugar. In 1852, there were admitted 5,378,000 cwt. of free-grown sugar, against 814,000 cwt. of foreign or slave-produced sugar. See Rev. C. Wicksteed's *Englishman's Duty*, p. 12.

that coloured nurses are in high esteem; that coloured people are the body-servants of the whites; that so long as they are slaves, no antipathy is manifested. And what is the fact about amalgamation? If only "the most degraded white men" mingle with the blacks, it is of course a rare and unnatural crime, and a person of mixed race is a monstrosity! Yet in Jamaica, as we have seen, the mixed race are as four to one to the whites, and in America, they are extremely numerous; and statesmen, and men in the highest social position, and the leaders of public opinion, are addicted to the practice referred to: but perhaps these, in our author's estimation, are "the most degraded white men;" nor is he far wrong in thus speaking of persons who are slave-breeders, and have crawled to the lowest depths of meanness by selling their own children for chattels. We must confess ourselves amazed at the unblushing effrontery of Americans who *cant* about this universal loathing, when the living proofs of a contrary passion everywhere meet the eye! When the wicked and artificial barriers of slavery and caste are removed, we may safely leave Nature to herself. The African and European races have their peculiar excellences, some of which may be combined in a mixed race. Physiology is far from dissuading it.

"In Animals, as among Plants, the mixed offsprings, originating from different races within the limits of the same species, generally *exceed* in vigour, and in the tendency to multiply, the parent races from which they are produced, so as to gain ground upon the older varieties, and gradually to supersede them. In this manner, by the *crossing* of the breeds of our domesticated animals, many new and superior varieties have been produced. The general principle is, then, that beings of distinct *species*, or descendants from stocks originally different, cannot produce a mixed race which shall possess the capability of perpetuating itself; whilst the union of *varieties* has a tendency to produce a race superior in energy and fertility to its parents. The application of this principle to the human races, leaves no doubt with respect to their specific unity; for, as is well known, not only do all the races of Men breed freely with each other, but the mixed race is generally superior in physical development, and in tendency to rapid multiplication, to either of the parent stocks; so that there is much reason to believe that, in many countries, the mixed race between the Aborigines and European colonizers will ultimately become the dominant power in the community." *Dr. W. B. Carpenter's Principles of Human Physiology*, 4th ed., p. 1081.

Our author does not think that, so long as American prejudices continue, abolition will be a blessing. He also supposes that the manner in which Abolitionists urge their demands, is as injudicious as the demands themselves are injurious. On this point we may express an opinion in a future paper, when we may review some of the recent English efforts to revive an active public opinion against slavery. When we are asked to "leave the subject of slavery to those whom it most concerns," we have simply to answer, that we see no reason to believe that those

mostly concerned—namely, the millions in bondage—would prefer being thus left to the undisturbed contemplation of a subject with which they are already too familiar, or that they will regret our interference, if it in any way helps them from their difficulties! Our author himself, however, ventures on the following suggestions:

“1. The observance of the marriage tie for the black man, as for the white.

“2. The abolition of the *internal* slave-trade between different States.

“3. The appointment of commissioners to examine into the state of the different plantations.

“4. The better regulation of auctions.”—P. 25.

With regard to the first and second, we profess our inability to see how the marriage tie is to be respected, if any slave-trade whatever is allowed. It matters very little whether a husband is sent off 500 miles, in his own State or in the next. We have no confidence in commissioners, who, if they report the grossest violations of morality, will be told that these offend neither against public sentiment nor the laws of the land: and it seems absurd to talk of “the better regulation of auctions,” and of throwing “a veil of decency over a sight so disgusting.” If it is disgusting, do away with it: the manner is of less moment than the matter.

If the tree be good, we say, “Prune it, and lop off the decaying branches, that its vitality may be preserved;” but if bad, the sentence is, “Cut it down; why cumbereth it the ground?” If slaveholders are moved by a latent feeling of shame, of kindness or of justice, to remove some of the more glaring evils of the system, and to mitigate the condition of their victims,—for the sake of those victims we are glad; but we are not very sanguine of “bit-by-bit reform,” when the thing itself in no form is tolerable. An extraordinary evil is not usually cured by palliatives. A temperate man may remain temperate; and when he gradually learns that temperance requires him to forego what he once thought innocent, he may, as gradually, forego it. A drunkard is rarely cured in this way: as long as he tastes what has ruined him, his ruin remains: entire abstinence is his safest remedy. If the heart of a slaveholder is opened, by reading Uncle Tom, e. g., he does not make up his mind to be just a little more humane to his slaves: if this is all, we have small hope for those slaves ten years hence: but, in the full ardour of his new love for human rights, he sets them free.

The “Cambridge Man” favours the Colonization scheme for sending coloured persons to Liberia. There is something pleasing and poetical in the idea, that Americans, having taken Negroes from their native continent, should now restore them, civilized and Christianized, to form a free, powerful and enlightened nation in benighted Africa. It is, however, obvious that they

have no more right to take them back, than to carry them off, against their will. We have no hesitation in saying, that the three or four million American Negroes have a much greater right to reside in America than their masters. They are the ones who by their labour, for which they remain unpaid, have a real claim to the soil: their masters are deeply indebted to them. It would be as gross a wrong to carry them off, as it would be for a debtor to get a pressgang to carry out of the country an obnoxious creditor who was unfortunate enough to be a seaman. The coloured race have a far better title to the name American than the European immigrants. We approve of colonization: we are glad for our own unrequited peasantry and for the priest-ridden and oppressed Irish, to find a field for the full and profitable development of their powers, and should be pleased if the coloured race in America emigrated in no inconsiderable numbers to our own free Indies or to Liberia, where the servile brand will not darken their lot; nor does it seem impolitic in governments to aid these migrations. We were therefore disposed to view with favour the American Colonization Society, and to regret the assaults that have been made upon it; but when we learn the avowed motives of its prominent supporters, we find that many of them seek to establish one iniquity by another—to make colonization a safety-valve to their own terrible machine for crushing humanity. There are some whom they cannot keep as slaves; they are resolved to make these exiles; since not unnaturally “the slaveholder has a perfect horror of the independent ‘coloured gentleman’ who hangs about his house, and corrupts (so he says) his best workmen” by suggesting thoughts not altogether favourable to contentment in oppression. Some of these aristocratic slaveholders are no doubt descendants of the white slaves sent out by the Bristol aldermen, who threatened culprits with extravagant punishments that they might entreat to be transported as servants to “the plantations,” for the comfort and profit of the said aldermen. Their descendants may have benefited; but the injustice was so gross, that even the tyrant Judge Jeffries cried out against it. It is no less glaring injustice to tell men that they shall be either slaves or transports, when they are guilty of no sin save the fancied hereditary depravity of colour.

We regret that the “Cambridge Man” had not more intercourse with the coloured leaders in America; they could have informed him of some facts which those who viewed them with disgust and apprehension seem to have concealed. He would have found that they by no means coveted the slavery from which they had freed themselves at the peril of their lives, and quite understood, and were prepared to maintain, their rights as men and as Americans. He would have learned that they numbered among them men of chivalric daring and generosity,

high-spirited and honourable men, as well as kind, gentle and cultivated men; that they were labouring for the elevation of their race; that they had broken down many barriers, and would never rest till all were removed which restricted their free progress. Formidable dangers from open foes, selfish rivals and cowardly friends, beset them on every side; but we believe that they will yet gain the victory.

We have already exceeded the limits we proposed for this article, and intend, in our next, to consider what Englishmen can do for "the free blacks and slaves." Meanwhile, we refer those of our readers who desire to know what the coloured race can say for themselves, to Frederick Douglass's Paper, the editor of which is a "living epistle"—known and read by many—of the vast superiority of freedom to slavery.

We have paid more attention to the Cambridge Man's Letter than its modest pretensions might demand, because we believe that it contains fallacies to which amiable and enlightened men may be subject, when they turn from what they deem the intolerance of the Abolitionists, to the practical difficulties of the subject, especially if their friends and informants are such as are frequently to be met with in the slave metropolis of the Union, or in the charmed circles of fashion and commerce.

We confess that we think far better of the Americans than he does. He deems slavery and the oppression of the free blacks sad evils, but almost hopeless ones. "It is hard to understand why, alone of all American institutions, slavery has never been modified or improved upon; why, in a country whose characteristic is a generous growth and progress, there is one fearful and peculiar existence, which never changes with the changing times, nor year by year becomes less vile and loathsome" (p. 24). There is "generous growth and progress;" and because the summer's sun, which fosters growth, aids the progress of decay, we see the reason why slavery is becoming in public estimation more "vile and loathsome." Brave hearts believe in its utter extinction, and to those who believe, all things are possible. The faithless and unbelieving will "make the impossibilities they fear."

R. L. C.

P.S. Since writing the above, we have read with great interest an able article in the *Westminster Review* for April, 1853, to which we desire to refer our readers. It contains much valuable information on "British Philanthropy and Jamaica Distress."

ADDRESS OF REV. H. H. PIPER AT THE VALEDICTORY SERVICE
ON THE DEPARTURE OF REV. G. H. STANLEY FOR SYDNEY;
WITH MR. STANLEY'S REPLY.

I WOULD briefly address you, my dear friend and brother in the ministry, on the eve of your departure to your distant field of labour. And I entreat you to allow me first to congratulate you on your appointment. It is a distinguishing honour, but it is also an anxious and arduous task, to be the first minister to carry what we esteem the truth of God—"the fulness of the blessing of the gospel of Christ"—to that region which may almost strictly be called the uttermost part of the earth. In those two churches in which for some years you have carried on your labours, you have had sufficient experience to teach you practically the nature and duties of your office; and your past success amidst many difficulties, gives the encouraging assurance that you have that within you which will make you equal to every call for your exertions, in your intercourse with your flock and with general society.

Go, then, to your allotted station as a brother of that society to which you will be minister; never forgetting that one is your Master, even Christ, and all ye are brethren.

Go to your work in the strength of the Lord and in the power of his might. In all your preparation for public duty, in the performance of all your obligations, with no superstitious and enervating expectations, but with humble faith, look up to God for the aid and influence of his good spirit; without which you can do nothing; with which, all you do will be well done. And in devout dependence upon the Father of Spirits, leave the result to him, who has the hearts of all men in his hands, and turns them whithersoever he will, Prov. xxi. 1. You know that religion, without communion with God, is an idle name. And he only has a fair title to the Christian name, in whom in some degree the promise of Christ is fulfilled: "If any man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him." John xiv. 23.

Go, "as a good soldier of Jesus Christ," 2 Tim. iii. 3, to your warfare; for undoubtedly you will have to "fight the good fight of faith," clad in "the armour of God; having your loins girt about with truth, and having on the breastplate of righteousness; above all, taking the shield of faith; and take the helmet of salvation, and the sword of the spirit, which is the word of God, praying always, with all prayer and supplication," Eph. vi. 13—18, relying on "the Captain of (our) salvation," Heb. ii. 10, and on the temper of your arms; "for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of

God, and bringing into captivity every thought to the obedience of Christ," 2 Cor. x. 4, 5. Yours is indeed a glorious and heart-stirring work, but you must not expect it to be an uninterrupted series of ovations and triumphs. You will have to contend against depressing circumstances, to endure hardships, and to "suffer trouble as an evil-doer," 2 Tim. ii. 9, as the apostle Paul did, and as Christ forewarned all the conscientious that they must do, when he said, "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets," Luke vi. 26.

Go, like the holy apostle, to preach Christ and him crucified; Christ, the power of God and the wisdom of God; Christ in us, if we believe in him, the hope of glory. Uphold him in all the claims of his divine mission. If he be not risen again, our faith is vain, we are yet in our sins, and are deprived of the most powerful motive to induce us to forsake them. To be a Unitarian Christian is to have Christ Jesus made unto us, of God, wisdom and righteousness and sanctification and redemption. I am sure you consider true religion not merely a subject of the understanding, but in its essential nature an affair of the heart and the affections. Faith in the most correct doctrines is of itself powerless. It receives vitality from the quickening power of gratitude and love. You know that opinions on doctrinal points can no more secure a pure and virtuous course, than fanatical emotions, which the first awakening of good sense will suppress, can constitute a holy life. And while you advocate the right of private judgment, you will earnestly press upon the conscience of your people their solemn responsibility to God for the exercise of all their talents, and for the manner in which they have performed the duties of life.

And our earnest prayer, when we think of you and our friends in that far distant land, shall be, that the work of the Lord may prosper in your hand, Is. liii. 10; that as your days, so may your strength be, Deut. xxxiii. 25; that in the soothing retirement of your own home, in the friendship and support of your people, in "a conscience void of offence towards God and man," Acts xxiv. 16, you may pass a happy, useful and honourable life; and that you may finally obtain "the crown of righteousness which the Lord will give to all who love his appearing," 2 Tim. iv. 8, as the appointed Saviour and Judge of the world.

After some preliminary observations, having a more special reference to the addresses of Mr. Piper and Mr. Madge, Mr. STANLEY proceeded with his reply as follows:

The religious body to which we belong has never given much attention or encouragement to purely missionary efforts,

and this for good and sufficient reasons. They have doubtless felt that their mission was rather to purify the springs of religious thought at home, to neutralize the influences of prevailing theological errors, and to leaven the Christian world with a higher truth. But the rapid colonization of our new Australian empire has involved the emigration of no inconsiderable number of families and individuals holding Unitarian views. And though we, as a religious body, have often been accused of indifference and neglect of the means of Christian improvement, it is gratifying to know that the attempt made by a few earnest men in Sydney to organize the scattered professors of our faith into a religious society, were promptly and liberally responded to. A field for exertion in the cause of what we deem Christian truth was thus at once presented. And I, as well as others, felt that *here* was a most favourable opportunity for establishing a pure faith and worship in a country of newly-discovered and boundless resources, peopled by our own countrymen, identified with us in language and in laws, but (it may be) more free from those long-established, traditionary influences which do so much in every old country to retard the progress of Christian truth. I feel—deeply feel—that a charge such as that awaiting me is one not to be undertaken lightly, nor without a deep sense of responsibility. I am aware also that it will require for its successful fulfilment, labours of no ordinary kind, and *faith*—a firmly-grounded faith in the Divine help and blessing. And though not without some degree of honourable ambition to be one of the first to plant the standard of a pure Christian theology in a new world, I trust I may with propriety say, that motives less personal and higher still have not been without their due influence over my mind. For, brilliant as are the prospects of our Australian empire in regard to material prosperity, we should not forget that its *moral* antecedents have not been in all respects favourable, and we know that it is upon the *moral* character of a people that its permanent well-being must depend. Now, it is acknowledged on all hands that Unitarian Christianity has at least the merit (no slight one, in our estimation) of insisting much on the great moral duties of life—uprightness, justice, truth. And I hope it may not be thought vainglorious to say, that the existence in the Australian metropolis of a society of Unitarian Christians, holding and advocating such views, will not be without good influences on both the present and the future. But whatever effect be produced on those *without* our limits, it is not the less necessary that the spiritual wants of our own people should be supplied. Persons educated in our faith, and holding it from conviction, cannot, without pain and violation of religious sincerity, attend the services of the Establishment, or of other Trinitarian sects; and all experience shews, that to *neglect* the assembling of ourselves together, is to endanger our own spiri-

tual health and strength. The importance of establishing Christian worship where the materials for it exist cannot be overrated; and it will be my endeavour so to conduct the religious services in my new sphere of action, as to nourish in my own heart, and in the hearts of my people, the true Christian spirit. Though discarding all pretensions to priestly authority, and allowing to others, as well as claiming for myself, the right of private judgment, I hope always to remember that I am a minister of Christ, and have a work to do as such. The pulpit which I occupy will, I trust, never be degraded to the level of a platform, from which to utter crude speculations, unsettling everything and settling nothing. Without presuming to be infallibly correct in matters of opinion, and still less to have taken in the whole circle of Christian truth, I do yet profess to have definite views on the leading doctrines of revelation; and I need scarcely add, that those views are, in their leading features, strictly Unitarian. In making this declaration, I do not, of course, bind myself to a perfect identity of opinion with any class or school of thinkers amongst us. Believing firmly that Unitarianism is true, I may be allowed to express my opinion that it has not been always so taught as to appear to comprise the *whole* truth of the gospel. In the orthodox systems against which we have been obliged to protest, truth and error have been so strangely and intimately blended, that we have, as it seems to me, been in danger, in freeing ourselves from the error, of neglecting some portion of Christian truth. It will, I trust, be found in my ministrations, that whilst I teach Unitarianism as a theology, I shall preach Christianity as a gospel,—not as a system of philosophy merely, but as a revelation from God to man. And in this revelation the Lord Jesus Christ will ever be to me the central figure. Jesus is to me the divinely-anointed Messiah, the heaven-sent Teacher, the Deliverer of man from ignorance and sin, the Saviour of the world. It will be my duty and my delight to present him to the minds and hearts of my people, and especially of the young, in the many intimate and endearing relations which he sustains to us as his disciples. I have no faith in any form of Christianity in which Christ himself does not sustain a chief part; and it is by a *personal* knowledge (so to speak) of him, that we learn rightly to understand and appreciate his truth. As a most effectual means of securing this knowledge, it will be my constant endeavour to study prayerfully and expound faithfully the Holy Scriptures, the records of our faith, and of God's dealings with the souls of men. And in doing this, I trust to keep a due medium between the blind worship of the mere *letter*, and that rash and irreverent criticism which would rob its most solemn declarations of all authority and power.

Believing that the efficacy of the public ministrations of religion depends greatly upon previous preparation, I propose (if

health and strength be given me) to devote no small portion of my time and attention to pastoral duties, especially to the training and Christian nurture of the young. And chiefly in my own heart would I seek to make that fitting preparation which will enable me to speak to my people of things which I myself have known and experienced. Nor would I omit expressing here my earnest and increasing conviction that no work can prosper in my hands, or those of another, except in proportion as we seek for and rely upon that Divine help and blessing promised to those who ask in faith. I would apply to myself and to my work the words of the Psalmist—"Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." It will be my part to labour, but also to wait—to labour, in faith that a time of harvest will come in God's own time, and believing that every sincere effort to promote His glory, and the extension of Christ's kingdom, and the spread of righteousness in the earth, will, in some way or other (we know not how), be owned and blessed. If time allowed, I would gladly enlarge on these and kindred topics, which I must now pass over. But there is one matter that must not be unnoticed, and that is, the encouragement which I and my people have received, and will receive, from a knowledge that the sympathies of many hearts and the prayers of many souls will be with us. Though separated by half the circumference of the globe from some of our dearest friends, and from the great majority of those who hold "like precious faith," *in spirit* we shall be often with them, and they with us. Our prayers will ascend to the same God and Father, and we shall feel that, when our souls are united with Him, the all-pervading Spirit, they will thereby be divinely linked with the souls of our far-distant brethren. And amongst the means of drawing still closer the bond of sympathy between us and our friends in England, we shall not, I trust, neglect the periodical celebration of that simple but most touching and interesting rite which Jesus instituted as a memorial of himself and a bond of union among his disciples. Amidst the more promising signs to be observed in our body, is the greater attention which has lately been drawn to this subject by one of our most distinguished scholars and divines. And no means more effectual could, I believe, be devised than the plans he proposes for giving our people, and especially the younger members of our societies, a deeper interest in the religion they profess. Such we trust will be the case in the religious society to be established at Sydney.

And now, my Christian friends, it is but fitting that I should thank you for the interest you have shewn in the work that lies before me, and the sympathy manifested by many kind friends for me and mine. The memory of that kindness will ever be most precious to us, and will serve to animate us in our labours,

and cheer us in those difficulties and trials which are found in every lot, and must be expected to form no small part of ours. Concerning the *distant* future, it is not for me now to speak. "Duties are ours, events are God's." It may be, that after some years spent in the service of our common Master, we shall be permitted to return to the land of our birth, and to behold once more the faces of many kind and sympathizing friends; but it may be ordered otherwise; and in either case, we bow the head in thankfulness and in filial trust, satisfied that our Heavenly Father knows best what is good for us, and that He will do all things well. And it may be that to us the words of the Psalmist will be in some degree applicable—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

ON THE BOOK OF ECCLESIASTES.

THIS is a philosophical treatise on the purpose of life, on the ends which are worth our pursuit; and the writer sums up his experience with the painful and unhappy conclusion, "Vanity of vanities, all is vanity." He looks abroad through nature for variety. He sees that the sun ariseth only to go down, and hasten to the place where he arose. He sees that the rivers run into the sea without filling it, for unto the place from whence they came thither they return again. He finds nothing new under the sun (ch. i. 9). He applies his mind to gain learning, and says, "I have gotten more wisdom than all they that have been before me in Jerusalem." But he perceives that this also is vexation of spirit; "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow" (ch. i. 18).

He then rushes into pleasure, indulges in wine, builds houses, plants gardens and orchards, makes pools to water them, buys slaves, gathers together silver and gold; but finds it all vanity (ch. ii. 11). He sees, however, the superiority of wisdom over such folly. But when he observes that what happeneth to the fool, the same happeneth to the wise man; they both die together; he then hates life and all the labour which he had taken under the sun (ch. ii. 18). He thereupon concludes, that there is nothing better for a man than to eat and drink and make his soul enjoy the fruit of his labour (ch. ii. 26).

He observes, however, that there is a time for everything under heaven; a time to be born and a time to die; a time to weep and a time to laugh; a time to love and a time to hate; and thereupon feels sure that sooner or later God will judge the righteous and the wicked; as there is a time for every purpose

and for every work (ch. iii. 17). When he sees the oppressions done by the rich, and the tears of the oppressed, he thinks that the dead are more to be envied than the living; and better is an handful with quietness, than both the hands full with travail and vexation of spirit (ch. iv. 6).

He adds a number of wise proverbs; such as, Be more ready to hear than to speak; When thou makest a vow unto God, delay not to pay it; He that loveth silver will not be satisfied with silver; The sleep of a labouring man is sweet (ch. v.); It is better to go to the house of mourning than to the house of feasting, for by the sadness of the countenance the heart is made better; Better is the end of a thing than the beginning thereof (ch. vii.).

His doubts are relieved by seeing that sentence against an evil work is not executed speedily; and he adds, "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it will be well with them that fear God, and it will not be well with the wicked" (ch. viii.).

He knows of no reward or punishment beyond the grave; one event happeneth unto all men; and a living dog is better than a dead lion; for the dead know not anything, neither have they any more a reward (ch. ix. 6). He accordingly wavers backwards and forwards, not so much, however, in respect of how it is wise to live, as in respect to the motives for wise conduct and the consequences of it. He first advises, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." But he can give little reason for this advice, when he observes, that "the race is not to the swift, nor the battle to the strong, but time and chance happeneth to them all" (ch. ix. 1). Even wisdom seems of little value when the poor man's wisdom is despised, and his words are not heard (ch. ix. 16). Nevertheless, actions are followed by their natural consequences, and "Whoso breaketh a hedge, a serpent will bite him;" "Whoso removeth a boundary-stone, will be hurt therewith;" "He that cleaveth a wooden fence, will be endangered thereby."

Upon this painful view of life, which affords very little foundation either for a true philosophy or a wise rule of conduct, does our author build. Though his own observation has been so discouraging, yet, true to the religion of his nation, he advises a firm trust in the Almighty: "Cast thy seed upon the waters, and thou shalt find it after many days;" "He that watcheth the wind will never sow; he that looketh to the clouds will never reap" (ch. xi. 1); "Remember thy Creator in the days of thy youth;" for shortly "the dust will return to earth as it was, and the spirit unto God who gave it." However, "Vanity of vanities, saith the preacher; all is vanity;" "The words of the wise are a

goad;" "Of making many books there is no end; and much study is a weariness to the flesh." "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man" (ch. xii.).

The unknown writer of this book puts his remarks on the vanity of all earthly happiness, of riches, of pleasures, and of wisdom, into the mouth of Solomon, since nobody could be supposed better fitted to pronounce such an opinion than that most prosperous of monarchs. But the writer by no means wishes us to believe that he was the king of Israel, and he always speaks of himself and his observations as long past (ch. i. 12; ii. 9).

This book must be classed among the most modern in the Old Testament. It would seem to have been written some time after the return from the Babylonish captivity, and after the division had arisen between the sect of Sadducees and the sect of Pharisees, as the belief in a future state is denied in a manner which shews that disputes about that opinion had already begun. It was written after books were already common, and when authors had taken up the custom of publishing their writings under the name of distinguished men, as in the case of the Book of Daniel, the Book of Enoch, and the Wisdom of Solomon. It is the only work that we possess which teaches the opinions of the Sadducees.

S. S.

PAUL BEST, THE UNITARIAN CONFESSOR.

OF Paul Best, who suffered imprisonment from the Long Parliament, far less is known than a rational curiosity would desire; but even the few particulars respecting him which may be gathered from his apologetic defence, from contemporary chronicles and the pamphlets of the day, have not hitherto been properly collected and presented to the reader in one view. In his "Antitrinitarian Biography," the late Mr. Wallace collected some very interesting facts respecting Best from Whitelocks and Thomas Edwards; but as he had not the good fortune to meet with Best's pamphlet, one of the more rare theological curiosities of that age, his account is imperfect.

Of the place and time of Paul Best's birth, we can only offer the conjecture that he was a native of Yorkshire. What was his calling we know not; he appears to have been in not affluent circumstances, and to have depended chiefly on a small annuity which he derived from Yorkshire. Best is a Yorkshire name, and was borne in the 17th century by many persons in the ~~village~~

around Halifax,* so rife with Puritanism. His Christian name and the style of his writing concur to prove him of Puritan descent and education. Early in 1644-5, he, in the exercise of a misplaced confidence, submitted to a minister whom he regarded as his friend, a manuscript in which he had indulged in certain heretical theological speculations. It is alleged by Edwards (*Gangræna*, Part i. p. 33, 3rd edition) that these manuscripts contained "most horrid blasphemies of the Trinity, of Christ, and of the Holy Ghost, calling the doctrine of the Trinity a mystery of iniquity, the three-headed *Cerberus*, a tradition of *Rome*, *monstrum biforme triforme*." In a note, Edwards adds, that Best with his manuscripts was "sent up last summer" (by which he may mean that he was sent up from the country to London), and that he was "by the Parliament committed to the Gatehouse." From Best himself, however, we learn that his imprisonment began earlier than the summer, viz. February 14, 1644-5. His imprisonment was close in the Gatehouse, the same prison in which afterwards for a similar offence Biddle was confined. According to the Journals of the House of Commons, quoted by Godwin in his elaborate History of the Commonwealth (Vol. II. p. 252), the information was made to the House by the Assembly of Divines, June 10, 1645. From the Journals and Letters of the Scottish Presbyterian Baillie, who was at this time taking part in the proceedings of the Westminster Assembly, we learn a little more respecting the prisoner. The passage is very curious, and has not to our knowledge previously attracted attention. "My Lord Fairfax sent up the last week ane horrible Antitriastian; the whole Assemblie went in a body to the House to complaine of his blasphemies. It wes the will of Cromwell, in the letter of his victorie, to desyre the House not to discourage these who had ventured their life for them, and to come out expressly with their much-desyred libertie of conscience."† Best is unquestionably the "ane horrible Antitriastian." He may have belonged to Fairfax's army, composed very largely of Yorkshiremen. Just before the date of this transaction, Fairfax had set down before Oxford; but early in February, when Best was deprived of his liberty, Fairfax was in one of the Northern counties. If we are right in supposing that Cromwell was anxious to check the persecuting zeal of the Assembly and the House against Best, and threw out the suggestion of liberty of conscience to those who had ventured their life on behalf of the public cause, it is a new and interesting proof of his superiority to the men of his age. From the 10th of June, Best lay a close prisoner in the Gatehouse of the College of Westminster. On the 7th

* See Hunter's Life of Oliver Heywood, p. 89. If, as Mr. Wallace intimates, Mr. Hunter is on the track of our confessor, we may not unreasonably anticipate a large future accession to our knowledge respecting him.

† Baillie's Letters and Journals, II. 280.

of July, he was examined by a Committee of Parliament; but it was not till the end of January (28th), 1645-6, that his case was reported to the House. The entry of Whitelocke is one of the darkest blots on the Long Parliament: "The day of the Monthly Fast, in the Evening, the House met, and heard from the Committee of Plundered Ministers of the blasphemies of one Paul Best, who denied the Trinity of the Godhead, and the Deity of Christ and the Holy Ghost; the House ordered him to be kept close Prisoner, and an Ordinance to be brought in to punish him with death." (Whitelocke, p. 196.)

To Mr. Godwin we are indebted for an account, taken from the Journals of the House, of this infamous report, proposing to destroy a prisoner by an *ex-post-facto* law: "The reporter of the Committee stated what had been done upon offenders in the like cases in former ages, and particularly referred to the proceedings against Bartholomew Leggat, whose heresies and blasphemies were precisely similar, and who had been burned alive in Smithfield in 1612, under the last King."

On February 16, the Committee of Plundered Ministers was ordered to draw up the ordinance for punishing the prisoner. Still the business makes no progress; there is a power abroad which nullifies their bloodthirsty ordinance. Amongst the Independents, the foremost men of that day, the proceedings against Best awoke disapprobation and remonstrance. Before the Committee had brought in their report, Edwards tells us that an Independent minister of London declared publicly his conviction that "the imprisonment of this man would do no good at all; that the only force which might, under the authority of the gospel, be used against him, even should he gather a church and vent Arian opinions, was that of argument." Another minister of the same party declared that the province of the magistrate was limited to civil rule, and that he had no power to punish opinions.

Towards the end of March, the debate was resumed in the House, and, according to Whitelocke, an order was passed for preparing a charge against him; but at the same time certain divines were directed to confer with him in order to convince him of his sin. (Whitelocke, p. 204.) According to Godwin, who refers to the Journals of the House of the date March 28, a vote was taken that Best should be hanged for his offence. He adds, "The time for burning men alive for their heretical opinions was found to be gone by; and even in the instance of Leggat, it was discovered that the spectators were so far moved to pity by the courage and constancy of the sufferer, that it would be inadvisable to repeat the punishment." A Spaniard incurred the penalty of Leggat, but the King, influenced by the sympathy of the people with the previous sufferers, did not dare to carry the sentence into effect. Mr. Hallam remarks, "Such is the venomous

and demoralizing spirit of bigotry, that Fuller, a writer remarkable for good-nature and gentleness, expresses his indignation at the pity which was manifested by the spectators of Legat's sufferings." (Const. Hist., Vol. II. p. 275, note.)

The treatment by the divines of the prisoner is described by himself as harsh and unjust; they neither allowed him to oppose their statements, nor "to give an advised answer by writing." Attention and sympathy were still further roused: men were heard to say that they were loth that the Parliament should bring Paul Best's blood on them for denying the Trinity, and they dissuaded their friends from giving a voice or having a hand in the proceedings against him. Nor was the opposition confined to words. A pamphlet came out, entitled, a "Letter of Advice to the Assembly," in which it was ingeniously argued, heretic as Best was, God might yet turn his heart to the truth, if his life were not cut off; that Paul the apostle had once been a blasphemer; and, in like manner, Paul Best might be converted. Edwards and the Presbyterian clergy of England and Scotland resented the sympathy shewn to "Saint Best." Thomas Gataker, a divine of not small fame, denounced the poor endangered man as a "blasphemous beast."

On the 3rd of April,* Best was brought to the bar; there he heard the charges brought against him, and "by his answer," says Whitelocke, "confessed the Trinity, and that he hoped to be saved thereby, but denied the three persons as a Jesuitical tenent. A day was set to determine this business, and in the mean time some of the Members of the House appointed to confer with Best to convince him of his errors." (P. 205.)

There are one or two slight but very expressive testimonies to the uprightness and power of Best's bearing and argument when standing at the bar of the House. Edwards (*Gangræna*, Part iii. †) mentions, that "an eminent Parliament man" of the

* According to the Journals quoted by Godwin, it was April 4.

† This Part of the *Gangræna* is unaccountably rare. Possibly Edwards had overdone the market for religious slander; and being refused admission into decent libraries, it continued to lumber the bookseller's warehouse, until the great fire of London would destroy it, with innumerable better things. Our readers may like to see more of the passage quoted. From a letter written by a minister in the Northern parts, it is said, that "an eminent Parliament man of our country came down lately, with whom I had some conference about Master Edwards. . . . He said truth was victorious, and will be triumphant of itself; as when many thick mists gather about the sun in the morning, the sun by his own light and heat dissipates them by degrees, so would truth do all contrary errors of itself in time, and therefore it was but reason that men should be convinced of their errors, and satisfied in their conscience by reason and argument, and not be compelled by force to constrain their conscience to men's wills. I objected Best's case to him. He said that Best, &c. . . . He slighted my proofs, and said that my scriptures and reasons were not express and demonstrative; and for the fathers and practice of former times, we were not to be ruled by them, *ex ungue leonem*. He is learned and witty, quick and nimble and magisteriall. I fear he has many abettors which are ejusdem farinae. June 22, 1646."—P. 65.

North declared in conversation, that "Best shewed himself a moderate man, and willing to be satisfied by reasons, and to lay down his opinions, if he might be convinced of them and his conscience satisfied." And Selden, when he heard Best's answer at the bar, declared to the House his belief that the prisoner "was a better man than he understood himself to be."*

The proceedings against Best led to the Ordinance against Heresy and Blasphemy, which was introduced into the House before the end of the month, at the beginning of which he had been arraigned at its bar. The progress of the bill was interrupted by the ascendancy of the Independents, who, hitherto a persecuted minority, had learnt in the school of suffering the principles of religious liberty. It was not till September that it received its first and second reading. It was not allowed to proceed unopposed. In committee it was warmly and perseveringly debated, and it was not till November 23 that a vote was carried affirming the punishment of death in cases of heresy. The provisions of this Ordinance are thus stated by Mr. Godwin: "The first section of the law enacts, that for the following heresies the party convicted, unless he recants, shall suffer death, as in the case of felony, without benefit of clergy; and if convicted a second time after having abjured, shall die without remission. The heresies are, that there is no God; that God is not omnipresent, omniscient, almighty, immaculate and eternal; that the Father is not God, the Son is not God, and the Holy Ghost is not God, and that these three are not one eternal God; that Christ is not equal with the Father; that he was not really and truly a man; that the godhead and manhood of Christ are not two several natures, or that his manhood was not unspotted of sin; that Christ did not die and rise again, and in his body ascend into heaven, and that his death is not meritorious for believers; that the Scriptures, as enumerated in the canon, are not the word of God; that the bodies of men shall not rise again, and that there is no day of judgment after death. To this enumeration is subjoined a catalogue of inferior heresies, for which the offender shall be imprisoned till he recants, or till he finds sureties that he will not repeat his offence."—*Hist. of Commonwealth*, II. 254—256.

Happily for Best, the attention of Parliament was distracted by the public convulsions; and it was not till May 2, 1648, that this "Draconick Ordinance," as the biographer of Biddle well styles it, was passed. Before that time arrived, Best had ceased to be a prisoner. It was probably between April and July, 1647, that Best caused a petition to be presented to the House, of which we are able to give a copy, probably the first that has been printed since its original publication.

* See Burton's Parliamentary Diary, I. 65.

"To the Honorable House of Commons at Westminster.

"The humble Petition of Paul Best, Prisoner in the Gatehouse,

"Humbly sheweth,

"That whereas your Petitioner has been a close prisoner ever since the 14th of Februarie, 1644, only for this, his premised reason or opinion, committed to a minister (a supposed friend) for his judgment and advice only, having at all times shewed himself a liege, loving and active subject to the utmost of his ability, in these and whatsoever else humbly submitting himself to your most serene and able judgments.

"Your Honours would be graciously pleased, in consideration of his exceedingly distressed estate, for what sufferings he has already endured, to grant him his release or judgment, according to the worth and wisdom of this honorable and independent Court.

"And your Petitioner shall ever pray."

This document is preserved in the curious collection of pamphlets (Vol. LXXXIV.) in the Bodleian Library at Oxford. Best's petition was strengthened by numerous similar documents; he himself says, as many as a hundred were presented in his behalf. They appear to have succeeded in their object; for on the first of July, 1647, according to the Journals of the House, Best was discharged. Immediately after his release, we conjecture that he appeared before the public as the author of a pamphlet composed during his imprisonment, of which we propose to give a brief account. The only copy* we have ever seen of it exists in the Bodleian Library (Pamphlets, Vol. LXXXIV.). It is entitled, "*Mysteries Discovered, or a Mercuriall Picture pointing out the Way from Babylon to the Holy City, for the Good of all such as during that Night of general Errour and Apostasie, 2 Thess. ii. 3, Revell. iii. 10, have been so long misled with Rome's Hobgoblins.* By me, Paul Best, Prisoner in the Gatehouse, Westminster. Printed in the year 1647."

The pamphlet is in small quarto, and occupies 16 pages. The petition already quoted occupies the 17th page, which is, however, not numbered. The work is divided into eleven short chapters. The first chapter opens thus: "Being so extreemly necessitated after so manifold a manner, as, first, for the discharge of my conscience to God and man, that woe is me, if like a fearful or idle servant I should bury that simple talent; secondly, for the vindication of my reputation: if I should sit downe in silence, I might seem to be an accessory to the false accusation of those that blast me with the most odious infamy of blasphemy (to deny the heavenly Trinity, and Jesus Christ to be our blessed Saviour), and the truth of the sacred canonicall Scriptures; lastly, by my long and excessive endurance, being that I cannot procure by the best friends that I have, or of those that are appointed by the Parliament, to omit that I cannot receive that small annuity

* We believe another copy of it is in the possession of Mr. James Crossley, of Manchester, whose library of 30,000 books is entitled to the admiration of all book collectors.

due unto me out of Yorkshire, besides the false reports of injurious and ignorant persons, that I am not only a most debosh'd and desperate, but a distracted and mad man, which I hope will be a sufficient plea to indifferent judges for the publishing of my bonds. And I appeale to my countrey and all good Christians whether or no by so long imprisonment, without any allowance, or having a determinate hearing, notwithstanding above a hundred petitions printed and written to the House in general and the most eminent and concerning Members, I be not debarred of Christian, but of the liberty of a subject, contrary to law, ordinance of Parliament, equity and humanity. So that without a speedy remedy of such common, continuat and unheard-of cruelties, our ensuing end is like to be worse than that we suffered in our late civil wars. For it is not the continuance of our mock fasts that will excuse, so long as our oppression continueth (Isaiah lviii. 6, &c.); yea, of such as conclude their fasts like that of Jan. 28, 1645, at Westminster, with a consultation how to order an innocent, and that after a most cruel (more than heathenish manner, without any legal hearing), much less laudable proceeding (being not allowed of the divines once to oppose or yet to give an advised answer by writing). Lord, lay not this to their charge, being but an intent (through ignorance), which by God's providence and the more gracious of the Parliament was prevented." (Pp. 1, 2.) Our author then proceeds to explain his discovery of two grand mysteries, viz. that in 2 Thess. ii. 3—13, and that in Rev. xvii. 1—5, and "its opposite," Rev. x. 7. He goes on to describe "God the Father" as "resembling some great king, like some of the old Persians that would seldom or never be seen of the people, sending his son and heir, acquainted with his will and pleasure, as his vicegerent, plenipotentiary and prolocutor. The question is, whether the sonne, being equivalent (to use that term in way of reference), be in himself co-equal to the king." John v. 23, he explains as expressing "like quality, and not equality."

In Chapter ii., after alluding to the Creed of St. Athanasius, Best proceeds to say, "We know what charge the apostle giveth (Gal. i. 10) against such writers up of new creeds without warranty, contrary to the first and great commandment set forth by proclamation of the great King, expressly testifying not only his unity, Deut. vi. 4, Ps. lxxiii. 18, lxxxvi. 10, Isa. xxxvii. 16, &c. &c., but also his supremacy and majesty." He proceeds to state that the Son was tenant in capite to God the Father (1 Cor. xi. 3, both for his word, works and honours, John iii. 34, v. 19, 2 Pet. i. 17), and "therefore not co-equal; for without contradiction the less is dignified by the greater." He then proceeds to shew that "God and Christ are distinguished." "To speak definitively of the heavenly Trinity, I believe the Father to be God himself, the God of heaven, the living God and Father;

and that the Son is our Messiah, whom God made Lord and Christ, Prince and Saviour; and that the Holy Spirit is the very power of God; or the Father God essentially, the Son vicentially, and the Holy Spirit potentially; or the Father God above all, the Son God with us, the Holy Spirit God within us; but for the Son to be co-equal to the Father, or the Holy Spirit a distinct co-equal person, I cannot find; and I believe that these three are one, or agree and conspire in the substance of the same truth to salvation." He then goes on to say that a Trinity of three co-equal persons is but the Chapel of Rome, and he points to the Jews and the Turks and the Great Mogul, who, following the dictate of common intelligence, not corrupt in this kind by a contrary habit, cannot be brought to believe in a Trinity implying "Polytheosie, i. e. gods many or a god-man." "So that the denying of a second Deity or Godhead is not destructive of faith, but only removes it from a false foundation to a true, i. e. God the Father by Jesus Christ." John v. 18, he declares to be a misprision of the Jews, proceeding from their ignorance, as may appear by our Saviour's own comment, John x. 34—37.

In Chapters iii. and iv. he answers objections of "Scriptures wrested by that third semi-pagan century, e. g. John i. 3, *All things were made by him.*" He argues that this was not intended of the material world, as appears by the 10th verse, and refers to the new creation. "Worlds" ought to be "ages." At the close of Chap. iv. he says, "Let us labour to reconcile scripture by scripture, and by no means admit of an absurd sense."

In Chapter v. he considers the objection, that if Christ were not equal to the Father, he was not a sufficient satisfaction, and he declares that the idea is dissonant from the condition of remunerative justice, consisting in a geometrical proportion of acceptance by the party offended. He returns to the subject of the Deity of Christ, and observes, that "to make Christ co-equal to his Father, is to make another, a false Christ, or, to deal plainly with friends, an idoll Christ or two Gods (as much as in us lyeth)—a great indignity to the Father." He notices the theory of the two natures, and describes it as an evasion, contrary both to reason and to scripture.

In Chapter vi. he says, "By iniquity of time the real truth of God has been trodden under foot by a verbal kind of divinity, introduced by the semi-pagan Christians of the third century in the Western Church, immediately upon the ceasing of the Heathenish emperors." He proceeds to identify some of the marks of the Christian church with the w—e of Babylon, dwelling, amongst other signs, on its love of mystery, its persecution of the saints, its polytheism, and its apotheosie of a man-god.

Chapter vii. relates to the sin of the proceedings of Constantine the Great, and concludes in these words: "Kings, captains

and counsellors, albeit renowned, are not presidents in religion more than meaner men, so that servile cattle and men admirers for advantage, are the very ban of all ingenuity and Christianity."

Chapter viii. relates to the Council of Nice, and mentions that Calvin could not endure the words, "very God of very God." He defines mysteries to be things hard to be understood, as parables not expounded, and prophecies not fulfilled, and concludes the chapter with saying, "to multiply the Deity or detract from its unity is blasphemy."

In Chapter ix. Best declares against persecution, and says unless Satan be manacled in this wise, there is little hope either for the liberty of the subject or the law of God amongst us. He adds, "I cannot understand what detriment could redound either to church or commonwealth by the toleration of religions not anti-political, but rather benefit, as we see by example in Holland and Poland."

In Chapter x. he speaks of the objection drawn from the formidable end of Arius, and says it is rather an argument of his equivocal perjury than of the cause. He notices the orthodox explanation that God is not divided, but only distinguished into three equal persons, and goes on to say, "I perceive how the Western sun declineth to its period and setting, and, as for that third Reformation which succeeded the Calvinian upon the Turkish Terodomics more remote from the Romish tyranny, especially about A.D. 1560, in Transylvania, Lithuania, Livonia and Polonia, we cannot expect to be complete before the revolution to the East, where it first began. Rev. vii. 9, ix. 14, xvi. 12, &c."

In Chapter xi. he says, "As for presumption, to profess that which God commands, yea that first and great commandment, I aver it to be none, Deut. xxiii. 20, and the Son of Syrach, iii. 23, v. 10, to be opposed to never so many or great, Numb. xiv. 44, xvi. 2, or never so glorious titles of the orthodox Nicene fathers and the Pope his Holiness, for that Job xxxii. 22. Therefore, howsoever some object that it is damnable to believe no more than what we can comprehend, yet let them consider that in the precepts necessary to salvation, we are to believe what we may apprehend according to our best understanding, Mark xii. 33, Jer. ix. 24. This I say to the shame of such as shut their eyes against the most illustrious and authentical testimony of all or the most memorable or approved times, places and persons." The pamphlet concludes with a prayer that the more able and ingenuous, like true and trusty soldiers of Jesus Christ, would do their utmost to put an end to the long captivity of the spiritual Babylon, and that God would prosper their endeavours that are studious of the sincere truth, and strive for the same to death, and defend justice for their life.

From the account now given of "*Mysteries Discovered*," of

which even the title was unknown to all previous writers of Unitarian history, our readers will be able to form their own estimate of the author's opinions and talents. The style has little to commend it, being involved and sometimes obscure. Mingled with sublime truths, we here and there detect some weak and puny mystical conceit. This is the characteristic of other bold and "heretical" writers of that age, such as Dell and Erbury. It is not surprising that men like the seekers after religious truth in the 17th century, should on first opening their eyes be dazzled and perplexed, and see *men as it were trees walking*. In reference to Paul Best, we may rather wonder that he was so soon enabled to apprehend with distinctness so many scripture truths, of which men bound up by orthodox systems had never dreamed.

The eye of Parliament was quickly directed to Best's work. Its publication was an act of great courage in a man who had been a prisoner for the like opinions for two years and four months, and who not many days previously had emerged from his dungeon in the Gatehouse. He was anxious not merely to assert scripture truth, but also to vindicate in the face of the country his personal reputation. Great courage is sometimes found in combination with simplicity and artlessness of character. It was so in the case of Dr. Priestley. The simple love of truth sometimes also endues men with almost prophetic vision, by which they can see and follow a way of safety which worldly wisdom cannot discern. Such men throw themselves fearlessly on a great principle, and are borne harmless to shore amidst the wildest waves of persecution. Best knew by his own experience that he had as a scriptural inquirer the sympathy and approbation of many good and some powerful men. He also knew that the influence of the Independents, who were friends of religious toleration, was increasing. Notwithstanding these considerations, it would probably appear to an ordinary man an act of madness in one whose life was so recently in danger for heresy, to dare the resentment of enemies embittered by his escape from them, by publishing the grounds and reasons of his obnoxious opinions. On the 24th July, Best's pamphlet was noticed in Parliament. It does not appear, from the brief record given by Whitelocke, that any attempt was made to deprive its author a second time of his personal liberty; but the pamphlet itself was ordered to be burnt, and an order was also given to punish the printer,—a despicable proceeding in men who had not courage to attack the author himself. Of the printer's name we find no record. The impression of the pamphlet was doubtless burnt. The order followed so quickly upon its publication, that very few copies would escape this "massacre."*

* "We should be wary what persecution we raise against the living labours of publick men, how we spill that season'd life of man preserved and stored up in

With this proceeding our knowledge of Paul Best, to our great regret, abruptly closes. We rejoice in this opportunity of drawing attention to the case of this Unitarian confessor, and hope that by the researches of the curious in the Library of the British Museum and other depositories of the forgotten theological literature of our country, some further light may be thrown on his opinions and personal history.

In our next No. we propose to give an account of a short theological MS. in Latin which we discovered in the Bodleian, in connection with Paul Best's "Mysteries Discovered."

MR. WOOD ON THE REPRINT OF THE ROLLS PROCEEDINGS.

SIR,

I beg your permission to say a few words upon the Introduction which has recently appeared to the reprint of your valuable report of the proceedings in the Rolls Court in reference to Manchester College.

I regret that the writer of the Introduction should, in the important words which he has quoted from the Memorial presented to Her Majesty in 1841, have omitted their application to "a College maintained in or near the County Palatine of Lancaster."* Upon this context much depends in the meaning which the words bear. The whole passage is as follows: "That, from that time to the present day, the most ancient section of this people, viz. English Presbyterians, have maintained within or near the County Palatine of Lancaster a College, in which University learning has been taught, and young men have been educated for a professional or civil life, and especially for the Christian ministry, without subscription to human articles or confessions of faith."

With reference to the meaning which these words were at the time intended to convey, I beg to say that I believe them to have been written by my father, whose opinion appears to have been very much in accordance with that lately expressed by Mr. James Yates—that the property of the College was held under limitations to the North of England—and who, as the evidence of those survivors best competent to give an opinion leads me to believe, would, if living, have deemed it an imperative duty

books; since we see a kind of homicide may be thus committed; sometimes a martyrdom; and, if it extend to the whole impression, a kind of massacre."—Milton's *Areopagitica*, printed in 1644.

* "In this page final leave is taken of those differences which have recently prevailed among some of the most earnest friends of the College upon the course it ought to pursue. This paragraph is no doubt the last which will be written in reference to those differences. In now passing them behind us into history, the writer of this Advertisement,—an actor in them,—takes on himself to add, that whatever other variance of opinion there was, unquestionably the unanimous desire of the friends of Manchester New College has been and is, that it may continue to fulfil to future generations, as effectually as it has heretofore fulfilled, that which, in its Memorial to the Queen for incorporation in the University of London, was declared its 'SOLE PURPOSE,'—the purpose, namely, 'OF GIVING UNIVERSITY LEARNING TO THOSE WHO SEEK IT, WITHOUT TEST OR CONFESSION OF FAITH.'"

legally to resist the removal of the College from what he believed to be its rightful locality in the North.

I may further add, that two gentlemen who signed the Memorial of 1841, signed, seven years later, after full deliberation, a declaration of opinion that the nature and objects of Manchester College were purely local.

There has been no desire on my part to revert to this subject, or to keep open questions which it may not be desirable to remember. The leading question, whether for good or for evil, is now decided, and I for one can have no other wish than that Manchester College may in its new position accomplish results not unworthy of its antecedent history. But I cannot think it right to allow what professes to appear as the "last paragraph written in reference to recent differences," to convey, unnoticed, a misrepresentation, as I believe it, of the meaning of an important document, which my late father took deep interest in preparing, and in which I well remember his dwelling with especial pleasure upon the particular words which the writer of the Introduction has omitted in his partial and imperfect quotation.

WM. RAYNER WOOD.

Aberdovey, Merionethshire, July 18, 1853.

DANIEL SKINNER.

SIR,

THE reviewer of the new edition of Milton's Treatise on Christian Doctrine, in your number for March having requested information (p. 180) respecting Daniel Skinner, to whom Milton entrusted his manuscript, I beg to direct his attention to the very curious and interesting details which he will find in the *Christian Reformer* for 1841, pp. 122—129, and in Wallace's *Antitrinitarian Biography*, Vol. III. pp. 334—347.

JAMES YATES.

Lauderdale House, Highgate, March 21, 1853.

IS PROTESTANTISM A MERE NEGATION?

NOR is it (*Protestant*) a name to be ashamed of, under the fancy that Protestantism is a mere negation. Every prophet, every preacher of truth and righteousness from the beginning, has been a Protestant—has had to lift up his voice in protesting against the vices and follies of his contemporaries. The false prophets, who cry peace where there is no peace, are not Protestants; but he who cries that there is no peace to the wicked, is in so doing a Protestant. The Law, with its imperative, *Thou shalt not*, is Protestant. So, too, is the Gospel, in that the light shineth in darkness, and the darkness comprehendeth it not. There is a mode of Protestantism, indeed, which is a mere negation; but true Protestantism is only that assertion of the truth which involves a denunciation of the opposite errors,—that proclamation of the light, which not only diffuses the light, but drives away the darkness.—*Archdeacon Hare.*

CRITICAL NOTICES.

ENGLISH DICTIONARIES.

- A New Dictionary of the English Language, combining Explanation with Etymology, and illustrated by Quotations from the best Authorities.* By Charles Richardson, LL.D. 2 vols. 4to. London—Pickering. 1844.
- A Dictionary of the English Language.* By Noah Webster. Revised by Chauncey A. Goodrich. 1 vol. 4to. London—Bogue. 1852.
- A Dictionary of the English Language.* By Noah Webster. Revised by Chauncey A. Goodrich. 1 vol. crown 8vo. London—Office of the Illustrated Library. 1852.
- A Universal Critical and Pronouncing Dictionary of the English Language.* Compiled from the Materials of Noah Webster and Joseph E. Worcester. 1 vol. crown 8vo. London—Henry G. Bohn. 1851.
- A Dictionary of the English Language.* By Alexander Reid, LL.D. 8th Edition. Edinburgh—Oliver and Boyd. 1852.

THE time has arrived for the production of a good Dictionary of the English Language. Unsatisfactory as our literature is at present in this particular, it is nevertheless by no means poor. Among its productions, two works of original pretensions and distinguished merit present themselves, namely, the Dictionary of Dr. Samuel Johnson (1755), and that of Dr. Richardson (1844), the title of which we have here given. Most of the other Dictionaries produced in this country are compilations from these and other sources. Dr. Johnson's Dictionary is a permanent monument of industry and various learning; but when it was composed, the true principles of lexicography were little understood, and the work, even with the improvements of Todd, is at present very much in the rear of philological scholarship. A new edition of it is now preparing by Dr. Latham, who has justly gained celebrity by his improvements in English grammar; and were Dr. Latham as sound as he is ingenious, and were he acquainted with the Celtic as well as he is with the Teutonic tongues, we should have full confidence that the result of his revision would be satisfactory. Unquestionably, Dr. Latham brings to his task an acquaintance with the sources of etymological illustration far superior to those which were possessed by Dr. Richardson, the etymological merits of whose Dictionary are not so considerable as a familiarity with German scholarship could not have failed to make them. His work, however, with other original features, has the great recommendation which is found in a very copious selection of illustrative passages, well chosen from the best authorities, ancient and modern, and set forth in chronological order, so as to offer an exact and complete history of every principal word from the earliest time down to the present day.

The high price, however, of Johnson's and Richardson's Dictionaries puts them beyond the reach of ordinary students. With a view to the convenience of such persons, we have therefore turned our attention to Webster's Dictionary. Three things are of importance in a Dictionary: first, etymology, or the roots whence words are derived; secondly, definitions, or the exact determination of the import of words; and thirdly, illustrations, or historical instances shewing the rise and progress of the

several meanings or applications. In the last particular, Richardson's Dictionary is unapproached, though Johnson's has no small merit. But, speaking in general terms, we may safely pronounce Webster's Dictionary as, in all the three particulars, the best work that, so far as our knowledge extends,* has yet been produced. In one particular, Webster's Dictionary has a decided superiority—we mean in the good sense by which it is pervaded. In the selection of his vocabulary, or the words which he applies himself to explain, in the choice of his illustrative instances, in the definitions he gives, as well as in the etymologies he assigns, Webster is ever guided by a soundness of judgment which is pleasing in itself, and which adds greatly to the usefulness of his labours. This quality is the more valuable because it is not very common in men remarkable for erudition, and we must confess to have frequently felt its want in the attention we have paid to English Dictionaries.

Dr. Webster's Dictionary was first published in two quarto volumes in the year 1828. In this shape it appeared in an English edition, and was found acceptable in this country. At the expiration of twelve years, or in the year 1840, a second edition was published by the author in two royal octavo volumes. Of the second edition, the chief improvements were the introduction of several thousand additional words, and the correction of definitions, particularly such as related to the sciences. In conducting this revision, Dr. Webster was aided by his son, William G. Webster, and by Professor Tully. On Dr. Webster's death, it was found that he had left in manuscript many improvements. These have been incorporated in the stereotyped one-volume quarto edition which was last year published in England by Mr. Bogue, of Fleet Street, London. In order to bring that edition as near perfection as possible, it was committed for revision to Professor C. A. Goodrich, one of the members of Dr. Webster's family. By these successive revisions, new matter of a very large amount was added to the original work, and improvements of various kinds were made. To the definitions, or what are commonly called "the meanings," special care has been given by Professor Goodrich, who has laboriously consulted all the best and most recent authorities, and called in the aid of others in branches of knowledge with which he was himself less familiar. "A correspondence has likewise been carried on with literary friends in England, and especially with one of the contributors to the Penny Cyclopædia, with a view to obtain information on certain points in respect to which nothing definite could be learned from any books within the reach of the Editor. Extended lists of words have been transmitted for examination, and returned with ample notes and explanations. Much obscurity has thus been removed in respect to the use of terms which have a peculiar sense in England, especially some of frequent occurrence at the universities, in the circles of trade, and in the familiar intercourse of life." (Preface to the Revised Edition, p. vi.) "With regard to the insertion of new words, the Editor has felt much hesitation and embarrassment. Some thousands have been added in the course of this revision, and the number might have been swelled to many thousands more, without the slightest difficulty. There is at the present day, especially in England, a bold-

* We have seen the "Imperial Dictionary" favourably described, but personally we are unacquainted with the work.

ness of innovation on this subject, which amounts to absolute licentiousness. A hasty introduction into our Dictionaries of new terms is greatly to be deprecated. Our vocabulary is already encumbered with a multitude of words which have never formed a permanent part of English literature, and it is a serious evil to add to their number. Nothing, on the contrary, is so much needed as a thorough expurgation of our Dictionaries in this respect—the rejection of many thousands of words which may properly find a place in the glossaries of antiquarians, as a curious exhibition of what has been *proposed*, but never *adopted*, as a part of our language, but which, for that reason, can have no claim to stand in a Dictionary designed for general use. All words, indeed, which are necessary to an understanding of our great writers, such as Bacon, Spenser, Shakespeare, &c., ought, though now obsolete, to be carefully retained.” (Preface, p. vii.) “In respect to *Americanisms*, properly so called, it is known to those who are conversant with the subject, that they are less numerous than has been generally supposed. Most of those familiar words, especially of our older states, which have been considered as peculiar to our country, were brought by our ancestors from Great Britain, and are still in constant use there as local terms. The recent investigations of Firby, Holloway and Halliwell, have thrown much light on this subject.” (Preface, p. vii.)

Messrs. Ingram, Cooke and Co., proprietors of the “Illustrated London Library,” have recently reprinted in England an abridgment of Dr. Webster’s Dictionary, as revised and enlarged by C. A. Goodrich. This differs from the previous work chiefly in the omission of the illustrative passages and the general compression of the matter. Bogue’s edition of the entire work of Webster contains a very valuable and learned “Introductory Dissertation on the Origin, History and Connexion of the Languages of Western Asia and Europe,” which is omitted in Ingram and Cooke’s abridgment. Except, therefore, on the ground of lowness of price, the quarto original is far preferable to the octavo abridgment.

Mr. Bohn’s reprint is in reality a compilation, in part from the materials of Dr. Webster, made by Joseph E. Worcester; but the basis of the work is the Dictionary of Dr. Samuel Johnson as corrected and enlarged by Todd. To the words given in Todd’s Johnson, nearly 27,000 terms have been added, derived from various sources, among which is that not very high authority nor very scarce work, Walker’s “Critical Pronouncing Dictionary.” The lexicographical portion, forming the substance of the work, is preceded by an Introduction, containing essays on, 1, the Principles of Pronunciation; 2, Orthography; 3, English Grammar; 4, the Origin, Formation and Etymology of the English Language; 5, Archaisms, Provincialisms and Americanisms; and 6, History of English Lexicography. At the stand are found two pieces, namely, Walker’s Key to the Classical Pronunciation of Greek, Latin and Scripture Proper Names, enlarged and improved; and A Guide to the Pronunciation of Modern Geographical Names. To many words the name of the authority is given, but illustrative examples are altogether wanting. In general the work is respectably executed, but words are introduced in no small abundance which should not have found a place in a compilation intended for the general student. We have accidentally thrown the leaves open at p. 120, and, running the eye down one column, found in close succession and in a short space these strange

words—Clathrate, Claudent, Claudicant, Claudicate, Claudication, Clausella, Clausike, Clausil, Clausthalite, Claustral, Clausular, Clausure, Clavate, Clavated, Claveau, Clavellated, Claver, Claviary, Clavichord, Clavicular, Clavigella, Claviger, Clavigerous, Clavy. These, we suppose, are scientific terms. We speak modestly; for the aspect of some of them is so extraordinary, that we are by no means sure to what class they belong. If, however, they are taken from works on science, their exposition should be reserved for a Scientific Dictionary.

The fault of presenting words which at least are not of the current coin of the realm, is more glaring in the otherwise very useful and cheap manual by Dr. Reid, the acceptance of which with the public is attested by the number of editions through which it has passed. And the fault is in such a compendium the more reprehensible, because the volume is intended for use chiefly among the uneducated, who will naturally consider every word as good which they find here. What, then, will such persons make of Amentaceous, Amort, Amortisation, Amortise, Amphibolous, Amphisbaena, Amphiscii, Anademe, Anagogics, Anagrammatism, Ananas, Anasarca?

Cranford. By the Author of *Mary Barton*, Ruth, &c. London—Chapman and Hall. 1853.

CRANFORD is a charming little book, English all over, full of humour and good-nature, with just enough of story in it to satisfy the appetite for narrative, but the narrative only designed as the occasion of a series of portraits and of a succession of social interiors, which almost any genteel English town would, before the days of railroads and electric telegraphs, have furnished to a true artist. The portraits of the gentle "Amazons" of Cranford are full of individuality and truth. Under different names, we knew every one of them in a distant county town some thirty years ago. The opening programme of "Our Society" at Cranford is a delicious bit of description, as free from caricature as it is redolent of good-nature.

"In the first place, Cranford is in possession of the Amazons; all the holders of houses, above a certain rent, are women. If a married couple come to settle in the town, somehow the gentleman disappears; he is either fairly frightened to death by being the only man in the Cranford evening parties, or he is accounted for by being with his regiment, his ship, or closely engaged in business all the week in the great neighbouring commercial town of Drumble, distant only twenty miles on a railroad. In short, whatever does become of the gentlemen, they are not at Cranford. What could they do if they were there? The surgeon has his round of thirty miles, and sleeps at Cranford; but every man cannot be a surgeon. For keeping the trim gardens full of choice flowers without a weed to speck them; for frightening away little boys who look wistfully at the said flowers through the railings; for rushing out at the geese that occasionally venture into the gardens if the gates are left open; for deciding all questions of literature and politics without troubling themselves with unnecessary reasons or arguments; for obtaining clear and correct knowledge of everybody's affairs in the parish; for keeping their neat maid-servants in admirable order; for kindness (somewhat dictatorial) to the poor, and real tender good offices to each other whenever they are in distress, the ladies of Cranford are quite sufficient. 'A man,' as one of them observed to me once, 'is so in the way in the house!' Although the ladies of Cranford know all each other's proceedings, they are exceedingly

indifferent to each other's opinions. Indeed, as each has her own individuality, not to say eccentricity, pretty strongly developed, nothing is so easy as verbal retaliation; but somehow good-will reigns among them to a considerable degree.

"The Cranford ladies have only an occasional little quarrel, spirted out in a few peppery words and angry jerks of the head; just enough to prevent the even tenor of their lives from becoming too flat. Their dress is very independent of fashion; as they observe, 'What does it signify how we dress here at Cranford, where everybody knows us?' And if they go from home, their reason is equally cogent: 'What does it signify how we dress here, where nobody knows us?' The materials of their clothes are, in general, good and plain, and most of them are as scrupulous as Miss Tyler, of cleanly memory; but I will answer for it, the last gigot, the last light and scanty petticoat in wear in England, was seen in Cranford, and seen without a smile."—Pp. 1—3.

The heroine of Cranford, if heroine the book have, is a "Miss Matty," an amiable spinster, daughter of a deceased rector of the place. By the failure of a bank, the little income of the good lady is cut down to a miserably slender pittance, and she is necessitated to give notice to her only servant that they must part. These facts premised, our readers will be able to enter into all the pathos and humour of the scene that ensues.

"Martha opened the door to me, her face swollen with crying. As soon as she saw me, she burst out afresh, and taking hold of my arm she pulled me in, and banged the door to, in order to ask me if indeed it were all true that Miss Matty had been saying.

"'I'll never leave her! No! I won't. I told her so, and said I could not think how she could find in her heart to give me warning. I could not have had the face to do it, if I'd been her. I might ha' been just as good-for-nothing as Mrs. Fitz-Adams's Rosy, who struck for wages after living seven years and a half in one place. I said I was not one to go and serve Mammon at that rate; that I knew when I'd got a good missus, if she didn't know when she'd got a good servant—'

"'But Martha,' said I, cutting in while she wiped her eyes.

"'Don't 'but Martha' me,' she replied to my deprecatory tone.

"'Listen to reason—'

"'I'll not listen to reason,' she said, now in full possession of her voice, which had been rather choked with sobbing. 'Reason always means what some one else has got to say. Now I think what I've got to say is good enough reason. But reason or not, I'll say it, and I'll stick to it. I've money in the Savings' Bank, and I've a good stock of clothes, and I'm not going to leave Miss Matty. No! not if she gives me warning every hour in the day!'

"She put her arms akimbo, as much as to say she defied me; and, indeed, I could hardly tell how to begin to remonstrate with her, so much did I feel that Miss Matty in her increasing infirmity needed the attendance of this kind and faithful woman.

"'Well,' said I at last—

"'I'm thankful you begin with 'well!' If you'd ha' begun with 'but,' as you did afore, I'd not ha' listened to you. Now you may go on.'

"'I know you would be a great loss to Miss Matty, Martha—'

"'I told her so. A loss she'd never cease to be sorry for,' broke in Martha, triumphantly.

"'Still she will have so little—so very little—to live upon, that I don't see just now how she could find you food; she will even be pressed for her own. I tell you this, Martha, because I feel you are like a friend to dear Miss Matty; but you know she might not like to have it spoken about.'

"Apparently, this was even a blacker view of the subject than Miss Matty

had presented to her; for Martha just sat down on the first chair that came to hand, and cried out loud—(we had been standing in the kitchen).

"At last she put her apron down, and looking me earnestly in the face, asked, 'Was that the reason Miss Matty wouldn't order a pudding to-day? She said she had no great fancy for sweet things, and you and she would just have a mutton-chop. But I'll be up to her. Never you tell, but I'll make her a pudding, and a pudding she'll like, too, and I'll pay for it myself; so mind you see she eats it. Many a one has been comforted in their sorrow by seeing a good dish come upon the table.'

• • • "I had forgotten to tell Miss Matty about the pudding, and I was afraid she might not do justice to it; for she had evidently very little appetite this day; so I seized the opportunity of letting her into the secret while Martha took away the meat. Miss Matty's eyes filled with tears, and she could not speak, either to express surprise or delight, when Martha returned, bearing it aloft, made in the most wonderful representation of a lion *couchant* that ever was moulded. Martha's face gleamed with triumph, as she set it down before Miss Matty with an exultant 'There!' Miss Matty wanted to speak her thanks, but could not; so she took Martha's hand and shook it warmly, which set Martha off crying, and I myself could hardly keep up the necessary composure. Martha burst out of the room; and Miss Matty had to clear her voice once or twice before she could speak. At last she said, 'I should like to keep this pudding under a glass shade, my dear!' and the notion of the lion *couchant*, with his currant eyes, being hoisted up to the place of honour on a mantel-piece, tickled my hysterical fancy, and I began to laugh, which rather surprised Miss Matty.

"I am sure, dear, I have seen uglier things under a glass shade before now," said she.

"So had I, many a time and oft; and I accordingly composed my countenance (and now I could hardly keep from crying), and we both fell to upon the pudding, which was indeed excellent—only every morsel seemed to choke us, our hearts were so full."—Pp. 267, 268.

Older and Wiser; or, Steps into Life. A Sequel to the Amyotts' Home.

By the Author of the *Amyotts' Home*, *The Tests of Time*, *Life's Lessons*, &c. London—Groombridge.

LIKE the little book to which it is a Sequel, "*Older and Wiser*" is written naturally and well, and may teach young and old more of the nature of education and moral discipline, than they will gather from some books of much higher pretension.

The picture of the struggle of the Amyotts' through their difficulties, and the display of the sweet uses of adversity in bracing their minds and giving energy to their characters, are valuable parts of the story.

Social Worship, its Propriety and Importance. Two Discourses, by Richard Shaen, M. A. London—Tweedie.

WITH these two earnest, truth-speaking discourses, Mr. Shaen entered on his pastoral labours at Dudley. They breathe a pure spirit, and are in perfect accordance with the occasion on which they were delivered.

INTELLIGENCE.

THE PROVINCIAL MEETING.

This ancient annual gathering of the English Presbyterian ministers of the two counties of Lancaster and Chester, was held on Thursday, June 23, at the Strangeways chapel, Manchester. There was an unusually large attendance of ministers, and a respectable attendance of the laity, notwithstanding the absence of several who were detained at the theological examination going on at the College. The religious service was conducted by Rev. Chas. Beard, of Gee Cross, and the sermon was preached by the Rev. G. H. Wells. The preacher took for his text Acts ii. 1—"And when the day of Pentecost was fully come, they were all with one accord in one place." The preacher said these words had reference to the transactions of that day which is generally termed the day of Pentecost, but he should use them on the present occasion as a general sanction for the meeting together of the friends of Christ's religion, and then proceeded to give a sketch of the past history of those sentiments which more particularly unite us as a body, from the earliest period to the present day, and afterwards remarked on the various efforts which have been made of late years, and are indeed now making, to give publicity and effect to the Unitarian doctrine. He observed that our faith is an ancient faith; in proof of which he pointed to the first ecclesiastical history we possess—the Book of the Acts—and contended that the early ecclesiastical historians clearly proved that the Christian church was for several of the first ages entirely Unitarian. After stating that Mosheim, an orthodox historian, himself gave it as his opinion that during the early centuries of the church & by no means approached what he considered the standard of correct doctrine, and that various modern writers have touched on this subject, he remarked, that it remained for the great Priestley to shew in his work on Early Opinions, and by his researches into ecclesiastical history, how many corruptions originating in dark times became gradually incorporated with the church, and were finally established and perpetuated by the decrees of councils and the sanctions of ecclesiastical authority. He alluded to the exertions of the Unitarians in Poland, about the middle of

the 16th century, where a city was built for their residence, called Racow, from whence proceeded the Racovian Catechism, at which time Unitarianism assumed a peculiar and distinct form, and those who adopted their views were called Unitarians. In adverting to the history of our opinions as connected with our own country, mention was made of Firmin, who spent a large fortune in founding hospitals, endowing schools, and other works of benevolence;—of Emlyn, who avowed his opinions in Ireland; and Whiston, who was driven from Cambridge for supporting opinions contrary to the Articles,—all of whom professed Unitarianism. In the concluding part of the discourse, reference was made to the termination of the course of education pursued at the Manchester New College, and its contemplated removal from this city. The preacher also reminded his hearers that the prospect of the Unitarian body in this immediate neighbourhood was very encouraging, and intimated that several places of worship, dedicated to the worship of the One God, have been opened among us during the present year.

At the close of the service, the business meeting took place, under the presidency of Rev. Dr. Beard. The Secretary, the Rev. James Whitehead, called over the roll, and the following ministers replied: J. Ashton, F. Baker, Dr. Beard, C. Beard, J. Colston, R. L. Carpenter, M. C. Frankland, W. Fillingham, J. Freestone, H. Fogg, W. Gaskell, H. Green, E. Hawkes, B. Herford, W. Herford, F. Howorth, — Hubbard, J. R. M'Kee, J. Layhe, J. Malcolm, J. Martineau, J. Ragland, J. G. Robberds, W. Smith, J. J. Tayler, J. H. Thom, Jas. Taylor, C. Wallace, G. H. Wells, J. Whitehead, J. Wilkinson, W. Whitelegge, J. Wright. The ministers from other counties were, E. Higginson, Hugh Hutton, P. Cannon, E. Talbot, J. K. Montgomery, J. Dendy, W. Sunderland.

Rev. C. Wallace moved and Rev. F. Howorth seconded a vote of thanks to the supporter and preacher.—Mr. Beard and Mr. Wells acknowledged the vote.

In obedience to the custom observed on the admission of a new member of the association, the Rev. James Martineau, of Liverpool, offered the wel-

come of the association to the Rev. Mr. Frankland, who had joined it since its last meeting. In doing so, he expressed a hope that Mr. Frankland might be as successful in his new sphere of usefulness as he had been in that which, until recently, he had occupied in Yorkshire.—The Rev. James Whitehead, Secretary to the meeting, seconded this welcome; and the Chairman added his word to the recognition, stating that he had long known Mr. Frankland, and had reason highly to esteem him. He was exceedingly glad that he had found a sphere of usefulness in this vicinity.—The Rev. Mr. Frankland thanked the meeting for the recognition and welcome which had been accorded to him.—The Chairman called upon Mr. Ashton to present a report of the monthly services which, owing to the liberality of Mr. Thomas Ainsworth, of the Floss, Cumberland, were conducted in a school-room at Cleator, near Whitehaven.—The Rev. Mr. Ashton read the following report:

"In reporting what there is to state respecting the Cleator services, it will not be necessary to trespass at very much length on the attention of the meeting. The last thing, all are aware, desired by those to whom the Cleator services are of the most immediate personal interest, is, that any prominence should be given them beyond their own most humble pretensions and actual occasion. Yet to this Assembly, which supplies to the request of our respected friend Mr. Ainsworth the valuable and highly valued instrumentality by which those services are carried on, some information is due, and will naturally be acceptable respecting them. And it is believed it will be here generally felt, that an interest and importance attaches to the monthly Sunday services at Cleator, beyond the limits of their own locality, and beyond the measure of their own most modest aim and pretensions.

"It were unreasonable to expect that there should be ordinarily much to communicate respecting these services. But on the present occasion, a fit opportunity, perhaps, arises of reverting to them with some attention.

"The series has now extended over five consecutive years. And it will be heard with interest by those present, that application is for the sixth time made to the Provincial Meeting of Presbyterian and Unitarian Ministers of Lancashire and Cheshire for the arrangement of twelve monthly Sunday services for the year ensuing, at the school-room at

Cleator Mill, in Cumberland. Decisive testimony is afforded in such renewed application of the satisfactory working of the plan, and of the inducements which are felt to desire and seek its continuance.

"It is well known to those who have any knowledge of these services, that Mr. Ainsworth, being resident at a remote distance from all opportunities of attending the public worship which as a Unitarian he conscientiously approved, felt it to be his duty to provide for himself and his family such occasional public worship conducted on his own principles as he could; and in that manner, in the neighbourhood in which he resided, both to evince his sense of the importance of public worship, and to give the weight of his personal consistency in support of those religious views and principles which he held from conviction, and believed to be of the most beneficial tendency. His intelligence and liberality devised a suitable plan for carrying out his purpose; for the requisite assistance in effecting which he looked and applied to this Assembly as the body of ministers nearest and most likely to afford it. The Provincial Meeting affects not to be, nor is recognized as being, in the exercise of any synodical authority over the ministers and congregations in connection with it. But Mr. Ainsworth most reasonably directed his views to it for sympathy and concert in what he was undertaking. His application was with pleasure acceded to; and what has in this instance taken place, not unnaturally suggests that the Provincial Meeting, as an important centre of sympathy and free united action, has capabilities of expanding influence and usefulness in new channels, with favourable opportunities and under proper conditions, such as were found in the case of Mr. Ainsworth's application from Cleator.

"That gentleman's proposition to the Provincial Meeting was no hasty or unconsidered one. There was nothing crude in the plan; its objects were definite, its means the proper ones for the end to be attained, and its arrangements in every particular so thoroughly digested and well adapted, that the working of it from its adoption has proceeded with perfect ease, nor the least alteration in it in any respect been found necessary.

"The results have perfectly corresponded to the conception, design and character of the plan. Its immediate object was to make provision for a personal and family want, in securing, so far as possible, those privileges and satisfactions of public worship in accord-

ance with the convictions of the understanding and the dictates of conscience, upon which the deepest value was set. And the stated services so provided were open to any residents in the village and neighbourhood who might have similar inducement to attend them. The privilege, the advantage and the satisfaction have been participated in, and no doubt been very highly valued, by persons within the reach of these services. It has been a purely religious and moral influence which has been aimed at in them. There has been no desire or attempt to 'come with observation,'—not the least wish to create an attendance beyond that which the nature of the services themselves attracted. The attendance has been perfectly spontaneous. The gentleman by whom these services have been established and supported, eminently characterized by his intelligence and own independence of judgment, desires nothing more than that others should exercise their unbiassed choice and individual judgment in matters of personal concern, and especially these most important of all. As a proprietor and employer in his neighbourhood, he has with the most religious abstinence refrained from the faintest exercise in a single instance of the influence of personal position in connection with these services.

"It only remains to add (what is stated on the best authority), that 'these services have satisfied, and more than satisfied, the purpose for which they were sought.' A worship has been instituted and publicly paid, the advantages of which have been extended beyond those for whom it was immediately required and provided, to others, by whom its opportunities have been highly prized, and to whom they have been most valuable. In these religious services, as was intended, 'the right of private judgment has been asserted, individual responsibility enforced, personal holiness recommended, and religion in earnest insisted upon; and it has been constantly inculcated that the life and conduct are the best evidences of a pure faith.' The influence of the services for good has reached to others of the community besides those who have attended them personally, and had its share in inducing a zeal among the Church people and Catholics which was previously undeveloped. The services in the school-room at Cleator Mill are generally well attended, and always by those of most intelligence in the neighbourhood; and a spirit of Christian charity is found prevailing among all classes which is most remarkable.

And it cannot be doubted how much has contributed to this what is seen in these religious services of the right of private judgment asserted, exemplified and sacredly respected, in connection with religious earnestness and a most enlightened concern for the best interests of society."

The Rev. H. Green moved a vote of thanks to Mr. Ainsworth, for his zealous and enlightened efforts in behalf of religious services at Cleator.—The resolution was seconded by the Rev. Charles Beard, who, as one who had participated in the services, bore testimony to their excellent effects, and was unanimously adopted.—Mr. Ainsworth said that he did not deserve any thanks, but that he owed much gratitude both to this association and to his clerical friends who had visited Cleator. He wished it to be distinctly understood, that their services were not commenced in a proselytizing spirit, but were originally intended as private services for the benefit of himself and his family. It was at the suggestion of Mrs. Ainsworth that they were held in a school-room, in order that those who felt a want of them similar to that which he and his family experienced, might attend them.—It was announced that the Provincial Meeting would next year be held at Warrington; and the Rev. Russell Carpenter was, by ballot, appointed supporter to the Rev. Charles Beard, who will preach the sermon on that occasion. The Committee of the association for the past year was re-appointed for the ensuing one, with the exception that the Rev. C. Wallace was substituted for the Rev. J. J. Tayler as a member of it.—The Chairman requested Mr. Baker to state the origin and progress of an effort which was being made in the Potteries.—Mr. Baker stated, that in the Potteries there were the germs of several large congregations. A short time since, application was made to the Chairman by a person living at Hanley, who had been a freethinker, but was now a Unitarian Christian, desiring that some plan might be adopted by which services might be carried on as an experiment. He (Mr. Baker), the Chairman, Mr. Tayler and other ministers, had gone to this district, and had preached to numerous and attentive congregations. On Sundays on which no such minister was there, service was conducted by local preachers; and it was a very common thing for Mr. Wedgwood, a man of great property, to go five or six miles to listen to the

preaching of one of his own workmen. He was told that there could not be less than 1000 Unitarians in the Potteries, and he believed that in the Hanley, Newcastle and Etruria district, there were 200 or 300 Unitarian families. They looked forward to building a chapel at Stoke, but in the mean time it was thought desirable to continue the present services; and he thought that this association ought to render them all the assistance in its power.—The Rev. Hugh Hutton inquired whether these congregations were at all connected with the societies of Christian Brethren which flourished in the Potteries some years ago.—Mr. Baker said that he had no doubt that the elements of the present congregations were to be found in the societies of Christian Brethren. The present congregations did not take the name of Unitarians. Many of them were Christian Brethren, and others Barkerites. Many of them had originally been New-Connexion Methodists.—The Rev. J. Wright suggested that a committee should be formed to encourage the efforts of the local preachers, and occasionally to send them ministers of a higher order.—The Chairman said that the course which had hitherto been adopted in relation to this matter, had been adopted with the sanction of the Manchester ministers, to whom he submitted the application which was made to him; therefore there did exist an organisation which met the suggestion now made.—The Rev. James Martineau, considering it highly important that they should render all assistance in their power to the congregations which had been referred to, moved that the Manchester meeting of ministers should be requested to act as a Committee to hold communication with the Potteries, and other districts not regularly provided with ministers, and yet desiring their services; and that they should report the condition of such stations at the next annual meeting of the association.—The Rev. J. Wright having seconded the resolution, it was unanimously agreed to.*—Mr. Baker

reported that the fund which was being raised in obedience to a resolution

the conclusion of the Provincial religious services. One of the subjects of discussion related to an attempt recently made to revive our cause in the important district of the Staffordshire Potteries,—a district which was the scene of my ministerial labours some thirty years ago. I took no part in the discussion, not because I felt no interest in it, but because I was anxious to hear the opinions of those who had recently laboured there, and I was aware that the limited time of our meeting did not allow all to be said which it might be desirable to say on the subject. I venture, therefore, Mr. Editor, should it meet your approbation, to communicate to those who take an interest in this movement, through the *Christian Reformer*, an account of what was done during my connection with the locality, hoping it may be useful, either in the way of caution or encouragement, in conducting the proceedings of the future.

"There existed in the year 1820, and for some time before that period, in Newcastle and the Potteries, several persons who were Unitarians; but there was not any chapel or place for public worship occupied by them, except one at Lane End, of which a Mr. Shaw was the minister, who was Antitrinitarian. Previous to 1820, the district was visited by the late Rev. Richard Wright, whose zealous services brought together the persons scattered over that extensive neighbourhood. He inspired them with a portion of his own zeal, so that they began earnestly to hope they could originate a society, and have a place in which they could worship their Maker according to the dictates of their own consciences. A determination being formed to this effect, efforts were made, which proved successful, to obtain possession of the old Presbyterian chapel at Newcastle, which had been closed for eighteen or twenty years. But when the key was obtained, it was found that the chapel was a mere shell, being gutted of the pews, which had been taken to repair those of the parish church, the burial-ground of which the chapel adjoins. The Unitarians of Newcastle and neighbourhood, who were chiefly of the middle and higher classes, liberally subscribed for its renovation. Their subscription, with a little help from distant friends, produced £100, which was expended in its repair. The chapel was opened on the 15th of April, 1820, by the Rev. Hugh Hutton, then of Warrington, who preached in the

* We insert as a note here the following statement, communicated to us by the Rev. William Fillingham, of Congleton:

"It afforded to me, and I doubt not it afforded to all who were present, a high gratification to hear the various interesting discussions which took place at the Bridge-Street chapel immediately after

passed at the meeting held at Altrincham, in order that it might be invested, and the interest applied to paying the incidental expenses of these meetings, already amounted to £80, and that he had no doubt £100, the sum desired, would soon be raised. The question as to investing or otherwise applying this sum, was referred to the Committee.

The CHAIRMAN said—The Rev. John Kenrick some time since issued a circular to his brother ministers, and to those who worship under their guidance, respecting the observance of the Lord's Supper. Observing that the attendance in some instances was not what might be desired and expected, he was led to think that something might be done to secure a better attendance. He was of opinion that a more systematic effort should be made generally in our body in order to induce young people to become communicants. I think his suggestion is exceedingly worthy of our attention; and without occupying your time longer than to say that upon a plan not materially different from the suggestion I have acted for years, and have found it very beneficial, I may say that I believe that the comparatively large number of communicants that there are in this church, may be ascribed in part to my endeavouring to instruct the young on

morning and evening, and I took the service in the afternoon. I received an invitation from the trustees and congregation to become the minister and to conduct a service every Sunday morning at Newcastle. This invitation I accepted, and continued for about two years preaching in the morning at Newcastle, and in the afternoon and evening at Congleton: the distance is twelve miles. A Sunday-school was established, which was held in the gallery of the chapel in the afternoon. During this period, many persons from the Potteries attended the service, who very naturally became anxious to have a place of worship in a central part of the district. With these persons the Newcastle friends united. A chapel was erected at Hanley. The experiment was tried, involving a vast expense, and the result has been a failure. I state this with sorrow, not to discourage further efforts, but to caution those who make them to guard against the causes which have produced such lamentable effects. The crisis to which I allude terminated my very happy connection with the society at Newcastle."

the nature of the communion, and inviting them at an early period of life to take their place at the Lord's table.

The Rev. F. HOWARTH said, that he believed that the plan of Mr. Kenrick was calculated to do a great amount of good, especially among the younger members of congregations. As the best means of bringing this subject before the meeting, he would read the circular which had been issued by Mr. Kenrick. (See C. R. for July, p. 456.) He understood that the plan proposed in this circular had been acted upon in several congregations. He believed it had been adopted by the minister of Upper Brook-Street chapel, Manchester, and also by several other ministers; and he therefore thought that it would come well from that meeting to give the plan the sanction of its approval, without understanding it as in the sense of legislation, but simply as an expression of approval. He therefore moved, "That the paper of the Rev. John Kenrick having been brought before the consideration of the Provincial Meeting of Presbyterian and Unitarian Ministers in Lancashire and Cheshire, at the annual meeting held at the Unitarian chapel, Bridge Street, Strangeways, Manchester, Thursday, June 23, 1863, this meeting is desirous to express its warm approval of the suggestion which it contains, as likely to prove, under one modification or another, the most practicable means of promoting the more general observance of the Lord's Supper in our churches, and cherishing the religious life among the members."

The Rev. J. G. ROSEBARD said—Much as I delight in attendance on the Lord's Supper, and much benefit as I feel that I derive from it, I cannot put that, or any other merely ceremonial ordinance, upon the same level with a positive moral duty; therefore I do not feel that I could exhort others to attendance upon it as a duty. Besides, I am afraid that those who are in the habit of attending, might, if too much importance were attached to it, be in danger of thinking themselves better, merely because they attend, than others who do not, and who perhaps, in many instances, may have conscientious reasons for absenting themselves. My object would be rather to promote in others feelings like those which in my own case lead me to a glad and willing attendance, than to make attendance itself the object of particular exhortation or particular importunity. With

respect to the course of preparation, which I acknowledge to be very desirable, I think that something of the kind has been going on in most congregations. In our own, both ministers have, at different times, had courses of lectures which, if attended, would prepare the young members of the congregation with such a degree of knowledge on that and other subjects as is desired. I will do all I can to make people earnest, ardent disciples of Jesus; but I will not tell them that one indispensable expression of such a feeling is attendance on the Lord's Supper, or any other ordinance. It seems to me that the genius of Christianity is very much opposed to the making of any ceremony into such a test of feeling. If we have feelings such as those which led the first Christians frequently to commemorate their Lord's death, we shall probably do the same now; but I would rather leave it to be the work of feeling. I should feel some difficulty in giving the sanction of this meeting to a recommendation of this ceremony, however important it may seem to us, as though it were something to be set on a level with the great moral and religious duties of life. There are some persons, and indeed one whole sect, who conscientiously abstain from participating in this ceremony, because they think that it was not intended to be a permanent ordinance; and I do not like to think that they are any worse than myself.

The Rev. E. HIGGINSON, of Wakefield, though not belonging to the Lancashire and Cheshire district, begged to make a few observations. He was sure that Mr. Kenrick's desire was not to urge a ceremonial observance, except so far as it was felt by any one to be a means of expressing and of aiding that spiritual religion which was the essence of all true religion. The suggestion which he had made was intended simply to overcome such practical hesitancy as did not arise from any conscientious objection to the ceremony. For two years his (Mr. Higginson's) congregation had held a special commemoration on the eve of Good Friday, and on the last occasion five or six new communicants were added to their number, who might have waited for other opportunities, but this occasion suggested to them to act upon the dictates of their hearts. He asked Dr. Beard to mention what was his practice in regard to preparing young people for the reception of the Lord's Supper, to

which he had referred in introducing this matter to the meeting.

The CHAIRMAN said he had taken the young people belonging to his congregation through a regular course of instruction; and that when they were thoroughly instructed, they were asked whether they would like to join the communicants in the commemoration of the death of Christ, as an act of avowed personal religious conviction on their part. No set period had been observed by himself in a very determinate manner, though inasmuch as his congregation had a usage of meeting together on Christmas-day to join in taking the communion, some slight, but very inadequate, effort had been made to induce young persons to join them on that day; and the effort had not been altogether unproductive of results. It was seldom that there were less than sixty communicants, and sometimes there were as many as a hundred.

The Rev. JAMES MARTINEAU, of Liverpool, said—I rise for the purpose of seconding Mr. Howorth's proposition. I do so with great satisfaction, having read Mr. Kenrick's paper with high interest, and fully recognized in it traces of his peculiar wisdom and his practical skill in the solution of difficulties like those we have to encounter. I think the suggestion is an admirable one for meeting the difficulties felt by some few of a class of minds belonging to our congregations. I think it would have the effect of preventing that scattering from our societies, the gradual detachment from our more specific institutions and usages, of the careless and heedless, and perhaps also of the timid and self-distrustful. We have to recal these, not by the exercise of any undue influence, but by a useful, friendly hint, seasonably given. At the same time, I must also so far express my concurrence with Mr. Robberds's opinion, as to say that I think even the execution or carrying out of this suggestion requires a great degree of tact and delicacy on the part of a minister. I even think that the more personal weight a minister himself has with his congregation, the more delicacy does it require him to exercise in making these calls inviting the attendance at the Lord's Supper of these young persons. To me the value, beauty and excellence of that act depends, not only mainly, but almost entirely, upon its freshness and spontaneity; that if any influence is exerted—personal influence by the minister—which should

destroy that, or bring young persons to it with a half conviction, yielding, as young minds do, to the influence of older ones, and being brought to it with a semi-conviction, I think the excellence and value and beauty of the act is almost from the beginning poisoned and destroyed. A minister in urging this course, in looking up young persons who do not attend, would require to shew the greatest respect and reverence to even the slightest and faintest trace of a conscientious objection, or even to a religious distaste to the ceremonial part of the service. I say so because I do not hesitate to confess that there have been times in my own life when I have felt that the ceremonial parts were an obstruction, when I have felt doubts whether I could go on in the use of the bread and wine as elements of the service. I have felt a distaste, a repugnance, which has been overcome not without some difficulty. That is not attended with carelessness, with looseness of religious conviction, with any scepticism as to the origin of the religious service, with any lightness of religious persuasion on the subject; on the other hand, it rather springs from a fear of profaning religion by attaching to or connecting with it an external act of manipulation, an external, bodily ceremonial, which had not for us the full significance which in other ages and in other times it has possessed. I therefore look with great respect on this feeling, especially when it arises in a sensitive religious mind. We should take care that we do not overhear the feeling by urging attendance when it exists. But there are cases in which non-attendance arises from want of opportunity, or want of having the attention called to the subject; wherever this is the case, Mr. Kenrick's suggestion is most valuable. There are causes of much deeper seat for the alleged decline in the attendance on this service, or, perhaps I should rather say, for the disproportion between the number of communicants generally and the body of the congregation at large; for it does not fall within my own experience or observation that any decline has taken place. So far as I have observed, there has been a progressive increase in the number of communicants. If it be not so elsewhere, I am so far misinformed; but I do not observe either the decline in the numbers, or the alteration as to age and period of life, which Mr. Kenrick's letter indicates. I think we have

in most of our societies fully as many young people as ever. I am persuaded there is this feeling. I do not think there is the least hesitation on the part of most young persons to acknowledge the propriety of a specific act by which they should enter into their avowed Christian and religious responsibilities. I think there is a time of life when a sense of their Christian responsibilities becomes deeper and stronger, when it becomes urgent to declare and utter itself, to breathe itself in some sort of form. I believe many of our young persons, almost all, might be collected together at a certain period of life, that very period mentioned in the letter, for the purpose of deliberately and solemnly taking upon themselves their Christian responsibilities. To that I think there is no repugnance. I think the question is, whether the taking of the bread and wine at the Lord's Supper is a fit and proper expression, a natural utterance of the particular feeling. I think there is a consciousness of a certain unfitness. They do not understand the meaning, or feel the force of the meaning sufficiently, connected with the fact of the death of Christ, to make that a natural utterance of their own feeling. Hence, though they would join in anything, could we find it, that would really touch their immediate sense of responsibility, there is a feeling that this is something which lies outside it; they cannot bring the two into connection; the link is wanting which should make the first attendance at the Lord's Supper a natural expression of the feeling in their hearts. This is the difficulty we have to encounter; and with our views of Christianity, it does seem to be not an imaginary, but a real difficulty. So far as I can understand the matter, I think we cannot look upon the specific incident of the celebration of the death of Christ as having that immediate connection with the assumption of Christian responsibility which the suggestion of Mr. Kenrick assumes. That I think is the difficulty we have to meet; and the way in which I should be disposed to meet it, would be by regarding the act not so much in its significance on the first occasion of its celebration, as in looking at it in the significance it has carried in the Christian church as an act of communion with that church, as properly an act of communion with the Christian church, which is a considerable deviation from the original idea. But seeing it has always been a distinctive rite by which

those who wish to adopt the principles of the Christian religion as their own are distinguished, I think in that view it has acquired an historical importance and significance which in any other view it would scarcely possess. Numbers of persons will attend the services if you do not ask them to partake of the bread and wine. We have them in my own congregation. The practice is increasing; not that any have left off taking the elements, but that those who have not taken them will listen to the service. If we were to encourage this, if we were to banish the idea that the service should be confined to those who personally partake, it would partially secure our object. The mere habit of witnessing it would break down this feeling of distaste and repugnance. I have sometimes thought whether it would not be an advisable thing to convert one of our regular services, instead of annexing the service to another, which exhausts the ordinary amount of attention and interest,—whether, if we were to convert one of the regular services into a communion service, and at a certain period allow those who communicated, or by a previous arrangement allow the communicants to put themselves in a body in the centre, while those who are listeners should be at the sides,—whether this would not break down anything like an appearance of an invidious distinction of one class from another, and gradually melt together into something like unity the feelings of both classes. With these reservations, I cordially second Mr. Howorth's resolution.

The Rev. J. J. TAYLER said—It has been my practice to have a course of systematic instruction of the young people of my congregation; and in this it has been my object not so much to indoctrinate them with a certain set of opinions, as to call out a spirit of religion in their hearts and consciences. After they have continued in the course of instruction three or four, or sometimes a greater number of years, I have stated to them my own feelings on the nature and object of the Lord's Supper, and have always, I am glad to say, spoken of it more as a significant symbol of Christian communion, a sort of outward bond of the great catholic church. I have always laid far more stress upon that view than upon anything doctrinal or mystical. I have thus stated to them my own views, and have always made it a point to insist particularly upon the great import-

ance of the distinction between spiritual and inward Christianity and mere outward forms. I have always called attention to a body of Christians with whom, I do not hesitate to confess, if you separate from them some usages not very rational or wise, and merely consider their theology, I have perhaps as much sympathy as with any class of Christians in the world—I mean the original Quakers. I have always said that I thought they understood the spirit of Christian practices more nearly than any other class of Christians. These views I have put forward with the especial purpose of preventing the observance of the rite degenerating into anything formal; and have particularly pressed it upon the young people that they should not be influenced by my opinions or by any personal attachment they might have to me, and wished them to regard the question of whether or not they should partake of the Lord's Supper, as a matter for determination in their private consciences; but of a dozen young people to whom I have made the proposal, perhaps not more than one-half have accepted it. Such as accept the proposal form themselves into a class to learn more of my views of the Christian ordinances; and sometimes even all these have not joined the number of the communicants. I have rather rejoiced at this, because it shewed that there was no liability of the usage to degenerate into a form. I detest formalism; but it is necessary that there should be some outward institution to bind the church together, and I do not see that, if the matter is properly explained to the young, there is any danger of this symbol degenerating into formalism. I think it is very desirable that in all things the minister should act as the friend of the younger members of his congregation, and that he should invite them to confer with him on these great points.

The Rev. PATRICK CANNON said, that to all who thought that the observance of the ceremony was not to be confined to the apostolic age, the direction to observe it came as a positive command, and not as a matter of choice. He regarded the observance of ceremonies as means to an end, and considered that he neglected one of those means if he neglected the Lord's Supper.

Rev. JOHN WRIGHT stated, that he held meetings for the preparation of young people for taking the communion, and that by this means the num-

ber of communicants in his congregation had been trebled. In addition to these meetings, there was also a monthly meeting of communicants for mutual instruction and improvement.

MR. AINSWORTH said, that many persons who had been brought up in the Church of Scotland and afterwards came into England, did not find the sympathy in the Unitarian body which they would have been glad to have found, instead of plunging into the depths of Calvinism. He thought it would be better if Unitarians, instead of being so much Nonconformist, would introduce a little conformity into their practices. Those who came from Scotland thought that if there were more church government and arrangement, that they might know how they stood in different Unitarian congregations, they would like it better.

THE REV. J. H. THOM said, that he looked with a little alarm at some expressions in Mr. Kenrick's letter, and this had been increased by what had been said by Mr. Ainsworth. A remark in Mr. Kenrick's letter was, that "in Scotland there is positive discredit attached to a man who does not attend the Lord's Supper;" and Mr. Ainsworth told them of some friends of his who were thrown out of sympathy, and to whom he had no doubt those who did not take the sacrament were marked with discredit. He hoped, and he was sure that Mr. Kenrick and Mr. Ainsworth also hoped, that the time would never come when any conscientious neglect of this ceremony would attach discredit to the individual who so neglected it. This ceremony had not in human nature the foundation which public worship and some other ceremonies had. If the means proposed in Mr. Kenrick's letter were to draw out the feelings of the heart, then he went along with that proposition; but to seek to establish any rigid doctrine, would be an abnegation of Christianity. A good means of drawing more attention to the Lord's Supper, would be to make it more symbolical. It was a mistake to make it a service for preaching, for words were not the language suitable to the occasion. The minister's utterance should be confined to vitalizing the symbols, and he should then allow them to influence the heart.

REV. T. E. POYNTING said, that his experience accorded with the observations of Mr. Thom. His recommendations of attendance at the Lord's Supper had always been most effectual

when he had endeavoured to show that the symbols had a real meaning. Though attaching to the connection of this ceremony with antiquity an importance equal to that claimed for it by Mr. Martineau, he thought it had a deeper meaning, as expressing the death of Christ.

REV. J. G. ROBERTS asked to be allowed to say a few words somewhat in explanation. He said—I hope no person will go away with the idea that I have the least wish to discourage attendance upon the Lord's Supper. (No, no, no!) I should be very glad to promote its increased observance, provided only I can guard against the idea or feeling, that by partaking of it we at all raise ourselves above the level of those who do not. That very motive which our friend Mr. Ainsworth suggested, seemed to be one that we ought to guard against—"to stand in better favour with the rest of the world." No, I say, we ought not to look so low; we ought to look to Christ; and if we can feel that we are in accordance with Christ—in accordance with God's will—then we should not mind, though all the world stood aside and threw discredit upon us. I know Mr. Ainsworth did not mean anything of the kind; but he will pardon me for saying what his words suggested to my mind. There was one thing which Mr. Martineau said to lessen my difficulty, and that was, the proposal that the service should be a service by itself, the communicants being understood to assemble together. It should be an occasion when every one should consider himself brought into communion with the mind of Christ. Instead of there being many words said by the officiating minister, each one should endeavour to bring his mind into the state into which it would be brought by the visible presence of Christ, and to ask himself such questions as that venerable and holy being would be likely to ask him if he were so present. I think the minister should confine himself to a few words,—calling upon those who are meeting him to consider what their Lord would be likely to ask, and how far he would approve, or otherwise, of the manner in which they have conducted themselves. With respect to the symbols, I have looked at them, not only as memorials of the body and blood of Christ, but, remembering that they were the common food of the table at the time at which he lived, I have felt that it would be very desirable if, in connection with the

common food of our own tables, we were to connect habitually a remembrance of Christ; that while we partake of the bread which nourishes our bodies, we should every day remember the importance of the bread by which our souls are nourished; and while we partake of what we drink, we should also remember those spiritual refreshments which are gathered from the true vine; remembering, that so long as we can keep ourselves in connection with that vine and produce abundant fruit, so long only shall we be sure of being disciples of him whom we profess to commemorate.

Rev. HUGH HUTTON, of London, stated, that in Kent he had once seen a service conducted in the manner to which Mr. Robberds referred, and he never saw the communicants bear a larger proportion to the whole congregation. The whole service was a communion service; and after a short address from the minister, and a prayer, the parties were left to meditate on the meaning of the symbols. He never felt the service more touching or impressive than on that occasion.

The question was then put; and the resolution moved by Rev. F. Howorth was unanimously adopted.

After a cordial vote of thanks to Dr. Beard and his congregation, the gentlemen present adjourned to the Albion Hotel, where about 150 persons sat down to dinner, under the presidency of Thomas Ainsworth, Esq., of Cleator, whose urbanity and appropriate introductions to the several toasts made the afternoon one of unmingled pleasure to the assembled guests. The speakers were, in addition to the Chairman, Rev. James Whitehead, Rev. G. H. Wells, Rev. Charles Beard, who eloquently asserted the claims to respect and honour of the students educated at Manchester New College; Rev. R. B. Aspland, who spoke to the sentiment of Unitarian Dissent; Mark Phillips, Esq.; Rev. Jas. Martineau, who gave a very interesting speech on Collegiate Education, and alluded most gracefully to the high merits of Owens College, which would amply supply to the youth residing in its vicinity the void created by the removal of Manchester College; Rev. Hugh Hutton, who gave an interesting account of Mr. W. Forster, the recent convert to Unitarianism; Rev. J. J. Tayler, who spoke on the sentiment of "A Progressive Theology and a Christ-like Religion;" Rev. R. L. Carpenter, who replied to the sentiment of "Civil and Religious Liberty with-

out regard to clime or colour;" Mr. Alderman Mackie, and Dr. Beard. A hearty vote of thanks to Mr. Ainsworth closed the proceedings of one of the most successful and pleasing meetings of the Provincial Assembly in the recollection of the present generation.

In accordance with long-established custom, the members of the Widows' Fund passed the evening together in pleasant social intercourse, and assembled at an early hour on the following day (June 24th) for the annual transaction of the business of the society. The chair was taken by Rev. J. G. Robberds, the President, and R. Haywood, Esq., of Bolton, the Treasurer, assisted in the deliberations of the members. From the statement of the funds, it appeared that the permanent property of the Fund (the landed estate being valued at thirty years' purchase, and the chief rents at twenty years' purchase) amounted to £7400. The income of the past year had been £567, of which only £230 had been required for the payment of annuities and superannuations. Connected with the Society is an Auxiliary Fund, available in the first instance for making good any lawful claims on the Widows' Fund beyond the means of the Fund, and then to the assistance of ministers, or ministers' widows and their children, who are or have been members of the Fund. The property belonging to this Auxiliary is now £1823. The actual receipts last year were £93. 13s. 7d., and its expenditure £75. Several new members were proposed and, on a ballot, admitted; and other business of importance was transacted. Most earnestly do we wish that a Society on a similar plan, and equally endowed to give it a permanent basis, were accessible to Unitarian ministers, not merely in the two northern counties of Lancaster and Chester, but throughout England. There are insuperable difficulties in the way of the extension of the operations of this Society; but a new Society, open to Unitarian ministers throughout Great Britain and Ireland, would be the best form which the united philanthropy and zeal of both ministers and laymen could take. It is not superseded by any of the recent exertions of Unitarian ministers and their friends.

DEPARTURE OF THE REV. G. H. STANLEY FOR AUSTRALIA.

Our readers will perhaps remember that about two years ago an application

for a pastor was made to the Committee of the British and Foreign Unitarian Association, by several Unitarian families at Sydney, who were desirous of enjoying the privilege of religious worship in accordance with their own views of truth and duty, and prepared to make the necessary effort to meet the expenses incident to the voyage from England, and to provide liberally for the support of a minister. The great want of ministers for our churches at home, and the difficulty of finding a man in all respects qualified for the new and peculiar position at Sydney, prevented any very early response to the call for help which our friends made to us from the far-distant continent in which they have found a home. But the subject has never been lost sight of; and a few months since, the Rev. G. H. Stanley was engaged to enter upon the interesting and most important field of labour, which promises a rich reward to earnest and well-directed endeavours for the promotion of truth and righteousness.

As Mr. Stanley is about in a few days to enter upon his voyage, it was thought desirable that there should be a public recognition of him in his new relation, by his brethren and friends here, and that the blessing of Almighty God should be invoked for him, and for those who are to be the people of his spiritual charge. We had the pleasure of attending the service at Little Portland-Street chapel, and were deeply interested by the whole of the proceedings. There was a large congregation on the occasion, and truly gratified were we to see so much interest manifested by the London Unitarians in this object. The service was introduced by the Rev. Edward Tagart. The Rev. H. H. Piper, of Banbury, father of one of the principal members of the new Unitarian church at Sydney, had been most appropriately appointed to preach. And a pleasing thing it was to see the venerable form of this fine old man in the pulpit,—his eye undimmed by age, and his natural force not abated. Mr. Piper's text was peculiarly suitable, and we observed, as he read the words of the Apostle Paul, from which it was taken, that the countenances of the congregation expressed how well chosen was the theme on which the preacher was about to address them. The passage was from Rom. xv. 29—"And I am sure, that when I shall come unto you, I shall come in the fulness of the bless-

ing of the gospel of Christ." The object of the discourse was to present an outline of the precious truths and influences which Paul regarded and acknowledged as constituting "the fulness of the blessing of the gospel of Christ." And Mr. Piper, in our opinion, successfully observed, that the position of Unitarians, both in regard to doctrine and duty, is just that which Paul must have taken had he lived in our own times. He would have been the determined opponent of all encroachment on the right of private judgment. He would have opposed all prelatical, priestly assumption. He would have sided with us, with all his eloquence, with all his learning, with all the energy of his inspired mind, to expose the confusion and presumption of endeavouring to explain by human formularies the Divine nature or existence, or the attempt to represent the mystery of the Godhead as consisting in three distinct persons. He *did* teach, as *we* teach, the unity and paternity of God; the divine mission and authority of Christ, as the manifestation of the power and wisdom, the love and mercy of God; as the Guide, Saviour and Judge of man; the freeness and adaptation of Christianity to persons of all climes and colours; the brotherhood of humanity; the universality of the religion of Jesus; the enlightening, sanctifying influence of the spirit of God upon the human mind; the resurrection from the dead and the life everlasting. The *fulness* of the blessing of the gospel is the completion of every deficiency in the natural means for the development of our moral, devotional and intellectual faculties. It removes the subject of religion from the region of speculation, and places it in the heart which welcomes its entrance. It concentrates the attention on "whatsoever things are true, honest, just, pure and lovely," and makes it reluctant to perplex itself with questions that engender strife. It turns the vagrant wishes of the restless imagination into the solid hopes which can never make us ashamed, because they will never prove idle or vain. It creates a general and active sympathy in the welfare of mankind. It exerts a control over the affections which no other power can exercise, diverting them all into channels which will promote our personal and social happiness. All passions hostile to our peace and to the common welfare, it subdues; and all bitterness, and wrath, and anger, and

clamour, and evil-speaking, with all malice, it enables us to escape. It teaches us to love and forgive. It goes with us to our daily occupations, sanctifies them with moderation, and dignifies them with fidelity and integrity. In our chequered and at length declining lives, it retires with us to our solitude in the chamber of sickness, in the hour of trouble, in the time of mourning and affliction, and speaks peace to our souls, pours balm into our wounds, prevents our sorrowing as those who have no hope, and strengthens us to depart from this life, and to regard our departure as an entrance into mansions of eternal bliss. Referring to the condition and prospects of Unitarianism in this country, Mr. Piper observed—"In England, all external influences are against us. Worldly interests, especially in country towns and rural districts, are almost always injuriously affected by the avowal of our faith. Our National Church, with its wealth, its aristocratic position, its attractions of a higher character, and its authority, ecclesiastical and civil, is a stumbling-block in the way of free inquiry and of the expression of convictions which oppose its incongruously-blended Arminian, Calvinistic and Papistical doctrines and services. And not one penal enactment against dissent and heresy has been removed from our statutes, without rousing the fierce opposition of the clergy; while Dissent, untaught by suffering, is commonly as hostile to the exercise of individual judgment in matters of form and faith. As a religious body, we stand alone in our comparative limited number. But those of us who have lived long, have witnessed the extension of sympathy in our views in the Established and Dissenting churches, and have reason to believe that our principles are widely extending amongst persons who do not feel inclined or compelled by their convictions to join our communion. But we want nothing, under all discouraging circumstances, to make us zealous for the spread of our views, but a deep Pauline perception of 'the fulness of the blessing of the gospel of Christ.' Yet, is it not exhilarating to find that at Sydney, in that distant colony of New South Wales, a considerable body of our countrymen, amongst them some of our friends and relatives, urged by a deep sense of the value of that pure and spiritual service in which they formerly joined with us, and finding no substitute in any existing provision

there for cherishing the religious life, have united to form a church—have purchased a chapel for their use—have applied to the British and Foreign Unitarian Association to send them a minister, and that under their sanction the Rev. Mr. Stanley has accepted the office, and will shortly leave his native land to be their pastor—to minister to them the word of life?"

At the conclusion of the discourse, Mr. Piper directed his remarks immediately to the Rev. G. H. Stanley; and they were considered so judicious and interesting, that, at the request of several ministers and friends, they appear, together with Mr. Stanley's address, just as they were delivered, in another part of the present number of the *Reformer*.

Mr. Piper having finished his discourse, the Rev. Thomas Madge rose, and, speaking to Mr. Stanley, said,—“In the request which I shall now make to you, it must not of course for a moment be supposed that I thereby assume any degree of priestly authority. My only object is to give you an opportunity of stating before this congregation the views which you entertain, and the motives by which you are animated, in the great and arduous undertaking in which you are about to engage. That the motives by which you are guided are of the purest kind, proceeding from an earnest desire to promote, as much as in you lies, the cause of Christian truth and righteousness,—to watch and labour for the spiritual and everlasting good of your fellow-men, in a region far remote from that in which you are now dwelling,—we are well assured, from the testimony borne to your personal character and ministerial services by those who have had the best means of knowing and judging of both. Allow me to add, that the sphere in which you are to labour is one which will require from you great earnestness and zeal, combined with no small degree of gentleness and patience, courage and resolution, in declaring what you believe to be the whole counsel of God, tempered with the moderation and meekness becoming the disciple of him who himself was meek and lowly in heart. Accept my sincere and earnest wishes for the happiness and comfort of you and yours, and for your successful ministrations as a labourer in the vineyard of our common Master. May God give unto you the spirit of power, of love and of a sound mind! And may you be enabled, through success

and disappointment, through evil report and good report, to persevere, in faith and hope, in the Christian work to which, in the providence of God, you are now called, and which I trust will contribute to the promotion of his glory, the good of your fellow-men, and the furtherance of the truth as it is in Jesus. Commending you to the blessing of Him who is the Giver of all good, I conclude these few words with asking you to express, in the presence of those here assembled, the views and sentiments that have impelled you to undertake the important mission on which you are soon to enter."

Mr. Stanley, evidently much affected, and asking the kind consideration of those around him for the want of self-possession, which was perhaps not unnatural in the circumstances under which he appeared before them,—thanking most sincerely his venerable friend Mr. Piper for his truly evangelical discourse and paternal counsel, and Mr. Madge for the good wishes and confidence he had expressed in his desire to enter upon the mission to which he had been called in a spirit becoming a Christian minister,—proceeded to give the statement of his views, purposes and hopes, which we have inserted in another part of the Magazine, and to which we need scarcely direct the attention of our readers. It was delivered with earnestness and heard with marked attention, and called forth many a devout wish that one who had formed such just conceptions and resolutions in relation to his work in the distant colony to which he was going, might be spared to carry it forward for many years under the Divine blessing.

At the close of Mr. Stanley's address, the chapel choir, joined by the congregation, sang with delightful effect the beautiful hymn of Dr. Watts commencing with the words—

"Jesus shall reign where'er the sun."

And then the Rev. Wm. James offered up the valedictory prayer, and closed a service which was felt to be interesting to those who engaged in it, and which it is hoped will not be without a good influence upon the friends of our cause in Sydney.

EASTERN UNITARIAN CHRISTIAN SOCIETY.

This Society held its fortieth anniversary at Diss, on Thursday, June 30. The religious service was introduced by the Rev. J. H. Hutton, of Norwich;

and the Rev. John Gordon, of Coventry, taking his text from 2 Cor. iv. 6, "The light of the knowledge of the glory of God in the face of Jesus Christ," delivered a striking and powerful discourse. Mr. Gordon began by observing that the Trinitarian controversy had recently assumed a new aspect; almost all the more deep and earnest thinkers on the orthodox side had adopted what may be called the philosophy of Unitarianism. There were many examples of this in works lately issued from the press. The former positions were abandoned, and they had come to regard the essence of the gospel as an exhibition of the Divine character in the man Christ Jesus. He maintained that this was strictly the fact. Christianity is the manifestation of God in Christ. All history shewed that the undirected tendencies of men were towards polytheism; they deified the heroes of their own race, or worshiped the blind forces of nature. Judaism corrects this tendency by its proclamation of the Divine Unity. It gathered the thoughts and affections of men around one great Object. But Christianity still further corrects the tendency by its exhibition of God's moral character—God as pure, tender, just, compassionate. Christianity is not to be expressed in a series of propositions, but consists essentially in the exhibition of a mind, a person, a life. It is the divine and authoritative expression of God under a human form. There was plainly a special and peculiar connection between Christ and the Father, else many of his sayings would be unwarranted. The claim to be the Son of God, the Messiah of God,—a claim made only by him,—the solemn assertion, "I and my Father are one," would otherwise be unintelligible. The preacher affirmed that Humanity required such a manifestation of Deity. Man could form no idea of the infinite, omnipotent, omnipresent Being without this. Nature gives only the most vague and general notion; a clear, authentic, unmistakable manifestation was required, which might be committed to the page of history and pass down the stream of time. It was one great error of Trinitarianism that it made the character of Christ opposed to that of the Father; the one was stern and severe, the other generous and self-sacrificing. Hence, in proportion as the former was loved, the latter must be feared. The conduct of the first Person in the Trinity was

as we could not approve; purchased mercy was no mercy at all, neither was substituted suffering a righteous thing; the satisfaction scheme might be *divine* justice, but it was not *human*; the Trinitarian Deity, therefore, was no model for our imitation. On the other hand, the grand advantage of Unitarianism is, that the Divinity whom we worship is our highest and most perfect example. Christ is his image; what the Son is, the Father is. And this truth is now so clearly seen to be the central fact of the gospel, that orthodoxy itself is forced to admit the absolute unity and goodness of God, both of which it would deny if it could. Mr. Gordon concluded by declaring that the union of man with God in thought, will, affection, deed, is the great aim of Christianity. Such is an outline of this discourse, which was very effectively delivered to a numerous and attentive audience.

Immediately after the service, the annual meeting of the Society was held in the chapel, when Thomas Lombe Taylor, Esq., of Starston, was called to the chair, and the report was read by the Secretary. It was on the whole very satisfactory, and shewed the churches of the district to be in a healthy condition. A vacancy at Bury St. Edmunds had been created by the removal of the Rev. H. Knott to Ipswich, and a similar vacancy at Framlingham by the removal of the Rev. M. C. Gascoigne to Deptford. The best thanks of the meeting were presented to Mr. Gordon for his valuable discourse, and the usual business resolutions were passed.

Various parties of visitors were most hospitably entertained by the Rev. S. F. Macdonald, minister of the congregation, Miss Taylor, and other friends at Diss; and in the evening, upwards of eighty ladies and gentlemen took tea together at the Crown Inn, the Rev. S. F. Macdonald presiding, and introducing the various speakers and sentiments. As a report of the speeches has appeared elsewhere (*Inquirer*, July 9th), we merely subjoin here the names and subjects:

Rev. William Selby, of Hapton—"Public and Political Aspects of Unitarian Faith."

Rev. John Gordon—"The Unitarian Church considered in reference to other Churches."

Rev. Jerom Murch, of Bath—"Education for the Christian Ministry."

Rev. J. H. Hutton, of Norwich—"Christian Communion."

Rev. H. Knott, of Ipswich—"Rela-

tion of the Unitarian Faith to Scepticism and Infidelity."

J. W. Dowson, Esq., of Norwich—"Congregational Action."

Mr. C. T. Stevens, of Norwich—"Sunday Schools."

The speaking was very animated and effective, drawing forth the hearty sympathies of the audience.—Horatio Bolingbroke, Esq., of Norwich, moved the usual vote of thanks to the Chairman; and J. W. Dowson, Esq., begged to add thanks to the Diss friends for their liberal and cordial hospitality. On all sides great pleasure was expressed in the proceedings of the day, and the meeting pronounced eminently interesting and successful.

FREE CHRISTIAN CHURCH, CAMDEN TOWN.

Mr. Forster and his friends, we are glad to learn, are proceeding with great earnestness and zeal. They have found a large and convenient room, capable of accommodating 400 persons, in which for the present they will meet. The services are well attended. He has announced a course of Sunday-evening lectures, accompanied by the Address that follows, which are attracting considerable attention. By advertisement in the public papers, and in every practicable way, we trust the utmost publicity will be given to these lectures. If needed, we are sure efficient aid for this purpose would be readily afforded both by the Unitarian Association and the London District Association.

Lectures on Difficult Texts and Texts Misunderstood.

July. 17. Matthew i. 23: *The Mission of Jesus*—God's Merciful Presence and Power with Men.

July 24. John i. 1—14: *The Indivisible Word*—the Source of Christ's Power, but no Part of Himself.

July 31. John iii. 13: *The Knowledge of Jesus*—derived from Heaven, to be given to Men.

Aug. 7. John viii. 58: *The Son of Man*—in Years but Young, in Official Designation older than Abraham.

Aug. 14. 1 John iii. 7: *The Death of Christ*—its Grand Design, the Purification of Souls, not Punishment for Sins.

Aug. 21. Phil. ii. 6—8: *Jesus, on Earth, in the Form of God and in Fashion as a Man*—the Fact no Mystery, a Real Condescension, and a True Example.

Aug. 28. Phil. ii. 9—11: *The Exaltation of Christ*—the Reward of Obedi-

ence, the Admiration of Men and the Glorification of God.

Sept. 4. 1 John v. 7: "*The Three Heavenly Witnesses*," or "*the Holy Trinity*"—its Human Origin, its Disastrous Influence, and its Certain Fall.

Sept. 11. Gal. iii. 24: *Moses in the Law and Christ in the Gospel*—the Successive Schoolmasters of Mankind.

Sept. 18. John xvi. 7—15: *The Holy Spirit*—the Meaning of the Term, the Nature of the Influence, and the Result of its Reception in Faithful Souls.

Sept. 25. Col. i. 15—19: *Christ under God*—the Founder of Spiritual Society, not the Creator of Matter and Mind.

Oct. 2. 1 Cor. xv. 24—28: *The Kingdom of Christ*—its Origin, its Triumph, and its End, when the Son will be Subject and God be Supreme.

To the Inhabitants of Kentish and Camden Towns.

Will you allow one, who has lived among you for some years, as a Minister of the Gospel, to address a few words to you on the most weighty topic which can occupy the human mind? Religion is of paramount importance and obligation to all men. It is the right and duty of every one, whatever his condition in life and whatever the state of his culture, to make it the subject of independent, earnest and solemn investigation, and having arrived at settled conclusions, to reduce these to practice in his own life, and to give them forth for the consideration of his fellow-citizens. There can be no lawful authority, whether political or ecclesiastical, which has any right to put a fetter upon free thought or free speech on subjects which exclusively refer to a man's relation to his God. That this heaven-granted prerogative is little prized and less practised, must be evident to every thoughtful man who is at all acquainted with the churches and sects of Christendom. Human Creeds, Articles of Faith, Catechisms, and Chapel Trust-deeds, have to a deplorable extent robbed men of all denominations of their noblest birthright. So general is the servitude, that mutual reproach may well be stopped by a bold and Christian attempt at individual emancipation. It is impossible to over-estimate the evil which has been done to the Christianity of Christ by the curb put upon the fullest exercise of private judgment. It deprives religion of all the advantages of general education and scientific knowledge,—it throws Christianity far behind the grand march of human progress,—it brings the most veritable and momentous facts under the

suspicion that they will not, like the vast phenomena of Nature, bear the test of an impartial scrutiny,—it alienates from a cause which should be most precious to all men, some of the worthiest, truest and most earnest minds,—it makes the millions of our countrymen openly proclaim, what the respectable few silently think, that Christianity is as much an enemy of free thought, an instrument of priestly rapacity, and a bar to social improvement, dignity and happiness, as any of the forms of the old effete polytheisms which it destroyed, and whose place it took.

Impressed with these lamentable evils, some of your neighbours have formed themselves into a Free Christian Church, in which these abuses will have no place. We regard the Scriptures as the only rule of faith. We insist upon the duty of all men to inquire into religion for themselves. We maintain that each individual is responsible to God only for the conclusions to which he may arrive in the progress of his inquiries. We consider diversity of faith no bar to Christian communion. We hold conscience to be sacred to God and to the man to whom it belongs. We expect freedom of utterance in the Pulpit, and we claim freedom of investigation in the Pew. Forswearing all human creeds, we are convinced that the celebrated motto, "The Bible, and the Bible only, the religion of Protestants," is capable of an application to which it has not yet been submitted by its most enthusiastic admirers. It is our settled belief that this individual freedom will lead to an extensive knowledge of Scripture truth,—to a rational faith in the Gospel of Christ,—to a profound love of God, to the culture of the highest forms of holiness, virtue and benevolence,—to the purest worship of the Almighty, the most careful imitation of Jesus Christ, and the practice of goodwill and good works toward all men. We are persuaded there are great numbers of thoughtful persons in this neighbourhood who will heartily sympathize with these sentiments and this undertaking. It is to such we chiefly address ourselves through this circular; while, at the same time, we wish to give authentic information to those who may have heard of our movement, and would like to be accurately informed of the principles it involves. Our temporary Church is in Hawley Crescent, Camden Town, where a large congregation can be accommodated. We intend as soon as possible to erect a spacious edifice for our permanent use.

Your attention is called to the subjects of a series of Discourses, as announced on the other page, to be delivered on the Sunday Evenings, on Difficult Texts and Texts Misunderstood. The object will be to state their perversion, their real meaning, and their practical uses. Such passages of Scripture have been the strongholds of error, the sources of perplexity, and the magazines of those sophistries whereby the theological absurdities of a barbarous age are still maintained in all the mental activity and boasted light of the nineteenth century. Our aim will be to disseminate a sound Biblical knowledge, to encourage a free examination into the most cherished and venerated religious dogmas, and to obtain rest in those settled conclusions which all Truth-seekers have within their reach.

Though we have not announced a series of subjects for the Morning, yet we hope the Discourses then to be delivered will be such as will tend directly to nourish devotional sentiments, administer religious consolation, fortify against temptation to evil, and stimulate all "to do justly, love mercy, and walk humbly with God." To both the Morning and Evening services you are respectfully invited. It is our wish to contribute our influence and example to the formation of a manly piety, sound religious principles, comprehensive views of the divine doctrines of our blessed Saviour, and habits of impartial inquiry into all spiritual things, among our countrymen.

With best wishes for your highest well-being, I am, yours truly,

WILLIAM FORSTER,
Pastor of the Free Christian Church of
Kentish and Camden Towns.

Torrano Terrace, July 11, 1853.

QUINQUENNIAL MEETING OF MANCHESTER COLLEGE STUDENTS.

It is known to many of our readers that on occasion of the gathering of friends to the last examination of Manchester College, York, and in the desire to perpetuate the more effectually their affection for their Alma Mater, the students present resolved upon the institution of a Quinquennial Meeting. In 1846, their resolution was most happily carried into effect in the commemoration of its first anniversary on the spot of their former studies. (Christian Reformer, N. S., I. 582.) In 1860, it was very near its fulfilment, on the same spot also, when the illness of the Rev. C. Wellbeloved justly occasioned its postponement. Fears were then natu-

rally entertained that the first Quinquennial Meeting might also be the last. The world's great gathering of 1851* absorbed for the time every other; and though an earnest and lingering desire of another meeting continued to actuate the minds of many, yet in the absence of any determining circumstance, and perhaps the uncertainty hanging over the removal of the College, 1852 was suffered to pass without renewing it. This year, however, it has been different. The way has been gradually cleared, many circumstances have concurred, and we have now to record the revival of the meeting in the successful fulfilment of the postponement of 1850, on June 28 and 29, 1853. Such of the students as are ministers in the West-Riding of Yorkshire, will not soon forget the impression which York revived, when, on occasion of their quarterly meeting there on March 8th, the news awaited them of the death of their friend and the friend of the College, the Rev. John Kentish. Nor is it least interesting to reflect, that it was in the feelings of early College attachment, revived among a few of the students attending his funeral at Birmingham on March 15th, that the suggestion of holding the Quinquennial Meeting this year arose. The suggestion was encouraged by the fact of its being known to be in accordance with Mr. Wellbeloved's feelings and state of health, and also by the coincidence of another removal of the College rendering a reunion of students particularly seasonable and useful. No time was lost, therefore, by the originators of the suggestion, in re-organizing the Committee appointed in 1846, and obtaining the opinion of the chief friends of the former meetings. This being done, and a very general and hearty concurrence expressed, a not less cordial and general concurrence was expressed also in the further suggestion of now fulfilling the intention, formerly entertained, of presenting a memorial to Rev. William Turner, Jun., M.A., of Halifax, as on two former occasions testimonials had been presented to Rev. C. Wellbeloved and Rev. John Kenrick, with whom Mr. Turner was so long united in the conduct of the College at York. For this purpose, a silver Tea Service was first suggested, as appropriately recognizing the obligations of the students to Mrs. Turner in the domestic arrange-

* Exhibition of the Works of Industry of all Nations in London.

ments of the College. Agreeably to Mr. and Mrs. Turner's own wishes, however, a Microscope was substituted in its place. In the mean time, circulars having been issued to considerably upwards of two hundred former students, including the few survivors of the original institution at Manchester, and the students of the College since its removal to Manchester again, answers were received and subscriptions promised, in accordance with feelings already entertained, and such as fully to justify the active friends and particular occasion of the meeting. As on the former similar occasions, the subscriptions of lay students were limited to £5, and those of divinity students to £2. The large room at Etridge's Hotel, York, was engaged, and every effort taken to secure the purchase of the best Microscope that could be procured. For this purpose, Geo. Busk, Esq., F.R.S., joint Editor with Dr. Lankester of the Quarterly Journal of Microscopical Science, most kindly acceded to an application from the Secretary, and from first to last superintended the selection in London, among the most approved makers, of the instrument which finally arrived in York, from Ross's, Featherstone Buildings, Holborn, a day or two before the meeting. This had been fixed most conveniently in the week following that of the College examination in Manchester. Such of the students who reached York on Monday, June 27, took tea together at the hotel; and every interval and available moment having been employed in seeing former friends and visiting interesting and familiar places, a meeting at three o'clock on Tuesday, June 28, disposed of some preliminary business, amongst which was a vote of thanks to Mr. Busk and to the Committee, together with their re-appointment with a view to the future, a very general feeling being expressed in favour of a return to the old period and place in 1855. The gentlemen forming the Committee were Robert Philips, Esq., of Heybridge, President of the College; Rev. Samuel Bache, of Birmingham; and Rev. J. H. Ryland, of Bradford, who had also acted as Secretary. One member of the Committee, and a chief founder of the Quinquennial Meeting in 1840, was missing, yet could not fail to be remembered, the late Rev. William Wilson, of Newbury. Many circumstances, as we have remarked, concurred to indicate and accomplish the occasion. Many members contributed to the result. To

one had occurred the idea; another had taken it up; another remembered the testimonial due; another suggested the form of it; a scientific friend was at hand rapidly to accomplish the altered form; to others had occurred the repeated removal of the College as rendering the meeting appropriate; the jubilee year of the transference of the College to York suggested itself to others; while, as essential to the whole, the restored health of Mr. Wellbeloved, a chief friend spared, and the influence of the concurring event of another friend removed, made the fulfilment of the postponed meeting of 1850 as desirable, seasonable and impressive as it could well be.

At the conclusion of the preliminary meeting, twenty-four gentlemen sat down to dinner in the large room at Etridge's, — Robert Philips, Esq., of Heybridge, President of the College, in the chair, and Rev. R. B. Aspland in the vice-chair. Many disappointments of arrival occurred up to the last moment. Included in the number who sat down, were the Rev. John Kenrick and the Rev. H. V. Palmer, assistant preacher to Mr. Wellbeloved, as guests; the Rev. W. Turner, Jun., of Halifax, being chief guest, though also included in the number of such as had been students in the College. The Rev. Chas. Wicksteed, of Leeds, and Robt. Scott, Esq., of Stourbridge, had been invited, but were unavoidably prevented from attending. The Rev. C. Wellbeloved, in the prospect of receiving the party at his own house in the evening, did not feel equal to both parts of the occasion.

On the cloth being removed, the CHAIRMAN, after congratulating the meeting on the happy occasion of the Quinquennial Meeting again assembling, proposed as the first sentiment, "The Queen—may her reign be long and happy!" the response to which was a joyous peal, in honour of her coronation, from the beautiful Minster Towers, within near view of the head of the table.

"Civil and Religious Liberty all the World over," was next announced, and the Rev. SAMUEL BACHE, of Birmingham, called upon to respond to it. He said, that in no assembly could there be less occasion for enlarging on the importance of this sentiment than in that which he was now addressing, it being one which, as the Chairman had observed, was ever enshrined in hearts; and the utmost therefore he could desire was, to fulfil

tation which the Chairman had expressed, of exciting some warmth of feeling in their present avowal of it. He noticed the faithful recognition of this sentiment which had always characterized the institution which they were then met to commemorate; that their several churches were founded upon it; that to their allegiance to it they owed the distinctive Christian truth which they believed that they had already attained, and that they hoped for further progress only as the result of the same allegiance. He called attention to the intimate and indissoluble union which subsists between Civil and Religious Liberty, so that neither can be secured or extended by itself apart from the other; and, in conclusion, suggested for admonition and encouragement the remark of the late Dr. Arnold, that it especially behoves the friends of Liberty to be faithful in their use and improvement of its privileges, so as to secure from them those blessings which they are graciously designed to confer.

The CHAIRMAN, in giving the next toast, could not but be particularly rejoiced, as were all present, in having observed the happy state of health in which they had found their former venerable and respected Tutor, around whom their York College recollections all centred. Most heartily did he wish that that health might continue, and most sincerely did he join his own feelings with the sentiment he should now propose in his honour,—"The Rev. Charles Wellbeloved—our gratitude and affection, mingled with our best of hopes."

The Rev. Dr. WRENFORD, of Bristol, said he felt honour and pleasure in responding, although, on either hand, were older sons of their respected Tutor. It was a great pleasure to himself to witness the happy accomplishment of the present meeting, attended as it was with so many gratifying circumstances. It was a source of peculiar pleasure to Mr. Wellbeloved's family to see him in the enjoyment of such excellent health; and it was a great pleasure to Mr. Wellbeloved also to witness once more the gathering of his friends and former pupils around him in York. He would feel highly honoured and gratified by the hearty and kind way in which his health had been proposed and received.

The CHAIRMAN next proceeded to honour the especial guest of the day, the Rev. W. Turner, Jun., M. A., of Halifax, to whose instructions in science

they had formerly been so much indebted, and whose kindness and that of Mrs. Turner they must all remember, and whom they had never forgotten they had still to honour, as they had done their other Tutors through so long a period of the existence of the College at York. He should now call upon the Rev. Dr. Hutton, in behalf of the divinity students, and upon Samuel Robinson, Esq., in behalf of the lay students, to present to Mr. Turner a testimonial of their respect and affection.—One of Ross's large improved compound Microscopes, in a Spanish mahogany cabinet, with a German silver inscription-plate, was then placed upon the table, and

Dr. HUTTON said—Mr. Chairman and Gentlemen, before I enter upon the performance of the duty that you have done me the honour of assigning to me, allow me to express briefly the pleasure I feel in being one of you on this occasion,—in seeing around me so many whom I esteem and value;—my revered instructors, for as such I can truly say I have regarded them from youth to age—gladly should we have seen the most venerable of them amongst us now;—some of my earliest friends and companions in study, by whom my thoughts are carried back to others not present—dwellers some of them in the Spirit-land;—and, with these, not a few of the younger sons of our Alma Mater, born to her after I left the sheltering home, with all of whom, nevertheless, I cannot but regard myself as connected by something like a fraternal tie. To all of you allow me to offer a cordial greeting.—And now for the pleasing duty that you have assigned me (the presentation to the Rev. William Turner of the memorial of our respect and affection.)—My much respected and valued friend, you will, I am sure, pardon me when I say, that it was not without reluctance that I consented to assume the prominent position so kindly assigned to me on the present occasion, and that I should have felt myself more in my natural and proper, or at least congenial, place, as one the represented than as the representative,—as a true and warm but silent sympathizer in sentiments, to which not a few of my younger fellow-students would have been able to give, as I cannot even attempt to do, an eloquent and extemporaneous expression. Having been called upon, however, I came instantly to the conclusion that the duty was one that I could not decline, but must regard as

sacred, and endeavour to discharge (as we must all of us rest contented to discharge not a few of our duties) not as I should wish, but as I might have it in my power. When I remember that we are both of us the sons of venerable men, who, after long lives of active virtue, still survive, to inculcate upon their descendants of the second, third and fourth generation, the lesson of the aged apostle—"My little children, love one another;"—when I recal to mind the tradition that my mother stood by yours, as her bridal attendant, at the hymeneal altar; and when, finally, the thought is suggested to my heart—as how could it fail to be in this place and on this occasion?—that your brother Henry of blessed memory was the dear friend of my youth, and my chosen associate in those studies which we pursued together under your and our friend Mr. Kenrick's truly fraternal care, and our revered principal Mr. Wellbeloved's paternal superintendence, I cannot but hope and believe that there may be associations in your mind that will render my performance of this office grateful and pleasant to you. Receive, then, from my lips the assurance of the affectionate respect felt for you, I verily believe, not only by the class of students for whom I am authorized to speak, but by all of your pupils without exception. Receive the assurance of the high estimate formed by us of your intellectual powers and acquirements; of the gratitude which we feel for the faithful diligence with which you performed your duties as our instructor in mathematical, physical, mental and moral science, and for the open field and fair play which (in common, let me gladly record, with our other instructors, for it was *their* principle, as it was *yours*, "to think and let think") you always allowed to our varieties of thought;—and, finally, of the remembrance, which we can never lose, that your faculties were always "meekly borne," and that your kind interest in our welfare seemed to make it a real pleasure to you to lighten the labours, and cheer and animate the exertions, of the diligent and docile amongst us,—while it prompted you to treat with a lenity, only too indulgent, the occasional faults of the idle or perverse. In the name of my fellow-students in divinity, and in my own name,—begging leave to associate with you in thought and feeling your excellent lady, who presided with so much dignity and

kindness for some years over our collegiate home,—I now respectfully and affectionately request your acceptance of this slight testimonial of our heartfelt gratitude and high esteem. And here may I be allowed to say, before I conclude, that I cannot but rejoice in the substitution of this testimonial for that which was first thought of. To me it seems far more appropriate to the occasion. We are all of us well aware, my friend, that you have ever regarded yourself as a fellow-learner with your pupils in the Great Master's school,—as an earnest aspirant after fresh additions to that knowledge of God, His works and ways, which, when acquired, you have ever felt a benevolent pleasure in communicating. This truth, methinks, we seem to recognize when we thus supply you with added means of carrying on your scientific investigations,—of drawing still nearer to God in His works,—of tracing in His microcosms—the little worlds that He has created, even within the atoms of the great world that surrounds us—fresh proofs of the wisdom and goodness of His Infinite and Eternal Spirit—of that Mind which pervades all space, "Lives thro' all life, extends thro' all extent, Spreads undivided, operates unspent."

In conclusion, let me express the sincere pleasure that I feel in finding myself united in the performance of this grateful office with my valued friend and fellow-student, Mr. S. Robinson. Pleasantly, and not wholly unprofitably, I trust, did we associate together in former days,—and gladly, I am sure, do we now unite in paying our tribute of respect, personally and immediately, my dear Sir, to you,—by association, for we cannot in thought separate you from each other, to each one of our revered and beloved instructors.

The inscription on the Cabinet is as follows :

To the Rev. WILLIAM TURNER, JUN., M.A.,
from 1809 to 1827 Mathematical Tutor
in Manchester College, York.

Presented

by some of his former Pupils and Students of
the other periods of the Institution,
in acknowledgment of Early Obligation
and in testimony of Mature Regard.
York, Second Quinquennial Meeting of Students
Postponed from 1850,
June 28th, 1853.

On Dr. Hutton's sitting down, Mr. ROBINSON rose and said—Dear Sir, if I felt that much eloquence or much ability were required to discharge my part in the proceedings of this day, I own I should have shrunk from under-

taking the duty which I have been requested by the Committee to perform on the present interesting occasion. But little ability is needed to express the simple feelings of the heart; and it is with unfeigned pleasure that I find myself associated with my old friend and fellow-student, Dr. Hutton, in the pleasant office of requesting your acceptance of the small testimonial of the respect and kindness with which you are regarded by your old pupils. I have often felt that it was a duty too long deferred. But there is commonly some good mingled with every evil, it is said; and it must, I think, be gratifying to you, Sir, to find that added years have not obliterated from the minds of your pupils the memory of the benefits they once derived from your instructions. Those instructions were not always at the time, perhaps,—at least in my own day—I cannot speak of preceding and following ones,—appreciated as they deserved to be. I do not mean to say that I have to reproach either myself or those of my class, so far as I remember, with neglecting the preparation of the lessons which you directed. But the subjects on which it was your fortune to lecture are perhaps not so generally interesting as some other branches of knowledge; and we did not, I fear, manifest all that devotion and enthusiasm about them which are, I do suppose, the best and most gratifying reward of the teacher. But be this as it may, I never heard any failure on the part of the instructed imputed to want of enthusiasm or ability on the part of the instructor. And of one thing I am sure, that there was only one opinion of your constant kindness, urbanity, and readiness to assist us. But I will say no more on this topic. It cannot be pleasant, as our Chairman has remarked, for any man to listen to praise uttered publicly in his own presence. I will therefore simply add, that I wish the gift were more valuable than it is: but you will estimate it, I know, not by its pecuniary value, but simply as a testimonial of the respect and kindness of your old pupils and others connected with the College. As such we offer it, with our united best wishes for the prolonged life and happiness of yourself and Mrs. Turner, and the hope that the instrument may assist your future studies, and be a source of added enjoyment and instruction through many future days.

At the request of Mr. Robinson and

the Chairman, the Rev. J. H. RYLAND, as Secretary, then gave a brief account of the mode in which the testimonial had been taken up, and the form which it had taken,—how the wishes of Mr. and Mrs. Turner had been consulted, and how it had been a source of equal pleasure to themselves and the subscribers that a Microscope was substituted for a Tea Service. There was a considerable number of contributors, and it was extremely gratifying to find them not only among Mr. Turner's actual pupils, but of periods antecedent and subsequent to his tutorship, and that both in the York period and the Manchester periods before and after; nay, if he read his accounts correctly, even Warrington, the mother of them all, was represented in the subscription, as they had hoped both it and every period of Manchester College would have been represented in the meeting itself. But besides the subscriptions, the letters he had received were full of the kindest and most grateful expressions both to Mr. Turner and the other Tutors, and of obligations to the College and affection for York, which it had been a great pleasure to receive and read. He ought to mention also that their highly-respected friend Mr. Kenrick had joined in the testimonial. Nor must he sit down without saying that the Microscope itself had by no means exhausted the subscription, but that a surplus would hereafter be presented to Mr. Turner in a purse, for the completion of its apparatus at his pleasure, or for any other purpose, as his mind and judgment might decide.

Rev. W. TURNER, Jun., on rising to reply, said, the friends before him could not be surprised if he was overcome by the feelings of the occasion. He did not need this handsome gift as a proof of their regard. Their feelings on occasions like the present must necessarily be of a mixed nature. It brought back painful as well as pleasurable emotions. It reminded them of those who had been called to their reward. It reminded them of hopes once cherished, some of which had been disappointed, others much more than realized. They could not be surprised, therefore, if he were overpowered by the variety of emotions excited by the occasion. Amidst the changes and fluctuations with which the period looked back upon had been necessarily attended, he could not, on looking around him, but derive encouragement from the persuasion that there were some things that were not changed, or that the change which had taken place was that from

promise to performance;—the fair blossom had been converted into the rich, well-ripened and precious fruit. For himself, in looking back to the relation in which he once stood to the friends around him, the feeling excited was the consciousness that the services he had endeavoured to perform were discharged by him at least conscientiously. To receive, however, such a testimonial of their favourable esteem, and of the place which those services still held in their recollection, could not but be highly gratifying; the more so, when he considered how many of those who had taken a part in presenting it, had themselves attained to distinguished and well-merited eminence; in respect of which, those who had been engaged in the conduct of their early studies could not but feel happy that they had been instrumental in laying the foundation on which such a superstructure had since been erected. It became him not to forget that he did not stand alone in this testimonial, but was connected with one whom custom did not permit to express her obligations in the same public manner. He could therefore appear before them with much less embarrassment than as having to speak merely in his own behalf; for he was as sensible as any of themselves could be, perhaps more so, that no small portion of the comfort and pleasure attendant upon a residence in the College, must be ascribed to the fact of the domestic establishment being conducted with lady-like good taste and judgment. He was sure she would join with him in the expression of satisfaction and pleasure at the form which they had thought proper to give to the testimonial of their good opinion. It was a form not only highly acceptable to both of them, but one which they took leave to consider as somewhat suitable and appropriate to the occasion. He knew not whether any finer specimen could be at this time selected of the triumph of modern art and mechanical skill in giving practical effect to the suggestions of abstract science in the preparation of an instrument admirably adapted to the cultivation of science and the acquisition of new and important facts, than the improved compound microscope as it was now constructed. Formerly, the microscope was a sort of philosophical toy, from which very little scientific information could be obtained. But the improvements made upon it in recent times were such as to place it on a level with the refracting telescope; the one interesting in the investigation of facts curious in their mi-

nuteness, the other wonderful for the observation of objects overpowering to the imagination by their magnitude and distance. The two instruments, though contemporaneous in their origin and singularly analogous in their theory and structure, so that there was not a part of one which had not its counterpart in the other,—notwithstanding that they were adapted to research in remote fields of human inquiry, were yet very different in their history. At one time an insuperable difficulty existed in the inequality in the refraction of different rays of light, so that rays could not be brought to a focus at a single point, and no precise image could be produced. And subsequently to the time when the difficulty was overcome in the telescope in the hands of Dollond, carrying forward researches in the heavenly regions, the compound microscope seemed hopelessly imperfect. It was only within a few years that the practical difficulties had been overcome, by carrying into effect the correction of the imperfection in the magnifying lens of the microscope: and it had been accomplished so perfectly, that it disclosed and ascertained and instructed with the exactness and precision of the telescope in astronomy; so that it was as difficult now to assign limits to the investigations of the naturalist in ascertaining the variety of parts in the anatomical structure of animalcules, as to say to the space-penetrating power of the mighty refractor lately erected at Wandsworth, "Thus far shalt thou go, and no farther." But he ought to apologize for a strain hardly suited to the occasion. Whatever he might have attempted or accomplished thirty years ago, the present was not the place or time for a similar lecture. He should content himself with remarking, that much as they should value the instrument for its beauty, excellence and utility, they should value it much more as bringing to their recollection, whenever they contemplated or used it, the esteem, regard and grateful affection of so many kind and valued friends.

[To be concluded in the next No.]

MANCHESTER NEW COLLEGE.

In the list of honours gained in the University of London by the students of Manchester New College, given in the last No. of the *Christian Reformer*, it should have been stated that Mr. SWINTON HENRY BOULT took honours in Classics as well as Mathematics. The error attached to our report, not to the statement as read in the common hall.

UNIVERSITY OF LONDON.

The following analysis of the Matriculation List of the University of London, shewing the number of Students who passed at the recent Examination from the several affiliated institutions, and in which division, will be read with interest.

	1st Division.	2nd Div.		
University College	19	6	Stonyhurst College	7 —
University College School ..	8	—	Queen's College, Birmingham	4 —
King's College	23	5	Mill-hill Grammar School ..	5 1
King's College School	1	—	St. Paul's School	1 —
Owens College	6	2	Private Tuition	26 13
Lancashire Independent and			Amersham Grammar School ..	2 —
Owens	1	—	City of London School	2 —
Manchester New College ..	4	—	Chorlton High School, Man-	
Hackney Theological Seminary	3	—	chester	1 —
Airedale College	5	—	Blackheath Proprietary School	1 —
New College	5	1	Shaford Grammar School ..	1 —
Cheshunt College	1	3	Western College, Plymouth ..	1 —
Rotherham College	2	—	King's School, Rochester	1 —
Stepney College	—	1	Bruce Castle	1 —
Hoxton College	1	—	Queenswood College	1 —
Baptist College, Bristol	1	2	Grammar School, Leatherhead	1 —
Wesleyan Institution, Taunton	1	—	Truro Grammar School	1 —
Spring-hill College	1	—	Brecon College	1 3
St. Gregory's, Downside	2	—	St. Peter's College School,	
St. Patrick's, Carlisle	—	1	Eaton Square	— 1
St. Peter's, Prior Park	1	1	Western Grammar School ..	— 1
St. Mary's, Oscott	4	—	Clewer House	— 1
			Cambridge House, Hackney ..	— 1
			Grammar School, St. Alban's ..	— 1
			St. Bartholomew's Hospital ..	5 —
			Hull School of Medicine	1 —
			Guy's Hospital	— 2
			Westminster Hospital	2 —
			St. George's Hospital	— 1
			Total	154 46

OBITUARY.

March 6, at the residence of John Wilkins, Esq., M.D., Williamstown, Victoria, in the 54th year of his age, FRANCIS CLARK, Esq., of Adelaide, formerly of Birmingham. The deceased gentleman, for many years before his departure for the Southern hemisphere, enjoyed the respect and esteem of persons in all classes of the community, for the conscientious zeal and ability with which he laboured to promote the efficiency of various public institutions having for their object the intellectual, moral and social advancement of the people; for the assiduous and faithful discharge of the onerous duties devolving upon him as one of the borough magistrates; and for the sterling worth of his character in all the relations of private life. His death was not only premature, according to the general acceptance of the term as applied to the duration of human life, but also sudden and unexpected. The hope with which he settled in the distant land of his adoption, the improvement of the health of himself and his family, to which it was expected the climate of Australia

would prove conducive, there was reason to suppose had been realized; and though he was not long ago attacked with illness, he was apparently convalescent prior to his final seizure. The blow, therefore, to his family and friends is the more severe, as it was unexpected; but they "sorrow not as them which are without hope; believing that as Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

March 18, at Newbury, aged 81, ELIZABETH, relict of the late Joseph Blandy BUNNY, Esq., surgeon, of Newbury, and daughter of the late Rev. Samuel Worsley, of Cheshunt, Herts.

March 20, at Mossell Bay, South Africa, aged 37, JOSEPH TRAVERS, F.R.C.S., son of the late John Travers, of St. Swithin's Lane.

March 23, at Newcastle-upon-Tyne, ISABELLA HEADLAM, aged 74, last surviving daughter of the late T. E. Headlam, Esq., of Gateshead.

March 29, at Tenterden, ANN, widow of the late Mr. Jos. GRISBROOK, aged 78.

March 31, at Glyndydach, near Neath, aged 27, REBECCA, youngest and last surviving daughter of John ROWLAND, Esq.

April 23, aged 78, MARIA, relict of the Rev. William HAWKES, of Manchester.

May 7, at Portsea, in the 61st year of his age, Mr. JOHN BIFFIN, timber-merchant, of Eastgate, Chichester. The sudden removal from the scene of his earthly duties of this excellent man, has thrown a gloom over a wide circle of friends and acquaintances, and is felt as a severe and heavy affliction to his bereaved and sorrowing family. Although a short time previously his health had been such as to excite considerable apprehension and anxiety, yet the unfavourable symptoms having passed away, it had so far improved during the last fortnight of his life, that all immediate occasion for fear was removed, and the evening before the melancholy event of his death he left home for Portsmouth, on business, in great cheerfulness, and in the midst of much playful humour with his children, intending to return by an early train the next morning. But the will of the Supreme Father determined otherwise; for while the parting salutation was yet fresh in the hearts of those he had left, and twilight was covering the earth with the deeper shadows of night, he was visited in the street with a fit, which deprived him of consciousness; and after lingering till noon on the following day, he was taken to the home of beloved friends who had preceded him to the life immortal in the skies. The departed was endeared to all who knew him by the urbanity of his manners, the courtesy of his behaviour, the uniform mildness of his disposition, the sterling worth and Christian integrity of his character, and a conscientious and faithful discharge of his duties in the various relations which he was called to sustain. As a citizen, and in his extensive connections in business, he was universally esteemed as a man of the strictest probity and unexceptionable conduct, and in the quiet retreats of private life he was loved as a warm friend and considerate and affectionate husband and parent. He cherished a sacred regard for uprightness and consistency of principle; was rigorously just and exact to all with whom he had any transactions; and so scrupulous and strong was his native sense of rectitude and honour, and so steadfastly deter-

mined to follow, as far as he was able, the clear line of truth and right, that he abhorred and treated with virtuous indignation all injustice, oppression duplicity and wrong-doing; and from the warmth of his impulses and keenness of sensibility was sometimes betrayed into an apparent irritability, which, however, possessed no depth or continuance, and quickly yielded to the evenness of his naturally mild and excellent disposition, and the order of enlightened conscience and religion. Possessing a mind enlarged and cultivated by much reading, thought and various observation, he sympathized with all that was beautiful and generous and lofty; and was prompt to offer the best wishes and fervent aspirations of his soul, and assist with his pecuniary aid, whatever was calculated to ameliorate the social, intellectual or moral condition of mankind. Generosity and benevolence were prominent traits in his character and life; he had an attentive ear and helping hand for all who sought his assistance; and many an abode of poverty has been brightened, and many a bosom filled with thankfulness and joy, by his quiet and unsolicited acts of kindness and charity. Often did he express his deep and unfeigned regret that Christianity was so marred in its divine beauty, and rendered practically inefficacious and powerless, by the strife of sects; that there was not a more active and prevailing exemplification of its benignant and holy spirit in our political and social life; and a profounder appreciation and more quickening sense in the hearts of men of its sublime purpose and end. By profession and conviction a Unitarian Christian, he felt, as the circle of experience widened, and its current became more deeply coloured by the varied incidents of trial and duty, an increasing satisfaction in the doctrines of our holy faith, and spoke with pleasure and delight of their elevating and sustaining power in the hour of need. Descended from a former minister of the General Baptist chapel in this city, who suffered persecution and imprisonment on account of his religious opinions in the reign of Charles II., and bound to the place by family ties and early associations, he delighted in its worship, and felt a refreshing sanctity in the interesting and solemn memories which its hours of meditation brought back from the dim shadows of past but unforgotten years. His piety was warm and thoughtful; without ostentation, calm and ever active within him; and while maintaining his own distinctive views with unyielding firmness, and apprecia-

ting their worth in nurturing lofty faith and serene trust in the Fatherhood and Providence of God, he was animated by a spirit of broad liberality, and was ever ready to extend the hand of Christian fellowship, and to open the heart of fraternal sympathy and love, to the good and true of every name and communion. The remains of our departed friend were interred in the new cemetery of the General Baptist chapel, and were attended to the grave by the principal members of the society, of which he had been an attached member and deacon, and a large number of friends. On the evening of the following day, Sunday, May 15th, a funeral discourse was preached by the Rev. John Hill, from 1 Sam. xx. 3, to a crowded and deeply-attentive congregation.

May 8, at her residence, Windsor Street, Toxteth Park, Liverpool, aged 76, AGNES, relict of the late Rev. William TATE, of Chorley.

May 20, at Alderley Edge, Cheshire, aged 52 years, Mr. THOMAS WOOLLEY.

May 23, at Bristol Miss ELIZABETH ROWE, aged 71 years. "Charity suffereth long, and is kind."

May 27, at Marsham Place, Maidstone, Mrs. HANNAH HARRIS. The deceased was the only daughter and child of John Polhill, Esq., of Southwark, and was born in 1766. Descended from or connected with a long line of ancestors distinguished for their devotedness to the principles of Nonconformity, writers and sufferers in the great cause of civil and religious liberty, that cause, those principles, were sacred to her mind and heart. Her father she was not privileged to know; his early death deprived her of his parental care and counsel. In her mother she was blessed with an assiduous and faithful instructress; her whole life bore witness to the wisdom and benevolence of the maternal and Christian culture bestowed on her early years. In 1789, Hannah Polhill married the Rev. Abraham Harris, the minister of the congregation of Protestant Dissenters, Maidstone. It was in every respect a happy union. Dissolved in 1820 by the death of her beloved husband, who for forty years had been the minister of the congregation, to whose members he was endeared by his virtues, his integrity, his Christian life and labours, the long years of her widowhood were passed, so long as health and strength permitted, in unceasing efforts of kindness to all whom she could benefit by assist-

ance, counsel and consolation. Confined, since 1846, to the bed-room or couch, through paralysis of the lower limbs, a more perfect example of acquiescence in the will of God, of resignation to the Divine appointments, of humble, hopeful, cheerful old age, was never exemplified. Mind triumphed over body. Thoughts of the welfare of others, labour for others, were still the animating principles. Piety, benevolence, pervaded and sanctified the character. Many learned from that couch of suffering lessons of patience, contentment, concurrence in the disposals of Providence, which will be remembered ever. The beneficent and holy life came to its close in the peacefulness which had been its characteristic. The trust in God never wavered. With a hope full of immortality, the tranquil spirit passed to the undying future—to the re-union of the good and just and pure in the mansions of the Father of Mercies.

May 30, at her residence, Hale Barns, near Altrincham, MARY, wife of Mr. John CRAMPTON, and sister of the Rev. William Whitelegge, of Platt, in her 79th year.

The following are the concluding remarks of a funeral address at Hale chapel on the Sunday succeeding her interment: "Born of worthy and pious parents, who were themselves descended from ancestors of unblemished integrity and reputation, that had been connected with this chapel from the earliest period of its history, she, all her life long, was distinguished for her attachment to that place and form of worship to which her forefathers were accustomed. That altar of God and that table of Christ to which their pious feet had conducted them, she never deserted, or wished to desert, for more popular forms or more crowded assemblies of worshippers. The simplicity of worship here practised accorded with the simplicity of her own character; and while health permitted, and even long after the time when the infirmities of age might have appeared to warrant her absenting herself from public worship, she was constant in her attendance in the courts of her God. She was not one of those who avail themselves of false pretences for non-appearance in the house of God on the Lord's-day; and when she attended to offer up her vows to the Most High, she was uniformly distinguished for the meekness, humility and chastened propriety of her demeanour. In this respect I would hold her up as an example to all. No less so would I point her out as a model in all her domestic relations. Home was the scene of her thoughts and of her enjoyments. In the

discharge of domestic duties, and in the indulgence of domestic affections,—in the well-ordering of her household, and in contributing to the happiness of every member of it, consisted her highest satisfactions. She sought not abroad for what can only be found at home, and in home she centred every serious thought and fond desire. And she reaped the reward of this self-devotion to the good of her family in the love, the respect, the obedience, and the affectionate and assiduous attentions of those who stood in the nearest and dearest relation to her, and who will now experience the invaluable satisfaction of feeling conscious that they were deficient in none of those kind offices which age requires from youth, and which either the maternal relation can claim or filial affection can render. Honoured and respected, alike in and out of her family, for her religious consistency and the faithful discharge of every social and domestic duty, she quitted this life under circumstances of as much peace and hope as virtue can give or religious faith can inspire; and to all who wish to honour the memory of the good, and to be united to them in a future world,—to all here present, whether connected with her by the ties of relationship or not,—to all of her own sex more especially,—I cannot give better advice than this—"Study to be like her."

June 2, at Flagg, Derbyshire, Mr. ISAAC FORSTER, farmer, aged 50 years.

June 6, at Diss, Norfolk, Mrs SARAH DYSON, aged 81.

She was an old and most faithful and attached member of the Unitarian congregation at Diss. Characterized by great singleness of mind and simplicity of heart, by a modest self-forgetfulness and a watchful concern for others, she inspired those who intimately knew her with affectionate esteem and reverential regard. The temperance and self-command of her youth secured a serene and healthful

old age, and her faculties of mind and body remained in singular vigour to the last. In reference to her it might be truly said that it is a good life which makes a peaceful death,—and the great secret of departing tranquilly to the future world is to have discharged our duties here with honour and honesty. "Them also who sleep in Jesus will God bring with him."

June 6, at Prescott, aged 72 years, Mrs. HANNAH PROCTER, relict of the Rev. W. Tulleldorph Procter, formerly minister of the Presbyterian chapel of the same place. An appropriate sermon was delivered on the occasion in the chapel, on the Sunday morning following, by the present minister, from Heb. vi. 12, "But followers of them who through faith and patience inherit the promises."

June 8, at Hackney, in her 99th year, ANN, relict of the late William LEISHMAN, Esq., of Newcastle-upon-Tyne.

June 14, at Flagg, Derbyshire, HANNAH, relict of the late Mr. John SHENWELL, farmer, of Flagg, aged 63 years.

June 19, at Mortlake, in the 82nd year of his age, Mr. RICHARD SURRIDGE. Some few years back, Mr. Surridge was an active and very liberal supporter of the British and Foreign Unitarian Association and the London Domestic Society. His contributions to these and other societies and objects, considering his limited means, might justly be termed munificent. His warm and upright nature won for him the cordial esteem of all who intimately knew him. If his protracted and painful malady deprived him of bodily ease, and at times of mental clearness, it also drew to him the kindly sympathies of many who, knowing him well, justly respected his character. A few days before his death, it pleased God considerably to restore the tone of his mind, and to grant him a comparatively peaceful release.

MARRIAGES.

March 10, at Boston, U.S., at the So. Congregational church, by Rev. F. D. Huntington, Rev. WILLIAM MOUNTFORD (formerly of Manchester, Hinkley and Lynn) to ELIZABETH BOARDMAN, daughter of the late Benjamin W. CROWNSHIELD, Esq.

March 13, at the Unitarian church, Stockport, by Rev. J. Bayley, Mr. ROBERT POLLITT to Miss ELIZABETH BRIDDEN.

March 14, at the Unitarian church,

Stockport, by Rev. J. Bayley, Mr. JAMES CAIN HUNTER to Miss E. WARBURTON.

March 24, at the New Meeting, Birmingham, by Rev. Samuel Bache, Mr. Wm. GIBSON to EMMA, third daughter of Mr. Thomas WHITFIELD, of Edgbaston, Birmingham.

March 28, at the High-Pavement chapel, Nottingham, by Rev. B. Carpenter, Mr. JAS. C. STREET to Miss ANNE GREEN.

March 29, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. JAMES COOPER to Mrs. R. LEACH, both of Bolton.

March 30, in the Unitarian chapel, Portsmouth, by Rev. Henry Hawkes, Wm. BARRY, 38th Regiment of Foot, to LUOY LOUISA HOUGHTON, of Winchester.

March 31, at Bank-Street chapel, Bolton, Mr. THOMAS STEVENSON to MARTHA, daughter of Mr. J. HENRIE, all of Bolton.

April 14, at the Unitarian chapel, Oldham, by Rev. G. Hoade, Mr. ANDREW CHADWICK to ANN, eldest daughter of Mr. Jonathan TAYLOR, Chadderton. At the same time and place, and by the same minister, Mr. THOS. DORNAN to REBECCA MELLOR, daughter of Mr. J. TAYLOR.

May 3, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. SAMUEL DENBY to ALICE, only surviving daughter of the late Mr. Ralph BROADBICK, all of Dukinfield.

May 3, at Newcastle-upon-Tyne, Mr. GEORGE COOPER, of that town, to Miss SARAH COLTMAN, of Gateshead, youngest daughter of the late Mr. Thomas Coltman, King Street, Leicester.

May 3, in the Unitarian chapel, Portsmouth, by Rev. H. Hawkes, Mr. WILLIAM S. BLESSLEY to Miss SARAH DIGBY, both teachers in the Sunday-schools connected with the congregation.

May 11, at the Presbyterian chapel, Bury, Lancashire, by the minister of the place, Mr. THOS. KAT, of Hundley-Brook, to Miss SARAH TAYLOR, of Freetown.

May 12, at Clapham church, EDGAR ALFRED BOWRING, Esq., fourth son of Dr. Bowring, Plenipotentiary in China, to SOPHIA, third daughter of THOS. CUBITT, Esq., of Clapham Park and Denbies.

May 12, at Cross-Street chapel, Manchester, by Rev. J. G. Robberds, JAMES VALENTINE, the eldest son of William HIBBERT, Esq., of Chorlton-upon-Medlock, to RACHEL LEIGH, elder daughter of the late Mr. James CHORLEY, of Manchester.

May 14, at Hyde chapel, Gee Cross, by Rev. James Brooks, HENRY JEVONS, Esq., of Liverpool, to SUSANNA, youngest daughter of John THORNELY, Esq., of Godley.

May 19, at the Unitarian chapel, Shepton Mallet, by Rev. J. B. Bristowe, Mr. G. MOON to Miss THERESA CHAPMAN, both of that town.

May 19, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. JOHN BURROW to RUTH, daughter of Mr. Thomas JOHNSON, of Bolton.

May 24, at the High-Pavement chapel, by Rev. B. Carpenter, Mr. WILLIAM SANDERS to Miss MARIA BENSON, both of Nottingham.

May 26, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. WILLIAM BRISWICK, of Charlestown, bookseller, to Miss MARY HILTON, of Ashton-under-Lyne.

June 2, at the High-Pavement chapel, by Rev. B. Carpenter, Mr. DANIEL STEELE to Miss E. MEAKIN, both of Nottingham.

June 9, at Bank Street chapel, Bolton, Mr. RICHARD KAY to MARY ANNE, daughter of Mr. W. BROUGHTON, of Little Bolton.

June 11, at St. Thomas's church, Ardwick, Manchester, by Rev. N. W. Gibson, M.A., JAMES HEYWOOD, Esq., M.P. for North Lancashire, to ANNE, fourth daughter of John Kennedy, Esq., of Ardwick Hall, and widow of the late G. Albert Escher, Esq., of Zurich.

June 21, at Little Portland-Street chapel, Regent Street, by Rev. E. Tagart, ALFRED PRESTON, Esq., youngest son of the late Henry John Preston, Esq., of Bloomsbury Square, to HARRIET LITCHFIELD, second daughter of Henry Robert ABRAHAM, Esq., of Mountfield House, Harrow Road.

June 22, at the Abbey chapel, Tavistock, by Rev. James Taplin, Rev. G. H. STANLEY, B.A., minister-elect of the Unitarian congregation, Sydney, to MARY JANE, youngest daughter of the late Mr. Emanuel BOLT, West Street, Tavistock.

June 23, at the Unitarian chapel, Hampstead, by Rev. Thomas Madge, Enoch HARVEY, Esq., of Liverpool, to HELEN BOURN, eldest daughter of Rev. E. TAGART.

June 29, at the General Baptist chapel, Horsham, by Rev. J. C. Means, of Chatham, Rev. EDWARD HALL, minister to the poor at Leeds, to KATE, eldest daughter of Mr. James POTTER, of Billingshurst, Sussex.

July 2, at Effra-Road chapel, Brixton, by Rev. J. J. Tayler, of Manchester, Mr. S. SEAWARD TAYLER, Battersea, second son of Stephen Tayler, Esq., of Wandsworth Road, to EMMA ELIZABETH, youngest daughter of Alexander PLIMPTON, Esq., of Upper Stamford Street.

July 5, at the New-Road chapel, Brighton, by Rev. J. P. Malleison, B.A., WILLIAM TAYLOR MALLEISON, Esq., of Huddersfield, to CATHERINE ELLEN, only daughter of the late P. A. TAYLOR, Esq., of Croydon, from the house of her uncle, Samuel Courtauld, Esq., Lewes Crescent.

July 6, at the Unitarian church, Hackney, by Rev. Dr. Sadler, of Hampstead, THOMAS, younger son of Edward FORD, Esq., Clapton, to ELIZABETH, younger daughter of THOS. BRIGGS, Esq., Dalston.

July 7, at the Old Meeting, Birmingham, by Rev. Charles Clarke, Mr. FREDERICK GREW to JANE WOOLLEY.

THE
CHRISTIAN REFORMER.

No. CV.]

SEPTEMBER, 1853.

[Vol. IX.

MRS. MARY L. WARE.*

It would be impossible, we believe, to overrate the value of a truly Christian life, whether we regard it as an argument for the truth, or as an illustration of the glory and excellence of the gospel. A hundred volumes on ethics would fail to produce the same deep and permanent impression that would be caused by the delineation of a noble character, or by the actual example of goodness. We would not lightly esteem the moral lessons and principles of a sound and devout philosophy. But sure we are that most persons are more directly and powerfully influenced through their sympathies than through their intellects, and that the record of active and self-denying benevolence, and the sight of fervent yet calm and consistent piety, would plead more persuasively on behalf of religion and charity than the wisest counsels, and the most able and eloquent abstract teaching. We gratefully welcome, therefore, every addition to the registered experience and the written history of the wise and virtuous of our race, and especially of those who have been remarkable in their day and generation for the strength and vigour of their minds and the usefulness of their lives. Such books are full of instruction, and are well entitled to our study and regard.

Christian biography has been greatly enriched of late years from Transatlantic sources. Some of the most interesting and important works, indeed, connected with this branch of literature have reached us from America,—works which, we have reason to believe, have been extensively blessed as instruments of spiritual comfort and religious edification to some of the most cultivated minds in our own land. We have now before us a volume published in Boston, Massachusetts, and destined, we hope, to be widely circulated and extensively read in this country, containing the narrative of a life abounding in moral uses. We rejoice that the book has been written, and we are sure it must be our own fault if we are not the better for its perusal. It is as touching and beautiful, in many respects, as ~~any~~ the revered and devoted John Frederic Oberlin.

* Memoir of Mary L. Ware, Wife of Henry Ware.
Hall. Boston—Crosby, Nichols and Company. 1853.

tive of high and holy thoughts as the *Life and Correspondence* of the eminent and admirable Dr. Arnold. It moves the feelings, but it also braces and invigorates the mind, and cannot fail to exercise a healthy and beneficial influence. Not to one who was known to the world for her genius, or who was called to act a very conspicuous part in the affairs of the church or in the philanthropic movements of the age, does it relate. It simply records an example of unaffected goodness; of resolute, unselfish adherence to duty, under all circumstances; of cheerful, hopeful, trustful piety, which the most saddening and depressing events could not disturb; of virtues and affections chiefly exercised in domestic offices and in the sphere of home,—an example which all must love and most may imitate. We had been prepared to become acquainted with a character of rare excellence, from a conversation which it was our privilege some time since to enjoy with a distinguished American writer on the subject of this Memoir. But great as were our expectations, they have been more than realized. And we understand that the author, notwithstanding the evident labour, care and discrimination with which the work is executed, has scarcely bestowed the commendation which was justly due to her whose intellectual and moral lineaments he has reverently and affectionately drawn.

Mrs. Mary L. Ware was a native of Boston, and the daughter of Mark Pickard, an English merchant, who, having gone to America on business, remained there and engaged in commercial pursuits. He married the only daughter of James Lovell, a woman of vigorous and cultivated mind, and of great energy and generosity, but of peculiarly domestic habits, and of fervent and unostentatious piety. By this good mother Mary was educated until she was nearly thirteen years old, with "all the freedom and enjoyment consistent with deference to authority, refined manners, and fixed principles of truth, gentleness and unselfishness." She was accustomed to order and frugality, and carefully trained "in that most essential of all accomplishments for a girl, the use of the needle. Her mother also taught her to sing, being herself passionately fond of music, with one of the sweetest voices, and though not a great performer, enough so to impart a love of it to her child which always continued associated with holy recollections."* The early life of Mary Pickard was peculiarly favoured, and she amply repaid her parents for all their

* The love of singing which she acquired in childhood remained with her through life, and was a source of unspeakable comfort, and an aid to that sunshine of the heart which never departed, whatever shadows fell upon her path. She affords an illustration, in this respect, of the value of early home influences and habits when they are on the side of what is pure and good. The use of sacred hymns, and the indulgence "in devotional but cheerful melody," was a positive solace and enjoyment to her mind and feelings. "She would sing at the close of the busiest and most distracting day, and she would sing after withdrawing for the night."

love and attention. As a child, she was gentle, active, amiable and kind. And one who knew her at that period of her history says, that he never remembers the time when he could have supposed it possible that she could do anything that was not right,—when he had not perfect confidence in her power to discern the way of duty, and in her readiness cheerfully and promptly to do it.

When only a girl of fourteen, death deprived her of her mother, towards whom she performed the “tender offices of a nurse,” with that delicacy and kindness for which she was afterwards so remarkable. She now became “the sole comfort and chief companion of her father,” embarrassed in circumstances and broken in spirits, and of her aged grand-parents, with whom he resided. Young as she was, she appears to have rendered essential service to them all, and was as a guardian angel in their trials and difficulties. Any one observing her then, would have probably regretted that she should be placed in a situation so unsuited to what is generally thought desirable for childhood. But the events of her after-life clearly shewed that she could have had no training better adapted to prepare her for the duties to which she was to be called, than that which was ordered for her by the good providence of God.

It had been her mother’s aim to bring up Mary in the nurture and admonition of the Lord; and her efforts were crowned with success. Never did a young heart more readily open itself to religious influences, or manifest a deeper interest in spiritual things. At the age of sixteen, she earnestly desired to be admitted to the Lord’s table. But before she sought to enjoy this privilege, she very carefully examined herself, and thought seriously on the nature and importance of the rite which she longed to celebrate. Her parents were Episcopalians. But the ministry she had been accustomed to attend with them did not meet her wants; and it was with the Unitarian church, under the pastoral care of the Rev. Henry Colman, that she enjoyed the privilege of first remembering Christ in the way which he has commanded. The feelings called forth by this service, she informs a friend, were not easily described, and she prays that it may be to her a means of becoming more like him whose disciple she had now avowedly become. When she compared herself with what she ought to be, she was conscious of “a deep sense of unworthiness.” But her motives were sincere, and her purpose earnest and Christian. From the moment she had decided what to do, all within was calm and peaceful, and she wondered how she could for a moment have hesitated. There is a fervour and spirituality of religious affection, which is not passion or extravagance. There is a sense of joy and delight in the service of God and of Christ, which is neither fanaticism nor vain enthusiasm. And this was experienced by Mary Pickard. When

she retired to rest, after it had been determined that she was to commemorate the Saviour's death on the next Sabbath, the moon, which shone full upon her, seemed to reflect the tranquillity of her soul. "I could not sleep," she said, "and actually laid awake all night out of pure happiness."

It was about this time, and while she was "still a school-girl" at Hingham, that Mary Pickard first saw Henry Ware, then a student at Cambridge; but she does not appear to have had any conversation with him, nor did they meet again until twelve years had passed, when she became his wife. In writing to one at Boston who knew him well, she observes,

"He fully satisfied all the expectations you had raised in my mind. He spent Sunday evening here; and as he is very fond of music, and as it is usual for us to spend a part of this evening in singing, we sung psalms from dusk until eight, when he was obliged to leave us. He joined in all, and added very much to the harmony of our little choir. On Monday evening, too, he was here, and much increased the good opinion that had been formed of him. I thought his face indicated the greatest purity and goodness. I never saw a more benign, delightful expression on any face before, and much less anything like it in a gentleman. . . . How can I look at such a countenance as his, and not be confident that there is a mind within correspondent to it? There is, though, a want of energy in it, which I hope is not in his character; but it is sometimes the case, that a love of poetry and habit of writing it, effeminate the mind of man, while they only render more attractive and interesting that of woman."—P. 34.

Amongst the excellent qualities by which Mary Pickard was characterized, a bright and cheerful temper was not the least important. Few persons have been called to pass through circumstances more trying to hope and patience. But amidst sickness and death and worldly misfortunes, she never lost, for any considerable time, her buoyant spirit or her happy trust in God. Her father having written under the depressing influence of some pecuniary difficulty,—but at the same time assuring her that he had done nothing which should cause his child to blush on his account,—she shews that her religious faith is to her a blessed reality, and enables her under trouble and disappointment, as well as in prosperity, to cast her care upon God. Very beautiful is the following letter, considered as the production of a girl of sixteen, and well worthy the attention of the young, and of persons, indeed, who are more advanced in years.

"I did not receive your letter, my dear father, until Thursday afternoon, and cannot delay for a moment answering it. I should be sorry to think you considered me so weak as to bend under a change of fortune to which all are liable, and which does not affect the interest of my friends or myself, while a self-approving conscience is their support. I trust nothing which can befall them with respect to the world, will wholly overcome their fortitude and confidence in the protection and

care of a Supreme Being. I can, I think, enter into your feelings in some measure, and believe I can feel as you do with regard to being dependent on others. I am prepared for almost any trial. If my ability is equal to my desire of being of service to you in misfortune, I do not fear but that I shall be able to support myself, and at least not be a burden to you. I am sorry you think so much of my situation. I shall never regret the loss of indulgences which I have never been taught to consider as essential to my happiness, and which do not in any great degree conduce to it. I shall be content in any circumstances, while I know you have not brought on yourself calamity. I am not so proud that I should feel the least repugnance to gaining a living in any useful employment whatever; I feel that kind of pride which assures me that local situation will not disturb my peace within, and with that I could combat almost anything. . . . I shall do very well; my only anxiety is for you, lest you give up hope of better times, and thus put a stop to the mainspring of human action."—P. 38.

Mary returned to her home in Boston, from which her grandfather had just been removed by death, and found her grandmother requiring much of her care and thought. At a period of life when most young persons are eagerly seeking the pleasures of society, she was in the midst of sickness and sorrow,—devoting herself with all the assiduity and affection of her noble nature to her aged relative, and finding her highest enjoyment and her best support in the consolation and aids of religion. It was whilst she was watching at the bedside of her grandmother, that she became a constant attendant on the preaching of Dr. Channing. And, in listening to his earnest, powerful, sublime representations of truth and duty, she felt her interest in all that is good and holy increased, and her desire to give herself wholly to God quickened and strengthened. We have heard and read much of the effect produced by the preaching of this remarkable man; but in the volume before us, we have been enabled to realize the power of his ministry in a way that we have never previously done. Those who gathered round him were not merely drawn by the fame of his talents, nor detained by admiration of his discourses, but felt that they were the *better* for hearing him, and that it was a precious privilege to have such a pastor and teacher in things spiritual and divine. If there be one gift more than another that we should wish for in connection with the pulpit, it is the ability to engage the attention and impress the minds and hearts of the young. And this rare gift Dr. Channing would seem, in an eminent degree, to have possessed. The Sunday services at his church were looked forward to by Mary Pickard with the greatest delight, and nothing but the loudest call of duty would have led her to absent herself from them. After listening to him on one occasion from
forsaketh not all that he hath, cannot
serves, in writing to a friend, that this
more than anything she had heard, to

racter. And describing the sermon of the afternoon of the same day, she says it was "as if an angel spoke."*

There is reason to fear that the pleasure which many persons take in attending the public services of religion, springs oftener from the delight experienced in listening to the eloquence of some favourite preacher, than from the highest exercise of the understanding, united with the holiest emotions of the heart, determined to the praise of Him who is the most holy of beings, our Almighty Creator and our Heavenly Father. Amongst Protestants, and especially Protestant Dissenters, the intellectual excitement occasioned by the sermon is, we believe, generally thought more of than the *worship*, which is designed to bring the soul into communion with the Most High, and which, when it is entered upon with earnestness and spirituality of mind, is attended with peace and joy unspeakable. The acceptableness and the efficacy of prayer, whether offered in company with others or in our own closets, must of course depend upon the motive with which it is offered. And we rejoice in the conviction that sincere worshipers are to be found in every church in Christendom. But from what we have observed, both at home and abroad, of the operation of different religious forms and ministrations, it appears to us, we confess, that for the quickening of pious feeling and as a means of impression, an intelligent use of outward aids to devotion, particularly with reference to children, is desirable. We have long been persuaded that it would be well if our own congregations would give serious attention to this subject. Pure, earnest, *fervent* worship is essential to the permanence and true prosperity of any religious body. Without it, however learned and powerful the ministry of a church, coldness and decay

* The readers of the Memoir of Channing will remember how affectionately his flock regarded their distinguished pastor. Seven years later than the period above referred to, he returned from Europe, where he had been travelling for his health, and Mary witnessed his first appearance in the pulpit, and the manner in which he was received by his congregation, and heard the loving and grateful words which he uttered, under the "peculiar circumstances of mercy" by which he had been brought again to his home and his people. In a letter to a friend written immediately afterwards, she says, "With what sensations I saw the church filling, and every one looking round in anxious expectation, you may perhaps imagine; it was a feeling more of dread than pleasure, lest the first glance at his face should destroy all our hopes. He wisely waited until all had entered; and when his quick step was heard (for you might have heard a leaf fall), the whole body of people rose, as it were with one impulse, to welcome him. He was much affected by this, and it was some seconds before he could raise his head; but when he did, it made the eyes that gazed on him rejoice to see him seated in his accustomed corner, looking round on his people with the most animated expression of joy glowing on his face, and with the evidences of improved health stamped on every feature. . . . You have heard him when he felt obliged, as then, to dismiss the restraints of form, and speak freely the thoughts that filled his mind, and have perhaps often thought, with others, that he went too far, was too particular, too personal; but yesterday I believe the most uninterested person present could not find fault. I thought it was the most deeply affecting address I ever heard; it was also deeply and decidedly practical."—Pp. 85, 86.

and spiritual death will ensue. Miss Pickard, at an early stage of her glowing interest in sacred things, perceived this, and even under the searching and kindling services of Channing, felt the necessity of keeping in view the primary design of assembling in the sanctuary.

"I have often thought that the very great pleasure we take in hearing him preach, has given us other feelings and motives in our attendance on church than ought to be allowed by the devout Christian. The good which is to be obtained from one of *his* sermons particularly, is indeed a great object, and sufficient to induce us to attend the hearing of them whenever there is an opportunity; but in our eagerness to hear the sermon, to admire it, and endeavour to improve by it, the original intention of public worship, I fear, is in a manner lost upon us."—P. 46.

De Quincey observes, that women more frequently write from their hearts than men, and that this cause operates to make female letter-writers generally produce more interesting and beautiful compositions of this kind than those of the other sex. This *Memoir* mainly consists of the voluminous correspondence of her whose life it narrates, commenced when she was very young, and continued as long as she had strength to hold a pen. We do not wonder, as we read her letters, that they should have been greatly prized and affectionately preserved. They refer to a variety of subjects, and were written whilst at school, or "in the haste of travelling, or the fatigues of watching," or amidst engrossing cares and domestic duties, and without any view, as we are told, "to literary merit or public appearance." But they are full of interest. We have seen it somewhere remarked, that, with all his bright wit and lively imagination, amongst Moore's letters recently published there is scarcely a good one. And of the numerous letters which we find in the volume before us, it may be safely affirmed that there is not a dull or worthless one. They abound with lofty thoughts, with wise observations, with graphic descriptions, expressed in simple, natural language. Their extraordinary merit would, indeed, entitle their author to a place amongst the most celebrated letter-writers, whether of past or present times.

When she had but just "entered on mature life," Mary Pickard, as far as immediate family ties were concerned, was alone in the world. "Her only relatives on the father's side were in England, connections whom she had seen only as a child twenty years before, but had always hoped to see again. And not for her own gratification only, but that she might be of service, if possible, to those who were in a depressed and obscure condition, as some of them were," did she resolve to cross the ocean and go to her fatherland. It was a "solemn undertaking," and when she glanced at the "possibilities" connected with it, she was almost "overwhelmed." But then she was one of those rare persons who, when once convinced that it is *right* to attempt a thing, never

yield to any mere selfish or personal considerations. What her hand found to do, she ever cheerfully and patiently entered upon with all her might, and confidently left the rest to God. At her period of life, the thought of England with all its scenes and associations, would have called forth in most minds high and sanguine expectations of enjoyment. But with a taste and disposition which would have qualified her for appreciating "the wonders and beauties," she did not allow herself to indulge in this respect any other than "very moderate hopes." "I must be satisfied," she remarks, "with seeing people, not things. I shall have no right to travel much, and no advantages not common to the most insignificant; nevertheless, if I can attain my principal object, all the rest will be unexpected gain."

During the first month after her voyage, we find her again in the midst of sickness, devoting herself with her usual generosity to the American friends with whom she travelled, and resisting every entreaty to leave them, because the ill health and depressed spirits of one of them was cheered and comforted by her presence, and since she felt it would not be well for the other to be left alone in a land of strangers. We find her, however, by and by in London, enjoying the hospitality and attention of those who could sympathize with her, and through whose kindness she had "many privileges." Amongst these privileges was an introduction to one whose name will always be "dear to the admirers of genius and the lovers of virtue," and especially to the advocates of rational and pure religion. Of this interview she says,

"Walking to Newington with the Kinders, to return a call, they asked me if I would go with them to see Mrs. Barbauld. To be sure it made my heart beat; but I could not say no. It was indeed a privilege, and I wish I could tell you all about it. She spoke with great feeling of those of our ministers whom she had seen,—Buckminster, Thacher and Channing. Having never seen Mr. Thacher's Sermons, I had the honour of sending them to her, and of writing her a note. A note to Mrs. Barbauld! What presumption! Yet I was afterward asked to dine with her. She is remarkably bright for her age, speaks of death with the firmest hope, and I really felt as if I were communing with a spiritual body. Though now eighty-two, she possessed all her faculties in full perfection. Her manner is peculiarly gentle, her voice low and very sweet."—P. 103.

During her stay in the metropolis, Miss Pickard attended public worship, and in referring to it observes, that she "heard very poor preaching to very poor houses." It is added, that she had been prepared by her pastor* to expect this, and was not consequently disappointed. Now we confess ourselves at a loss to know how such a representation of the Unitarian or Presbyterian preaching of London,—and to *this* of course she alludes,—could have possibly been at that time† given. Mr.

* Channing.

† In the year 1824.

Belsham was then an aged minister, it is true, whose long period of active and valuable labour was approaching its close. But the services of this distinguished man could never, at any season, have been uninteresting or unimproving. Those who knew him well, and who were competent to speak with authority on such a subject, have told us that he practised no arts in preaching, that there was no tinsel and glare, no artificial pomp in his discourses; but that they were full of the eloquence of thought and feeling, fitted to lead the hearer to calm and serious reflection, to make men's faith firm, clear and pure, to stimulate the intellect to the honest and active pursuit of truth,—the truth which sanctifies the heart,—and to bring the life and conduct into conformity with duty.* The position he occupied required him to be occasionally more speculative, more controversial, more argumentative and discursive, than if he had been placed in a humbler sphere, and called to address himself to minds less cultivated and intellectual. But very ably has it been shewn that he was not on this account less practical, spiritual or devotional.† His style of preaching differed greatly, no doubt, from that of Channing, whom Miss Pickard so honoured, and to whose earnest, stirring and affectionate ministry, we can well believe, had *both* been within our choice, that we should ourselves, from taste and feeling, have been drawn, rather than to the luminous and masterly sermons of Mr. Belsham. The latter, however, we can well imagine, would have been preferred by many. He was certainly an eminent preacher, and his influence was extensive and important.

Nor was Essex-Street chapel the only Unitarian place of worship in London which, at the period alluded to, was favoured with gifted pastors and teachers. Hackney was enjoying the powerful, impressive and successful ministry of the Rev. Robert Aspland, a man mighty in the Scriptures, and who would have been esteemed an eloquent and attractive preacher in any denomination. Mr. Fox, too, whose "religious ideas" are now so opposed to our views of truth, was at the height of his popularity, and pleading the cause of Unitarianism and of human brotherhood with a rich and glowing oratory which led a writer of Miss Pickard's own country to designate him the first preacher in Great Britain.‡ The circumstances must have been, from

* See Sermons on the Death of Mr. Belsham, by Rev. R. Aspland and Rev. J. Kentish.

† "The Character and Writings of the Rev. T. Belsham," Mon. Rep., 1830.

‡ In another letter Miss Pickard states that she had heard but one sermon since her arrival in England which had at all impressed her mind, and that was from Irving, whom Dr. Channing had mentioned to her as the most popular favourite in London, but with whom she had not expected to be satisfied. It is interesting to read her description of a man whose genius was unquestionable, and whose pulpit power was for a season the most remarkable perhaps that has been exercised in modern times. "He is a most singular-looking Scotchman," she says,

some cause, disadvantageous under which she heard, and the impression derived from Dr. Channing was thus strengthened and confirmed in the mind of his loving disciple. It would have been better, we think, if Dr. Hall had not allowed it to remain altogether without notice. It is well known that Dr. Channing at one time very sadly misapprehended the opinions and tendencies of his brethren of a like faith in England,* and we should have been glad if some reference, however slight, had been made to the change which it is understood subsequently took place in his sentiments respecting them.

Of the progress and occupations of Miss Pickard in visiting her relations, journeying, and sojourning with friends, our limits will not permit us to give any detail. But wherever she went, there arose calls upon those labours of love which she was ever so willing to render, until, when she reached the obscure Yorkshire village where her father's only sister, a widow in destitute circumstances, resided, she found herself in the midst of cares and trials under which any one not of her noble nature, resolute will, calm judgment, holy trust and warm benevolence, must have been soon dismayed, or would have fled in despair. Beautiful and most touching is the narrative of what she did and endured

"a pupil of Dr. Chalmers, and now so much the fashion, that tickets of admission are sold, to enable those who wish to hear him, to go in before the hour when the doors are thrown open. Even in this way it is like the theatre of a Kean night, and for two hours before the service commences the crowd is immense. His manner is very like Kean's, most impassioned, and when he commenced I turned from him in disgust. But there was that in the subject and substance of the sermon which made me forget the manner in which it was delivered. It was, I understood, one of the least flowery of his productions. I shall never forget it, I think; but I would not be obliged to go to such a place for the best sermons that ever were written. It was just like the theatre or some great exhibition."—P. 106.

* It can hardly be necessary to remind the readers of the *Reformer*, of "the celebrated note" of Dr. Channing on Priestley, which accompanied his sermon at the ordination of Mr. Gannett. In that note it was very clear to the well-informed and unprejudiced mind, that a dislike of Priestley's philosophy had prevented Channing from appreciating the spirituality of his mind and the depth of his piety. Nor were there any sufficient grounds for the conclusion that the Unitarians of this country were generally in sympathy with Priestley's philosophical opinions. There was much discussion in consequence of Dr. Channing's remarks, both here and in America. He never publicly withdrew his observations, but in the collection of his works which he himself sanctioned, they were not allowed to appear. It has been too much the practice even of some amongst ourselves, to think and speak of Priestley as though he had been cold and "deficient in moral earnestness and deep feeling." And in this we shew our want of a due knowledge of the man, and of a proper acquaintance with his works. For ourselves, we must say that we have often been struck, in the recollection of the engrossing controversial labours in which he engaged, and of his occupation with scientific pursuits, with the wondrous vitality and fervour of his religious life. In a direction, likewise, where we should have least expected to find it, we recently met with a pleasing testimony to the same effect. Alexander Knox, in his correspondence with Bishop Jebb, alluding to certain sermons by Priestley, observes, "What surprises me is, that with respect to devotion, the right frame of mind, self-conquest, &c., he seems to me to talk much better than the whole school of unspiritual orthodoxy."

at Osmotherly. A sister of mercy was she in the truest and best sense of the words, and imbued with the spirit of him who went about doing good. Everything around her was sad and sorrowful. Disease in some of its most terrible forms presented itself to her sight. Her aunt was weakened in mind and body by constant and severe afflictions. Insanity and a tendency to self-destruction appeared in one of her relatives; fever smote and carried off others, over whom she affectionately watched, and whose eyes she closed. But not to her kindred alone were her services confined. When the infection had spread and illness became almost universal, and the poor and ignorant villagers, neglected and superstitious, were terrified and had hardly any to help them, with heroic courage and loving heart she counselled and aided and comforted, "toiling till the alarm abated," and aiming by her wise suggestions and arrangements to remove what she plainly perceived to be the causes of so much calamity, suffering and death. We can well believe her when she says, that remembering how wonderfully strengthened and preserved she had been, her feeling was that she could not have lived through all that she had borne unless God had protected her. It is as true now as in days of old, that they are kept in perfect peace who cast their care upon Him.

But Dr. Hall very justly observes, that "the laws of nature are not suspended nor diverted from their course even by the strongest faith, or for the sake of the most useful labourer." The power of endurance at length gave way, and Miss Pickard was laid upon a bed of sickness, and reduced to a state of debility from which it was long ere she recovered. But the same hopeful piety and abiding confidence in God sustained her when confined to the little cottage chamber, and in the danger to which she was exposed, as when she was actively ministering to the wants of others. All the while she remembered that her heavenly Father was near to sustain and bless, and from her heart she could say, "Thy will be done!"

Much anxiety had of course been experienced on her behalf, by those who so tenderly loved her in America, during the winter in which all this took place. But her friends were not surprised at her efforts and sacrifices at Osmotherly. "With all their desire for her return," one of them writes, "nobody murmurs; everybody says it is much better for you to stay." And a lady who had expressed her sorrow about it to Dr. Channing, observed, that "he gave her, for the first time in his life, almost an angry look!" The villagers regarded Miss Pickard with a reverence and affection which conduct and goodness such as hers will always inspire, and her biographer tells us truly, that—

"It was a beautiful termination of her whole experience among that people,—whose very dialect differed so much from hers that they could

scarcely understand her words, but easily read her actions,—that when she recovered her strength sufficiently to take a final leave of them, the whole village came out in a body, young and old, and escorted her on her way.”—P. 175.

In the summer of 1826, Miss Pickard returned to Boston, and in the year following she was married to the Rev. Henry Ware, Jun. It is always a pleasant thing to see people find the sphere of life and duty for which they are best qualified, and in which they are likely to be most useful and happy. When she was but a girl, Mrs. Ware's father was accustomed to say that his daughter's clerical predilections were ominous, and that she had better be any man's wife than a parson's! Like many other parents, he would have probably desired a connection for his child which would have brought her more of the riches of this world. But there could have been no position more in accordance with her tastes,—none, perhaps, in which her fine qualities, both of mind and heart, could have operated with more beneficial effect, than that upon which she now entered. A more saintly character than that of Henry Ware has rarely been seen. In the church, in the college, in the home, whatever situation he filled, he attracted towards him the love of all who came within the sphere of his influence. He was one peculiarly fitted to appreciate and enjoy the blessings of domestic life, and was in every respect worthy of her whose character he describes “as all that man can ask,” and who was so well suited to fill the vacant place by his side. Mr. Ware was a widower with two children. He was the minister of a large and attached congregation; and many and serious, as well as new, were the duties upon which his wife entered. But she was ambitious to satisfy all who could look to her with hope, and, above all, anxious so to act as to obtain the approbation of Him whose favour was the chief object of her desire, whether her labours were successful or not. The demands upon a pastor's wife in the United States, and especially in Massachusetts, are far more numerous than they are in England. And whilst Mrs. Ware was exemplary in her maternal relations, and in the regulation of her household affairs, she sympathized with her husband in his professional engagements, and co-operated with him in all his plans and efforts for the good of his flock. In social intercourse and religious conversation with the people, and in various “parochial ways,” she was an efficient helper. Busy and active as was their course of life, it “was in unison with her best powers,” and contributed to “her deepest joys.” Referring to it in a note to a friend, she says,

“My fate is a singular one in this respect,—that whatever may be the variety of the scene, it is always filled with the extremes of blessing and responsibility; and I know not that I ever felt more fully the *blessing* of responsibility than now. Had I not great and almost overpowering duties and cares, my head would almost of necessity be dizzy

with the bright prospect before me. As it is, I rejoice with a serious, but most grateful spirit,—a *sobor* bliss certainly, but not the less valuable.”—Pp. 197, 198.

This was doubtless the happiest period of Mrs. Ware's life. But it was of short duration. Never had her husband done more for himself or others, it is said, than in the year which succeeded his second marriage. “It was the most active and useful of his ministry.” But “he had overtasked his energies,” his health failed, the “Eden of Sheafe Street,” where their home was fixed, and with which so many precious memories were associated, was left, the pastoral charge, the calling he loved so much and prized so highly, was relinquished,—and from this time until he died, though he entered upon other duties and did much valuable work, he remained in a condition which was often attended with severe suffering to himself, and always with considerable anxiety to her who was his unfailing support and his greatest earthly blessing.

Mrs. Ware met the disappointment and bore the trial with her accustomed religious trust and fortitude; and during the five years that followed, submitted to many a painful change, nursing her husband in his sickness, accompanying him on long and distant journeys, undertaken for his benefit,* labouring incessantly for his comfort with failing power, and amidst harassing maternal cares and straitened pecuniary means, and cheering and helping him to the last! How lively was his sense of the inestimable worth of her love and care, we gather from a few lines written by him when he thought he should have departed without again beholding her:—“Dear, dear Mary, if I could, I would express all that I owe to you. You have been an unspeakable, an indescribable blessing. God reward you a thousand-fold! Farewell, *till we meet again*.”

Mrs. Ware survived her husband rather more than six years; and they were years “of solicitude, exertion and suffering,” even more trying, in many respects, than those through which she had previously passed. With what resignation she met her bereavement, when her “heart-strings seemed riven asunder,” affectionately cherishing the memory of him who was gone, and looking forward with unwavering faith to an everlasting re-union with him in the land immortal; how nobly she roused herself

* The admirable treatise on the “Formation of the Christian Character,”—the most valuable, we think, of Mr. Ware's works,—was written, it appears, during the various journeys in which he sought to regain his health, both in his own country and in Europe. Mrs. Ware says of it—“Its pages are to my memory a sort of diary of our progress, associated as they are with the pleasant evenings when, after our autumnal day's journey, having despatched our supper, we settled ourselves at a little table before a cheerful wood fire in our inn, and, he with his writing materials, and I with my work, or writing or reading, could almost imagine ourselves at home. Thus were my evenings spent in alternate writing, reading and criticism, until I almost felt as if I had written the book myself.”—P. 224.

from grief and depression, to think and toil for her children's welfare, and to sustain the burden of family cares, which she must now bear alone,—and yet feeling that she was *not alone*, since the God of the widow and the Father of the fatherless was with her; how patiently she endured the inroad and development of fatal disease in her own person; how trustfully she contemplated her withdrawal from those who were dear to her—"dearer every day she lived"—praying that they might be "such as their father's children ought to be," and believing that all would be ordered right; how calmly, and even joyfully, she looked forward to her change, thinking of and acting for others, whilst strength remained, and when confined to her chamber, causing it to appear, by her serene faith and holy conversation, "more like a fore-court of heaven than a painful approach to the tomb,"—all this the "Memoir" beautifully describes, furnishing us with another example of the efficacy of the divine truths and immortal hopes of the gospel, shewing how they can animate and support the Christian till the last moment of his stay on earth, and then enable the spirit to ascend triumphantly to the regions of the blessed.

"On a lovely April day, the windows of her room all open that she might breathe freely, she looked up at one who entered, and said with a smile, 'What a beautiful day to go *home*!' Near the end, one at her side said to another, in tears, 'How much stronger she is than we are!' She whispered, 'I am so much nearer the Source of strength.'"

In this happy frame she entered upon that world where the people of God see not, as now, through a glass darkly, but by open vision; and where there shall be no more sorrow, nor crying, nor pain, nor death, for ever.

The removal of this admirable woman, whilst yet in the vigour of her mind and affections, was sure to be widely felt; and to her immediate connections it was an event which it required a faith like her own submissively to meet. How touching are the words of one of her children after her departure—"Surely, God never gave a boy such a mother, or a man such a friend"! But the moral attraction and power of her character will still continue to operate. It was said by one who knew her in life, that he never was with her, however short the time, without feeling greater elevation of soul; and by another, after her death, that the thought of Mrs. Ware moved her more than the presence of any living friend.* It was *right* that the church and the world should know something of a piety and virtue whose influence

* The estimate was very high which "Dr. Channing put upon the character and power of Mrs. Ware." A lady intimate with both says, "He talked with her on religious experience to learn as well as to teach. I have known him to request her to make visits of instruction to a disconsolate person, whom he could not awaken to religious hope, trusting that her gentle sympathy and clear views might shed a ray of light that would point her to the day."—P. 325.

was so valuable. It is *good* to meditate upon the words and deeds of one whose Christianity was an active, vital principle; who was a true disciple of Jesus; who *believed* what so many only profess to believe; whose religion pervaded and directed all her thoughts and behaviour; who, with a fine intellectual capacity, was not without that "womanly knowledge" which is so essential to a happy home and a well-ordered household; who kept the idea of duty and of God constantly before her; who inspired the young with the love of goodness, and made her sick-room appear to her children "the brightest spot on earth." Such a life should be held up to reverence and imitation; and we repeat our thanks to Dr. Hall for what he has done. To those who question the adaptation of Unitarianism to the wants of the soul in seasons of trouble and suffering, the Memoir of Mrs. Ware may be confidently appealed to for proofs of its efficacy under such circumstances, which no unprejudiced mind can resist. And when ignorance or bigotry affirms that it is impossible for the Unitarian believer to contemplate death with composure, or to leave the world with peace and hope, we can point to her dying experience as another precious testimony that there *is* power in our faith to console and strengthen the soul in its passage through the valley of shadows, and even to enable it to welcome the grave as the gate of heaven.

OUR CONCERN WITH AMERICAN SLAVERY.

ASPIRANTS to fame are open to infamy. The American Union challenges the admiration of the world, and is liable to its censure. The things done in it are not done in a corner; it sounds a trumpet, and we must apportion its reward. Its boast of freedom has been met by the groans of its slaves, which have now found an echo throughout Europe. It is idle for it now to retort our ignorance respecting its institutions: if we know enough to praise, we also know enough to blame: the exact degree in which its individuals or communities are to be praised or blamed, we do not profess to decide. We know, however, that slavery is in its nature bad; that some of its worst features exist in America; and that between three and four million persons are exposed to its influences.

Our readers do not require us to prove that, as human beings, we ought to be earnest for human rights. We prefer considering the question—Have we, *as Englishmen*, anything to do with American slavery? which involves another—Has it anything to do with us?

Though we are happy to concede to the Southerners that their institution is now a *peculiar* one, we are obliged to confess that it is of English extraction. It was planted when the States were our colonies, and was diffused over a larger proportion of the Union then than now. If the mother country has lost there the *political* power to remove slavery which it exercised elsewhere, it still retains *moral* power. We are not perpetually immersed in politics. Our women and children, even the very large majority of our men, have no vote or part in government, nor do our electors transact everything through its instrumentality. Were we to dream of petitioning our Parliament to emancipate the American Negroes, it would be sufficient to answer, that they were not under its dominion. We believe, however, that we are ruled by the same Almighty Governor, and we petition Him: we are actuated by a law in our hearts, substantially common to us all, and to that law we appeal: we have means of legitimate influence, which it behoves us to employ.

To be fellow-subjects, is not the nearest or closest of bonds. Similarity of language and religion affects the heart more than the Union Jack. An Englishman feels more at home in New England, than in the French and Catholic regions of Lower Canada. It is possible that in our East-Indian dependencies there may be found four million persons more destitute, and, taking their horrible superstitions into account, more degraded, than the coloured race in America; but we know comparatively little about India. In America, the oppressors and oppressed both speak the same tongue and worship the same God with ourselves; and there is no nation which is more ostentatious of its doings.

We propose now to point out how our interests and rights are directly endangered by American slavery, and in what way we may be said to be parties to it. In a subsequent paper, we may intimate some ways in which we may help to remove it, though the specification of the danger may of itself suggest the appropriate defence.

In common with the Free States of America, we have no legal power to abolish Southern slavery; yet, like those Free States, we are emperilled by its aggressions, and have a political right to withstand them. From its compactness, unscrupulousness and desperate energy, the slave power is dominant in the States. Nominally free America is virtually governed by the paramours and parents of slaves. Its rulers are slaveholders or their nominees. This is an important consideration, as regards its foreign policy and its relation to ourselves. It is the apparent interest of the Slave States to strengthen their power in Congress, by annexing new States devoted to slavery. The wars for Texas and Mexico have proceeded from this quarter. They enlist the Northern States in their iniquity, by an appeal to their love of

conquest. Tyranny always desires by foreign achievements to dazzle the eyes that would else be fixed on domestic evils. There are no bounds to this invading spirit. American nations may indeed be conquered without entailing a European war; but can European colonies be attacked with equal impunity? It is well known that many of the Southerners regard Cuba as already their own. If Cuba is seized by the slave power, the Free States (as we heard plainly intimated three years ago) will want to restore the balance by tempting the British colonies,—the Canadas, New Brunswick, Nova Scotia and Newfoundland,—to revolt and join them. The Southerners will then find that the proximity of free blacks in the West Indies is extremely dangerous to the stability of their institutions. They will hypocritically quote some English writers, who lament the great degradation of the Negroes when no longer stimulated to wholesome industry; and of course it will be their own glorious destiny to make these luxuriant and fertile islands—now the deteriorating abodes of semi-savages (!)—the seats of American independence, i.e. slavery! Should such be their policy,—and if the past is to be taken as a specimen, such it will be,—war with Great Britain will be almost inevitable; and the lovers of peace in this country are therefore directly interested in resisting that atrocious system which inflames this aggressive movement. Even before any overt act, the existence of slavery materially affects the cordiality of our American alliance. In any European war, we could not expect their whole-hearted sympathy. The aggressionists would be pleased at that which drew away our attention from the Gulf of Mexico and the Caribbean Sea. Slaveholders must have some sneaking kindness towards Russia, as the only country of Christendom where “the maudlin mock philanthropy of Uncle Tom’s Cabin is an unknown disease”! If the autocrat should ever invade the East Indies, the West Indies will not be safe from the democrats. As a matter, then, between one State and another, it is not true that England as a nation has no concern with the aggressive, unprincipled and reckless system of American slavery. War is as direct a curse, and as contrary to the rule of the Prince of Peace, as slavery itself; and we are far from wishing England to embroil itself in war to abolish slavery; but are sure that it is not only for the honour, but for the security of our dominion, that *all the weight of our national influence* should be enlisted to curb, and if possible repress, the lawless and anarchical despotism, which, if allowed to develop itself, will prove fatal to all free and constitutional government.*

* We are not afraid that any one who is acquainted with American politics will charge us with exaggerating the power, influence, or unscrupulous ambition, of the Slave party in the Union. Those who desire further information, may peruse the Reports of the Massachusetts Anti-Slavery Society, or a deeply-interesting pamphlet by the Hon. J. G. Palfrey—“Five Years’ Progress of the Slave Power,” 1852.

Having shewn that slavery is a matter affecting our national welfare, we would point out some of its bearings on British subjects. We feel it a grievance if an inoffensive Englishman cannot travel with safety in a friendly country. Any despotism, whether of Church or State, which renders him insecure, is a topic for our remonstrance. If any one has been imprisoned on suspicion in Austria or Italy, our papers ring with the indignity. Now it is notorious, that a traveller, expressing himself on the usages of slavery with the frankness of an Englishman, in a country professedly the freest in the world, cannot travel with safety in a Slave State. He cannot speak as openly as we allow Americans to speak among us, without being liable to be mobbed, tarred and feathered. Even his newspapers at the post-office may breed a riot. If he visits the Free States, some fugitive may ask his aid. Surely it is no crime, on "free soil," to perform an act of ordinary humanity to an innocent sufferer? A fine of £400,* and six months' imprisonment, may inform him of the provisions of American law. Such cases, it may be said, are not likely to occur; and we cheerfully allow, that if a man is not misled by the notion that he is in a land of liberty, and is as cautious as he would be in Italy or Austria, he may travel as safely. Many of us have a grateful recollection of Transatlantic hospitality and kindness, and our friendly criticisms were courteously received. But the American law, unlike the English, divides travellers into white and coloured. If we are consistent, and not deficient in self-respect, we demand that an English subject, whatever his colour, be treated as such. If any European nation were to imprison our red-haired compatriots, those of us whose hair is brown or black would take the insult as our own. Should any government be in a very precarious condition, we can understand its magnifying and punishing slight offences against it; but where there is no shadow of offence, punishment is intolerable. Now if a coloured West-Indian, high in office under the British crown, feels inclined to take a tour in the Southern States,—perhaps to visit some American, who has tasted his hospitality in Jamaica,—he finds himself expelled with insult, and is fortunate if he is not put into jail. It may be said, that he knew the laws and need not have ventured. We insist upon it, however, that no nation with which we are at peace has a right thus to maltreat and expel us. If we allow that colour is a valid excuse, we virtually refuse protection to a million of our fellow-subjects. A dark-complexioned Englishman has as good a right to travel in South Carolina as in Spain. Let it be supposed that our Negro countrymen are anxious not to put our national honour and manliness in protecting them to the test; it is not always optional. A black man, born in Liver-

* Including 1000 dollars to the "party injured"!

pool, may be a steward or sailor on a ship. That ship, by stress of weather, or some other unforeseen occurrence, puts in at Charleston, S. C., and the black Englishman, without the slightest inclination to excite any tumult or commit any misdemeanour, is hurried to jail, till it is the time for the vessel to leave the port.* Nor are these scandalous atrocities confined to the Slave States. Some of the Free seem inclined to emulate them in base injustice. Let a coloured Canadian feel disposed to take up his residence in the adjacent region of Illinois; he may find some neighbour disposed to take him up and sell him: for how runs "The Act to prevent the Emigration of Free Negroes into the State"?

"Sect. 3.—If any Negro or Mulatto, bond or free, shall come into this State, and remain ten days, with the evident intention of residing in the same, every such Negro or Mulatto shall be deemed guilty of a *high misdemeanour*, and for the first offence shall be fined the sum of fifty dollars (£10. 8s.), to be recovered before any justice of the peace, in the county where said Negro or Mulatto may be found. Said proceeding shall be in the name of the people of the State of Illinois, and shall be tried by a jury of twelve men. The person making the information or complaint shall not be a competent witness upon the said trial.

"Sect. 4.—If said Negro or Mulatto shall be found guilty, and the fine assessed be not paid forthwith to the justice of the peace before whom said proceeding was had, it shall be the duty of said justice to *commit said Negro or Mulatto to the custody of the sheriff* of said county, or otherwise keep him, her or them, in custody; and said justice shall *forthwith advertise said Negro or Mulatto*, by posting up notices thereof in at least three of the most public places in that district; which said notices shall be posted up ten days; and on the day, and at the time and place, mentioned in said advertisement, the said justice shall *at public auction proceed to sell said Negro or Mulatto* to any person or persons who will pay said fine and costs, for the shortest time; and said purchaser shall have the right to compel said Negro or Mulatto to work for and serve out said time, and he shall furnish said Negro or Mulatto with comfortable food, clothing and lodging, during such servitude."

It is not likely that any of our coloured countrymen, after having tasted this species of hospitality, would be anxious to prolong their visit. The next section, however, meets such an emergency, by exposing them to a double penalty.

The villainy of a law which renders a British subject liable to be sold as a slave, if he remains more than ten days in the dominions of what professes to be a friendly power, clearly calls for English remonstrance.

* We quote the following account of the treatment to which English coloured seamen are liable in South Carolina, from a speech by Lord Beaumont, in the House of Lords, this year:

"A State law was extant there, which obliged the sheriff of the district to go on board every ship which arrived from any quarter of the world; and whether putting in under stress of weather, or in the natural course of trade, to examine if there were any coloured persons on board; and if he found them, to seize

After all, however, these evils are limited in extent compared with the gross wrong done to three millions and a half of people. Although we are not their fellow-subjects, we are bound by what some regard as a closer tie—we are their customers; at least we buy what they raise. If there were no cotton markets, there would be few slave markets. The Northerly slave-breeding States, at least, would soon abandon a disgusting, brutalizing occupation, when it ceased to be remunerative, and would gradually be aspirants for the prosperity of freedom. The traveller in the South is continually met with the remark—If our cotton crop should cease for a single year, there would be starvation and revolution in England; and without slavery the crop would cease. We are, then, even by those who bitterly deny our right to interfere, regarded as the upholders of the system and benefiting by it. The receiver of stolen goods is an accomplice: the least he can do is to restore his ill-gotten gains, and bring the thief to justice. If slave-grown cotton is dearer than free-labour cotton, we have a pecuniary interest to strive for emancipation. If slave-grown cotton is the cheapest, it is evident that all the money we thus save is our share of the wages plundered from the slave. If a man took by violence the fruit of another's toil, and sold it to us at a reduced price, we, as individuals, should feel that we could not rest, as soon as we heard of the fraud, from making restitution. We declare the slave-trade piracy, and deem it robbery to steal, not only a man's labour, but his very manhood, and have submitted to the loss of £20,000,000 to testify our sincerity; and yet, whilst we set 800,000 free, we have the unspeakable mortification of being parties to keeping four times that number in bonds! There is not a nation in the world that has made such sacrifices for the Negroes, and perhaps none that does more to support their oppressors. If liberty were the only blessing in the world, we think that national consistency would prohibit the importation of American slave produce. Free trade, however, has its advocates, as well as free labour (though a strict moralist might question whether *free trade in plunder*

them, to convey them forcibly to the public gaol, to confine them during the whole period the ship remained, and then to march them back to the vessel when she was again about to leave the place." This is done in accordance with an enactment of 1835. "It was entitled, 'An Act for more effectually preventing Free Negroes and other Persons of Colour from Entering this State.' The first section enacted, that it should not be lawful for any [free?] person of colour to be brought into that State, under any pretext whatever, by land or water. It then provided, that any free Negro or person of colour refusing to leave the State, should be subject to corporeal punishment, or such other punishment as the Court might award; and it further provided, that if he continued after that corporeal punishment, he should be sold by public auction as a slave. The second section of the Act prohibited any free Negro from coming into any port of the State, in any ship, as cook, &c.; and the third section inflicted on any free Negro offending against the Act, imprisonment and whipping for a first case, and the being sold as a slave for a subsequent offence."

ought not rather to be called *freebooting*). There is no probability of our resorting to such a step; and in the meanwhile, those whose consciences urge them to the use of that which has been honestly come by, find that their scruples expose them to endless deceptions and misgivings. We feel, then, that as long as we are as it were taking from the slave what he has never been paid for, we are in his debt. Every Negro who raises a pound of cotton, or rice, for the English market against his will, being goaded by threats or the lash, instead of cheered by equitable wages, has an obvious moral claim on English customers to see that justice is done to him. One act of oppression cherishes another; and it is said, that by the avarice and tyranny of our rule in India, we prevented there the cultivation of cotton to such an extent as to have rendered us independent of America. The evil cannot be at once retrieved. Meanwhile, we must not grudge spending our strength, though for a time it may seem for nought, in behalf of those who are for nought spending their strength for us.

We are more directly connected with the system than we have yet stated. Englishmen are not only customers for stolen goods, but they are to be found among the oppressors. It is common to taunt Americans with their degeneracy from the principles of the Revolution; but we ought in justice to remember, that a large proportion of the present inhabitants are not the descendants of those who struggled for independence. The free population at that period was about 3,000,000; it is now about seven times that number. Of these, many millions are immigrants and their children. We were told at Boston, that half the population of that once Puritan city was of foreign parentage. The American Minister recently informed our Agricultural Association, that there were in the United States about a million from Ireland, and a quarter as many from England. Notwithstanding the extraordinary emigration to Australia, that to America continues to be chiefly important: the cost of passage is much less, and the remittances received from settlers in the New World bring over fresh members of their families. Emigrants soon become voters: if they were firm to what ought to be English principles on this subject, their influence in the elections would be sensibly felt. Where parties are balanced, a much smaller number than they actually are would turn the scale. Unfortunately, the slaves have reason to complain that our countrymen are often in league with their oppressors. Many Englishmen, resident in the Southern States, are parties to the sin. Those who have themselves smarted from what they regard as tyranny at home, are but too ready to become tyrants in their turn.

Emigrants, especially the Irish, are taught to regard the Negroes as their rivals. The Irish, like the Negroes, have fallen victims in myriads to excessive labour in unhealthy region

and beneath a burning sun. America owes to them its canals, railroads, and many public works; but their labour was purchased, their bodies were free. In one respect the emigrants promote freedom,—slaves are at a less premium when white labour can be procured instead; and the Southern States envy the Northern ones the prosperity which results from the influx of Europeans. But there is a nominal freedom with which the grossest oppression may co-exist. Transportation is usually deemed a severer punishment than imprisonment, and death than either. There are some who deliberately wish that the bonds should be struck from the slaves only that they should be exiled. They look to the emigrants as those who are to drive out, or starve out, the Negroes. The tyrannical treatment of the Indians, the original lords of the soil and the heroes of romance, shews to what lengths they are ready to go with a race towards whom they have unutterable contempt, and that hatred which small and mean minds feel towards those whom they have injured.

The coloured race have, then, a twofold claim upon us: we *import* that which has been *robbed from them*—we *export* those who may be *trained to rob them*. Unless there is a healthy feeling at home, we cannot expect that the ignorant crowds who still form the mass of Transatlantic emigrants should have principle and moral courage enough to resist the seductive influences of tyranny. If England refused to admit slave-booty, and if the English, Scotch, Irish and Welsh, who reside in America would take a truly British and manly position on this question, slavery would cease. If it is in our power virtually to procure emancipation, it is ridiculous to say that it does not concern us. We know better, we *feel* better; and we have to answer to the God of the myriads of slaveholders and millions of slaves.

The claim of the Negro upon us is the strongest which can be urged; but our zeal for liberty should be awakened for the sake of the emigrants themselves. If the heart and soul are of more importance than the body, a pestilential moral atmosphere is more pernicious than the miasma of Sierra Leone. If our accordance with the poet's sentiment—that he had rather be himself the slave than the tyrant—be anything but sentimental, we should shudder at the thought that our compatriots might be degraded into slavery-men. The danger is not ideal. They may, they do, become the purchasers of slaves,—dealers, breeders, drivers in this horrid business. If they do not sink so low, they become the rude and insulting oppressors of the coloured race, and their generosity of feeling is lowered to the American standard. We had rather see our friends with sallow, shrivelled faces, from an unhealthful climate, than with blackened and shrivelled hearts.

We have stated a danger, not a necessary condition. Nowhere

on earth are truer sons of freedom to be found than in the United States, and among these are countrymen of our own. They shew their superiority to the besetting sin, just as in once drunken Ireland were the bravest sons of temperance. But these have to meet dangers of another kind. We before observed, that Negro slavery cripples Negro liberty; we add, that slave labour injures free labour. It might seem that the white workman is in a superior condition, from the proximity of slave workmen. He is indeed superior to the slave, but inferior to what he would himself be were there no slaves. The vast preponderance of emigrants to the Free States, proves the general feeling on this subject. The "poor white trash" of the South would not have sunk so low in New England. Labour is not honoured as it ought to be, where associated with bondage. We are, however, ready to own, that if an English labourer settles in a Free State, he is likely to feel himself more honoured than at home. But then come the dangers to property, liberty, and even life, to which we have already adverted. If the honest, free-spoken traveller runs a risk, much more does the resident. There have been cases in which persons of English blood have been punished for teaching coloured children to read and write; and we saw recently that one of our countrymen, who had been previously detected in this crime, was now apprehended on the charge of stirring the Negroes to revolt. We have friends settled in Illinois: if they have a free coloured acquaintance visiting them, they are liable to be fined 500 dollars, and to be imprisoned for a year in the county jail.* (Negro Law, Sect. 1.) A more utterly selfish, inexcusable and unprincipled law than the Negro Law of the Free State of Illinois, it would be difficult to find, applying as it does to persons who may actually be free coloured citizens of adjacent States. Our friends may also render themselves liable by harbouring fugitives from slavery; we trust that an opportunity may be given them. Yet what is this, but to hope that they will render themselves liable to be martyrs!

We have now shewn that hundreds of thousands, we might say millions of persons, born under the same government with ourselves, who either as travellers or settlers are residing in America, are directly affected by the slave system; which obviously proves that we, as Englishmen, have a great deal to do with it. Did our limits permit, we might still further enlarge on this topic. Not only do Europeans visit America, but America visits us; sometimes in the person of its citizens, still more in

* It seems that one drop of Negro blood has greater efficacy than three drops of European; for every person who shall have one-fourth Negro blood shall be deemed a Mulatto (Sect. 10), and thus draw down fine and imprisonment on himself and on all who bring him into the State. By a ludicrous and oppressive language, the fines levied on those who are not utterly dead to the colour of their blood be called the charity fund, and—given to the poor! (Sect. 7.)

the presence of its literature and the force of its example. We can remember—whilst we, as well as they, were chargeable with slavery—that we admired the features of liberty in which they outshone us. The balance has vibrated; yet we still, from habit, frequently retain this language of admiration. America is the refuge from European despotism; and those who have more patriotism than philanthropy, and desire to enlist its aid against kings and emperors, still speak of it as the apostle of liberty, and, like Kossuth, hush, as ill-timed, those who refer to the wrongs of the slave. All Christians are interested in removing the vices of professors, and in exposing hypocrisy. All friends of freedom are implicated in the miserable inconsistencies of those who boast the first rank in its advocacy. America, instead of leading us onwards, bewilders us with its treachery: its glories blind us—its shame confounds us.

The influence of the American churches on our own is very great: we look to them to exemplify what can be done where no denomination is shackled or thrust into invidious prominence by the State. In many cases, they have more than repaid to this country the pecuniary aid which they needed in their infant condition. The Free Church feels that slavery makes some difference when urged to “send back the money.” The Evangelical Alliance has its harmony destroyed by this unjust sin. Every religious community finds the discord which it produces abroad, disturbing its peace at home. We are indebted to America for some of our most inspiring literature; and we are concerned that the fountain should be free from soil or impurity. We reproach Slavery for the wound which it has inflicted on the moral influence of Dewey. If we breathe the spirit of Channing, we would strive against the same overwhelming sin.

Whatever good America has done us by its freedom, warns us to resist the evil resulting to us from its slavery. Already is the servile spirit at work in Canada, plotting to involve it in the iniquity of Illinois. Our own great leading journal ignominiously strove to check the healthful enthusiasm occasioned by Uncle Tom's Cabin. The alternative seems presented to us—Either we must endeavour to reform America, or America will corrupt us. We do not hesitate which to choose. In another article we hope to point out how Englishmen may promote liberty without detriment to peace or love.

R. L. C.

FAITH WITHOUT EVIDENCE.

WHEN we hear some parties distinctly professing “faith without evidence,” we cannot but ask, in *what* do they believe? An internal impression on the soul may doubtless be most vivid and enduring, and practically efficacious; but is it meant that there is no objective reality in what is presented to the mind? Facts may become the foundation of feelings, but not feelings of facts.—*Edinb. Rev.*, No. CLXIX. p. 207.

SUPPOSED MS. BY MILTON.

ON the blank spaces of the copy of Paul Best's "Mysteries Discovered," which we described in the last No. of the *Christian Reformer* (493—503), is a manuscript note, written in a remarkably clear and elegant Italian hand, which, after a careful comparison with an undoubted specimen of the great Poet's manuscript in the Bodleian Library,* is, we are inclined to think, the work of John Milton. The doctrine expressed in this note is similar to that contained in Milton's recovered treatise on the Christian Doctrine. The Latin is that of a scholar familiar with scripture language. The manuscript note is without date. It might be written immediately on the publication of Best's pamphlet (1647). It is probable that the annotator became possessed of this copy before the hangman had, at the command of Parliament, done his ruthless work on the bulk of the impression. The odium attaching to the Arian heresy probably induced the annotator to clothe his thoughts in a dead language.

On the title-page is a short English note (less carefully written, but possibly by the same hand), which has a very Miltonic sound, "To Election both Vocation and Adoption are Termes Synonymal."

De Redemptoris nostri Jesu Christi Personâ.

Quod attinet ad Christi Personam, est ille naturâ verus homo, qui olim quidem, quam in terris viveret, mortalis fuit, nunc verò, immortalis est.

Christum esse hominem multa sacræ scripturæ testimonia docent, è quorum numero sunt ista: Unus Mediator Dei et hominum, homo Jesus Christus ^{1 Tim. ii. 5.} et, Quoniam per hominem mors, et per hominem ^{1 Cor. xv. 21.} resurrectio mortuorum. Et talem sanè Deus per Prophetas olim promiserat, ac talem etiam Christum esse testatur, Fidei symbolum, vulgo Apostolicum appellatum, quod nobiscum universi Christiani profitentur.

Sed Jesus Christus non est purus homo. Nam ^{Conf. 2 Pet. i. 17,} divinæ naturæ particeps evasit cum spiritus vivificans sit factus, et ex reliquorum omnium hominum numero est exemptus quia est Dei filius, et quidem unigenitus. ^{1 Cor. xv. 45.}

Appellatur autem Filius Dei quatuor ob causas. Prima est, quia è spiritu sancto conceptus fuit, et sic nullum alium patrem præter Deum habuit. Quam causam expressit Angelus Virginem sic allo-

* We refer to an inscription, in a presentation copy of his *Poems*, to Rouse, the Librarian. Of a part of this interesting document, our readers will find an engraved fac-simile (moderately executed) in Symmons' *Life of Milton*.

- Luke i. 35. quens : Spiritus Sanctus superveniet in te, et virtus altissimi obumbrabit tibi ; ideoque quod ex te nascetur sanctum, vocabitur Dei Filius.
- John x. 36. Secunda causa est, quia a Patre sanctificatus et in mundum missus fuit : quam causam ipse Christus apud Johannem expressit. Ea vero sanctificatio, et in mundum missio illum Dei filium constituit, quod hoc modo Deo sanctitate, sapientiâ et potentiâ similis evasit, ejusque personam in prædicando Evangelio maximâ cum autoritate sustinuit. Quâ in re etiam singularissima ac planè paterna erga ipsum Dei charitas cernitur.
- Acts xiii. 32, 33 ; Rom. i. 4 ; Col. i. 18. Tertia causa est, quia Deus eum a mortuis excitavit et ad sempiternam vitam denuò veluti genuit. Unde et primogenitus ex mortuis dicitur.
- Heb. v. 1 ; Ps. ii. 6, 7 ; Matt. xvi. 16 ; Mark viii. 29 ; Luke ix. 20. Quarta causa est, quia eum Deus non tantum immortalitate, sed et potestate ac imperio simillimum sibi effecit, cum eum coelestem æternumque Pontificem et Regem constituit.
- 1 John v. 1, 5. At Unigenitus Dei Filius appellatur quia planè singularis est Dei Filius, non solum quod divinâ virtute e virgine fuit genitus ; sed multo magis, quod omnes reliquos Dei Filios, tum perfectissimâ, cum Deo similitudine, tum imprimis summâ apud eundem charitate et gratiâ antecedit, ita quidem, ut cæteri cum Christo comparati, Filii Dei dici vix mereantur.

We add a translation, and incorporate some of the principal texts quoted :

On the Person of Jesus Christ our Saviour.

As to the person of Christ, he is by nature a real man, and who formerly, indeed, when he lived upon the earth, was mortal, but is now immortal.

That Christ was a man, many proofs of sacred writ teach ; of which number are 1 Tim. ii. 5, *One Mediator between God and men, the man Christ Jesus* ; and 1 Cor. xv. 21, *Since by man came death, by man came also the resurrection of the dead*. And of such a being, indeed, God had by his prophets given the promise of old, and that such Christ was, is declared by that symbol of faith, usually called the Apostles Creed, which, in common with us, all Christians receive.

But Jesus Christ is not simply a man. (Compare 2 Pet. i. 17, *He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased* ; and 1 Cor. xv. 45, *The last Adam was made a quickening spirit*.) For he came forth a partaker of the Divine nature when he was made a quickening

spirit, and was distinguished from the number of all other men because he is the Son of God, and indeed the only-begotten Son.

Now he is called the Son of God for four reasons. The first is, because he was conceived by the Holy Spirit, and so had no other Father save God. This reason was expressed by the Angel thus addressing the Virgin (Luke i. 35): *The Holy Spirit shall come upon thee, and the power of the Most High shall shadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.*

The second reason is, because he was sanctified and sent into the world by the Father, and this reason Christ himself alleged in the Gospel according to John (x. 36). (*Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God.*) In reality, this sanctification and sending into the world, made him the Son of God, because by this means he came forth like unto God in holiness, wisdom and power, and sustained his character with the greatest authority in preaching the gospel. In which circumstance the very remarkable and manifestly paternal love of God towards him is perceived.

The third reason is, because God raised him from the dead, and begot him as it were a second time to an eternal life (Acts xiii. 32, 33; Rom. i. 4; Col. i. 18.) Whence also he is called the first-begotten from the dead.

The fourth reason is, because God made him exactly like unto himself, not only in immortality, but also in power and authority, when he appointed him a heavenly and eternal Priest and King (Heb. v. 1; Ps. ii. 6, 7; Matt. xvi. 16; Mark viii. 29; Luke ix. 20).

But he is called the only-begotten Son of God, because he is manifestly the only Son of God, not only because he was begotten by the Divine power of the Virgin, but still more because he surpasses all the other sons of God both in a most perfect resemblance to God, and especially in the highest degree of favour with him, so indeed that the others, when compared with Christ, scarcely deserve to be called the sons of God (1 John v. 1, 5).

HERESY AND THE CHURCH.

THE self-willed enforcement of a single insulated truth, of a peculiar partial view, to the disparagement of different and opposite truths, has ever been the character and the cause of heresy, as the very name implies; and on the other hand, the Church, who, by her assumption of the name Catholic, has declared herself to be above these singularities and free from these partialities, has often, in her hostility to peculiar dominant forms of heresy, recoiled into the opposite, attempting to bottle up the free, living, ever-flowing atmosphere of spiritual truth, into a set of positive, exclusive dogmas.—*Archdeacon Hare's Contest with Rome.*

ON THE BOOK OF DEUTERONOMY.

JOSIAH came to the throne of Jerusalem when he was eight years old, in the year B. C. 642. The quiet of his childhood was undisturbed by foreign invasions; the Assyrians on one side were engaged in war against the rising Babylonians, and the Egyptians on the other were so far weakened by their civil wars, that for nine-and-twenty years they were employed on the siege of Azotus, which the Assyrian general defended without supplies from home. During Josiah's minority, the country was governed by the priests; and when he came of age, and had to meet the assembled people as their king, Hilkiah the high-priest, and Shaphan the scribe, produced to him from out of the Temple the Book of the Covenant,—a Book of Law which had not been before published. This we recognize, by the quotations from it, as the Book of Deuteronomy.

Compare 2 Kings xxii. 13, with

Deut. xxviii. 45.

"Enquire concerning the words of this book that is found, namely,

For great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all which is written concerning us."

"Now all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee."

Compare also 2 Kings xxii. 17, with Deut. xxix. 25, 26, 27, 28.

"The words of this book which the king of Judah hath read, namely,

Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched."

"Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt; for they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book. And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day."

And compare 2 Kings xxii. 19, 20, with

Deut. xxx. 2, 3.

"As touching the words that thou hast heard, namely,

Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest

"And when thou shalt return unto the Lord thy God, and shall obey his voice according to all that I command thee this day, thou and thy children, with all thine heart

what I spake against this place and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place."

and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee."

Hence we gain from the Book of Kings the information that the Book of Deuteronomy was first published in the year B. C. 624, by Hilkiah and Shaphan, and we may reasonably suppose that they were the authors of it. It bears no evidence of any greater antiquity. Those parts which speak of older events, seem to be taken from the Books of Genesis, Exodus and Numbers. Nor does any part seem more modern than the rest, or appear like an after addition. It is written in the form of a speech made by Moses to the assembled Israelites: and as former additions to the Law had been written in the form of speeches in the neighbourhood of Mount Sinai, so this, which was meant as a summary of the whole, a second edition of the Law, as its Greek name means,—this is a speech spoken in Moab just before his death.

Moses reminds the Israelites that on leaving Horeb he had set judges over the tribes; that they went to Kadesh-Barnea, near the land of the Amorites; that they sent forward spies to view the promised land, but themselves disobediently returned towards the Red Sea (ch. i.); that they then made a circuit round Edom, and then round Moab, and after journeying for thirty-eight years, they conquered the land between the river Arnon and Gilead (ch. ii.); that they then defeated the king of Bashan and conquered Gilead; and that he himself had been told by God that he was only to see the promised land from a distance (ch. iii.). He orders them to be obedient to the Ten Commandments, and prophecies that they will be disobedient, and that as a punishment they will be carried into captivity by the heathen. But he adds that, if they then in their trouble turn to the Lord, he will not forget them. He then sets apart three cities, on the east of the Jordan, as places of refuge for the man-slayer, namely, Bezer in the southern desert, Ramoth in Gilead, and Golan in Bashan (ch. iv.).

He repeats the Ten Commandments, and exhorts the people to obedience (ch. v. vi.). He orders them utterly to destroy the seven nations that they will meet when they cross the Jordan (ch. vii. viii.); but tells them that those nations will be conquered as a punishment because they have been wicked, not because the

Israelites were righteous; and reminds them of their disobedience in Horeb (ch. ix.). He says that in Horeb the Levites had been set apart for the service of the Ark; and orders them to circumcise their hearts, to be just to the fatherless and widows, and to love the stranger (ch. x.). He tells them that they shall hold the whole country between the Desert and Mount Lebanon, from the Euphrates to the sea, and orders them to bring their offerings to the place which the Lord shall choose for his habitation. When eating meat, they are to abstain from the blood, and not to forget the Levite (ch. xii.). They are to stone to death prophets that ask them to turn to other gods, even if they work miracles (ch. xiii.). They are not to cut their flesh; they are not to eat unclean animals; and they are to carry their tithes to the place which God shall choose for his dwelling (ch. xiv.). They are to release their debtors at the end of the seventh year (ch. xv.). They are to keep the three great Feasts; the Passover in the month of Abib, the Feast of Weeks at harvest-time, and the Feast of Tabernacles after the vintage, at which times every male is to appear before the Lord in the place which he shall choose for his dwelling; and they are to plant no grove near the altar of the Lord (ch. xvi.).

When they choose for themselves a king, he is not to be a foreigner, nor is he to have many horses nor many wives, and he is to keep a copy of this book and read therein all the days of his life (ch. xvii.). The Levites are to be maintained; the people are to hearken unto the prophets whom the Lord will raise up; but false prophets are to be put to death (ch. xviii.). When they conquer the promised land, they are to set apart three other cities of refuge. When they conquer cities at a distance, they are to spare the women and children, but of the nations within the land they are to leave nothing alive. Timber trees may be cut down for a siege, but not fruit trees (ch. xx.). Cities are to make sacrifices for blood that has been shed; foreign wives, when put away, may not be sold as slaves; stubborn sons may be stoned to death (ch. xxi.). The house wall is to have a battlement, lest anything fall from the roof (ch. xxii.). Ammonites and Moabites shall not enter into the congregation of the Lord till the tenth generation; but Edomites and Egyptians in the third (ch. xxiii.). The Lord has made a covenant with them, that they shall have him for their God and he will have them for his peculiar people (ch. xxvi.). When they conquer the land, the curses of the Law are to be delivered on Mount Ebal, and the blessings on Mount Gerizim (ch. xxvii.). He again says that if they do not obey the Law, they and their children and their king will be carried into captivity (ch. xxviii.). They will be destroyed if they keep not the covenant which their fathers made with the Lord (ch. xxix.); but if they turn again to the Lord, the Lord will again rejoice over them (ch. xxx.).

Moses, then, wrote this law in a book, and delivered it to the Levites, with a command that it should be read every seventh year at the Feast of Tabernacles, in the place which the Lord shall choose for his habitation. He encourages Joshua to be strong against his enemies (ch. xxxi.); and he teaches the people a Psalm, setting forth God's promises of reward and punishment (ch. xxxii.). He adds a blessing on the several tribes of Israel, and then dies on Mount Nebo, in the land of Moab (ch. xxxiv.).

The history of the march of the Israelites here varies from that in the older books; for, besides mistaking Kadesh, near Ezion-geber, for Kadesh-Barnea, near the land of the Amorites, the writer makes the return southward an act of disobedience to the command of Moses, and of course omits their being stopped by the Edomites, as that could not have been the case when they had reached Kadesh-Barnea. When this book was written, the nation was living under a race of kings, and the Levites were enjoying full power. The captivity mentioned is that of the northern tribes who had been carried off by the Assyrians. That the Moabites should be spoken of with greater severity than the Edomites, marks the date of the book as after that of Ruth, because no blame is there thrown upon David for being descended from a Moabitess, and after the war against Moab, in the reign of Jehosaphat. The words "circumcise your hearts" belong to the age of the prophets, when the ceremonial law was less valued. There are no parts which seem to be modern additions; the whole seems to be of one date; and nothing in it contradicts the supposition that it was written in the reign of Josiah, as seems probable from the account of its publication in 2 Kings xxii. Words out of the Book of Deuteronomy are several times used by the prophet Jeremiah, who wrote about thirty years later. Thus Jeremiah (xi. 4) calls Egypt "the iron furnace," as it is called in Deuteronomy iv. 20. In chap. xi. 8, he says, that for their disobedience the Lord will bring upon Israel "all the words of this covenant,"—referring to the curses in Deut. xxviii. 15, xxix. 1, which are there called the "words of the covenant."

S. H.

ORIGINAL LETTERS OF MR. KENTISH AND MR. MANING, OF
LISKEARD.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SIR,

Amoꝛe some papers which were recently placed in my hands by a relative of the late Rev. Henry Moore, of Liskeard, I find a letter from Mr. Kentish, which will, I think, be interesting to you, in connection with the Memoir of Mr. Kentish in the last No. of the Christian Register. I therefore beg to send you a copy of it. At the back of the

Plymouth, May 11th

letter is a short-hand copy of the greater part of Mr. Moore's reply, which I have with some difficulty deciphered, with the exception of one word, the name of a person at Modbury, which is unimportant.

The "notes" to which Mr. Moore refers, are "Some Observations on the Song of Moses, Exodus xv.," in the second volume of "Commentaries and Essays," p. 412.

W. J. ODGERS.

Hackney, May 31st, 1802.

My dear Sir,—It gives me concern to hear that you have of late been much and frequently indisposed. But I will hope that you are at present better, and that Dr. Pett will be able to inform me, on his return, of your complete recovery.

Among your papers in the 5th No. of the "*Commentaries and Essays*," I was not least of all pleased with one on Rom. i. 4. You will possibly yet have more confidence in your interpretation of that passage, when I mention that Mr. Hallet has a criticism to the same effect, in the first vol. of his *Notes and Discourses*. It is a coincidence of which I am well persuaded that you were not aware; as clearly appears, indeed, from a comparison of Mr. H.'s remarks with yours. The explanation recommends itself. But I confess that I think more highly of it, from its being supported by such authorities.

Let me request your opinion upon the following text. In Ps. lxxiv. 4, our translators make the writer say, "Thine enemies roar." What if it were rendered "*increase*," omitting or transposing the Aleph? I beg to refer you to the LXX. Perhaps the Common Version may be considered as more poetical; nor am I disposed to lay any great stress on the alteration. You remember Gray's "Heard ye the din of battle *bray*?" This is something similar.

I have been reading, with much satisfaction, Michaelis's Supplement to Bishop Lowth on the Hebrew Poetry. His observations are not only learned and candid, but discover considerable taste for poetical grandeur and beauty of expression. I am particularly gratified by his observations on the Book of Job. He contends, with much force of argument, that it is not real history.

To the deep regret of his friends, and the loss of that part of the public which interests itself in biblical literature, Dr. Geddes died early in the spring. His complaint was lingering, and often attended with acute pain. He had not completed his intended Version of the Psalms, nor has he left any papers for publication.

I am now going to tell you an instance of plagiarism with which I have been much amused. By your kindness, a selection of Hymns used in this place was enriched by four of yours, that I believe were never before in print. One begins with the line, "Soft are the fruitful showers that bring." Now this, under the title of "A Hymn for May," and with some slight verbal alterations, is inserted in a late No. of the *Biblical Magazine*—a

periodical work edited by Mr. A. Fuller, my former opponent. It is inserted, too, without acknowledgment. Now, this said Mr. F. somewhere says, that what he terms Socianianism is very unfavourable to devotional poetry. I have asked Mr. Editor, being a *constant reader*, whence he borrows so excellent a composition. Another of your Hymns would be appropriate to June; and if not checked, he might proceed possibly to July.

And now, my good Sir, let me turn to another subject, and request an honour and a favour. Being lately at the Presbyterian Fund, I was called on to nominate for an extraordinary exhibition; and the name which instantly occurred to me was that of my present correspondent. You will highly gratify me by condescending to accept this inadequate expression of sincere respect. In full confidence that you will oblige me, I transcribe the form of a receipt, which I will thank you to send by Dr. Pett when he returns: "Received from the Treasurer of the Presbyterian Fund, through Mr. Kentish, £5, being an Exhibition agreeable to the Donation of the late Mr. Dearman." This, with the proper dates and signature, will be sufficient without a stamp. Dr. P. will be a more welcome visitor at Liskeard as he conducts Miss Graham home. I will refer you to *him* for such information concerning this neighbourhood and myself as I am unable to communicate through want of room. Mrs. J. Moore, I understand, is in town, and I hope to call on her.

Believe me, dear Sir, with much respect and the best wishes,
very faithfully yours,

JOHN KENTISH.

The Rev. H. Moore, Liskeard.

Liskeard, July 12th.

Dear Sir,—Your kind letter by Dr. Pett I received with great pleasure, as I always do whatever comes from you. For the late drudgery you had the goodness to undergo (for drudgery it must have been), in correcting the copy of my Notes, I feel more gratified than I can well express. You have suffered no errors to escape, I think, of any importance. One, however, I shall point out, that you may rectify it in your own copy; page 413, the fourth line from the bottom, "*translation*" should have been, "*transaction*."

For your kind present enclosed in your letter I heartily thank you, and shall add a receipt at the end of my letter, according to your direction.

In my criticism on Rom. i. 4, I find I have been anticipated by Mr. Hallet. I have not his Notes by me, and it is many years since I had an opportunity of reading them. Possibly, however, his criticism, which likely I then read, had stuck ~~in~~ me, and I had forgotten to whom I was indebted for it thought it a new discovery of my own. I have met with

other instances of the like kind. One thing, however, I will venture to assert, that I was not *intentionally* a plagiarist.

With respect to Ps. lxxiv. 4, I should not be inclined to alter the present text, which seems to suit the intention of the passage very well; as plainly referring to the destruction of the city and temple by the Chaldeans, and representing their victorious troops entering the temple and planting their ensigns upon it. Perhaps, however, "*shout*" might be better than "*roar*," as more suitable to soldiers in the ardour and exultation of conquest. Though, if this Psalm was written by Asaph, it must have been a different Asaph from him who lived in David's time. Little credit, however, is to be paid to the Jewish titles of the Psalms.

Though I have not knowingly played the thief with regard to Mr. Hallet, I find by you that some one has played the thief with me, and seized on my goods, knowing them to be stolen, and without leave or licence. I had not, indeed, conceived before now that I had been worth the plundering. When I was at Modbury, indeed, I composed a few Hymns to be sung in the meeting there. Of these, Mr. ———'s family took copies, and probably gave some to their friends. Perhaps the Hymn in question, from some copy thus taken, might have been obtained by the Editor of the Biblical Magazine; and some others from the same source may appear in future publications.

* * * *

MR. FREEMAN ON LAY PREACHING AMONGST UNITARIANS.

SIR,

IN the Christian Reformer, as indeed from time to time in the Inquirer, have appeared comments upon the condition of theology and religious teaching amongst Unitarians, which have aroused in me an unfeigned interest and a deep anxiety. What I now particularly mean is, Mr. Solly's earnest letter (which I have but lately seen), with other suggestive indications of a willingness, not to say a *desire*, to welcome to the pulpit or the reading-desk *lay* preachers and *lay* teaching. I most respectfully ask, do I misunderstand? or is it really the case that even such aristocratic formalists in religion as the Unitarians generally appear, can endure, nay, even propose, *viva-voce* discourses from their pulpits by *non-reverends*? I assure you that it is with undissembled deference, as well as doubt, that I inquire, whether this sort of invitation to the LAITY is a *bond-fide* hope or wish to see and hear *them* as teachers in the congregation? or is it merely kindness of thought and courtesy of phrase, which it would be deemed almost rude to "*the cloth*" for laymen to take up literally? It is so very new and free and plain upon such a subject, that, my dear Sir, you really must and doubtless will excuse me if I distrust my senses. Rest assured that my interrogatories are adventured in nothing of impertinent curiosity; no, very far from it. Actually it is under personal apprehension lest I be impertinent even in *fancy*,—for I can hardly believe the case to be a fact,—that I would fain know

whether the services of sober-minded and well-educated and zealous LAYMEN, would really and truly be acceptable in Unitarian pulpits.

With a very mingled feeling of hesitation and freedom, I would state that, for myself, so far as I may be allowed or supposed to deserve a place in such a category of *lay* coadjutors as I have above indicated, I am and hope to continue uniformly ready and willing to aid in realizing the consummation which Mr. Solly and others seem devoutly to wish.

Seventeen years of public and private religious teaching, not as a "Reverend" indeed, but as a believer in the miraculously-attested gospel of our Lord and Saviour Jesus Christ, with previous education in your own and others' companionship at York and elsewhere, yield some tolerable show of warrant for my saying thus much of myself. And as I prefer, for well-weighed reasons, that religious teaching be left UNPAID except *in kind*, I have no preliminary difficulty on the score of "terms," in the monetary sense of the word.

I unflinchingly therefore declare that I deem myself justified in coming forward among the earliest of the "*laity*" who may be prepared and (if we must so say) presumptuous enough to give to the "wish" a will, and to find for the will a way for open trial.

What is conventionally and clerically termed the devotional portion of the services,—a part which, if done at all, should be done *very* solemnly and impressively indeed,—might be still devolved upon the minister of that congregation which would admit (in a Unitarian pulpit!) *lay* preaching. The lay teacher might confine himself to the earnest delivery of the discourse. But, my dear Sir, where can the congregation be found, in London or in any large town, which would be first in such a heretical step of heterodoxy?

Awaiting more knowledge of facts in much wonder and fancy, I remain,
yours faithfully,

S. C. FREEMAN.

Kentish Town, August 18, 1853.

"DO THIS IN REMEMBRANCE OF ME."

SIR,

WILL some one of your more learned correspondents favour your readers with his opinion whether there is anything in the original which forbids the words *τοῦτο ποιεῖτε*, to be understood as a *request*, *desire*, or *wish*, as in these other instances of the imperative mood—"Rejoice with me" (*συγαρητε μοι*), Luke xv. 6; "Give me the portion," &c. (*δοτε μοι, &c.*), Luke xv. 12. If the language *may* bear this interpretation, probably not more than this was intended. And although, in affection and gratitude and in confidence of its wisdom, a disciple would be likely to treat any *known* wish or request of Jesus with as much reverence as a command, yet such an interpretation would perhaps be felt to relieve his language from the objection of its placing the observance of a rite, contrary to the general spirit of Christianity, on the level of *moral duties*, such as that of loving one another. Unitarians will not be likely to contend that a man is a *better* man for observing, *per se*, the rite, or a *worse* man for not observing; although, in as far as it may be regarded as a means of spiritual improvement, he who observes may be a more *prudent* man than he who neglects. I am, Sir, yours respectfully,

S.

CRITICAL NOTICES.

The Letters of Philip Dormer Stanhope, Earl of Chesterfield; including numerous Letters now first published from the Original Manuscripts. Edited, with Notes, by Lord Mahon. In four volumes. 8vo. London—Bentley. 1845.

The Letters and Works of Philip Dormer Stanhope, Earl of Chesterfield; including numerous Letters and Papers now first published from the Original Manuscripts. Vol. V., completing the former Edition in four volumes. London—Bentley. 1853.

AFTER eight years of unexplained, and we must think, from the nature of the editorial work to be done, very needless delay, Lord Mahon has completed his edition of the Works of Lord Chesterfield. It is an acceptable addition to the library, and would, if published at a moderate price, find many purchasers; but when former editions of the principal contents of these volumes are to be had, in quarto for as many half-crowns, and in octavo for as many shillings, as there are volumes, the public will be loth to give Mr. Bentley for such familiar matter nearly as much per volume as Mr. Longman charges for Mr. Macaulay's History. The extravagant price of new books is, we believe, as injurious to the real interests of the seller, as it is oppressive to the buyer.

Hitherto Lord Chesterfield has scarcely enjoyed the place in English literature to which his merits entitle him. Defective in their morality his letters unquestionably are; but in this respect they are scarcely worse than some works which have enjoyed an unbroken popularity. The fact is, that Chesterfield's practice was much worse than his theory, and his corrupt life has cast its dark shade on his writings. As a writer of pure English, he is deserving of high praise. His contributions to the periodical literature of his day sparkle with polished wit. In the strength of his literary tastes and the variety of his intellectual accomplishments, he was remarkable in an age when noblemen seldom cared for letters, and when the squirearchy devoted themselves to the chase, the bottle, and congenial pursuits. Lord Chesterfield's observations upon the drinking habits of the times in the "World," are a fine specimen of pungent satire. To Lord Chesterfield's wisdom and influence we owe the reformation of the Calendar. His speech in introducing the Bill in 1751, was a masterpiece of popular scientific exposition. The measure passed through Parliament unanimously, but was the subject of grossly ignorant and passionate invective amongst the common people, who thought they had been robbed by the New Style of eleven days of their existence. The other salient points of Chesterfield's administrative career as a statesman, are well described by Lord Mahon.

"At home his career, though never, as I think, inspired by a high and pervading patriotism, deserves the praise of humane and liberal and far-sighted policy. Thus, after the rebellion, while all his colleagues thought only of measures of repression,—the dungeon or the scaffold, disarming acts and abolition acts,—we find that Chesterfield 'was for schools and villages to civilize the Highlands.'

"But, undoubtedly, the most brilliant and useful part of Chesterfield's career was his Lord-Lieutenancy of Ireland. It was he who first, since the Revolution, made that office a post of active exertion. Only a few years before, the Duke of Shrewsbury had given as a reason for accepting it, that

it was a place where a man had business enough to hinder him from falling asleep, and not enough to keep him awake! Chesterfield, on the contrary, left nothing undone, nor for others to do. Being once asked how he was able to go through so many affairs, he answered, 'Because I never put off till to-morrow what I can do to-day.' Chesterfield was also the first to introduce at Dublin—long as it had reigned in London—the principle of impartial justice. . . . 'I came determined,' writes Chesterfield, many years afterwards, 'to proscribe no set of persons whatever, and determined to be governed by none. Had the Papists made any attempt to put themselves above the law, I should have taken good care to have quelled them again. It was said that my lenity to the Papists had wrought no alteration either in their religious or their political sentiments. I did not expect that it would: but surely that was no reason for cruelty towards them.' Yet Chesterfield did not harshly censure even where he disapproved; but often conveyed a keen reproof beneath a good-humoured jest. Thus being informed by some exasperated zealots that his coachman was a Roman Catholic, and went every Sunday to Mass,—'Does he indeed?' replied the Lord Lieutenant; 'I will take good care that he shall never drive me there!'

In editing the Letters previously printed, Lord Mahon has detected and corrected some injurious departures from the text. Mr. Phillimore, in his *Memoirs of George Lord Lyttelton*, gave to the public Lord Chesterfield's letters addressed to the first Peer of that name. In one of these, having reference to the expected death of Queen Caroline, Lord C. was made to say, "what *I hope* to be the present situation of affairs." The text is now corrected to, "I take."

But a blunder of Lord Chesterfield remains uncorrected by his present Editor. When explaining the word *anachronism*, Lord C. falls into the thing. "When anybody," he remarks, "says that such a thing was done in the tenth century, they mean after the year nine hundred, and *before the year one thousand*, after the birth of Christ." (Vol. V. p. 499.) He should have said, *one thousand and one*; else the tenth century had only ninety-nine years.

Some of the "omitted passages," now for the first time brought to light, illustrate the discreditable state of clerical morals about a century ago. In 1758, he writes, "I am heartily sorry for the University of Dublin, which will now dwindle into a borough. They say the present Provost is a three-bottle man; a good example for the College. It is really a pity that such great, and in their destination useful, foundations for the education of youth, should be thus profaned and prostituted to party purposes and cabals." Again, in 1755, alluding to Dr. Stone, the Archbishop of Armagh, whose personal habits were profligate, he writes—"Were I Primate, I would immediately *take orders*, turn parson, visit, preach," &c. To this clerical dignitary himself, he said something as severe: "My Lord, you must govern this kingdom, for you have the best parts in it; but you want one thing—you must *take orders*."

The character of the clergy of his day, which he had opportunities, both personal and official, of well observing, is described by him in a short paper now for the first time printed. Happily, a great advance has since that day been made in clerical morals, but there are still some features of the portrait of which time has not destroyed the likeness. We extract nearly all the paper:

"I respect them, as in general a learned body, appointed and paid by the Legislature to perform the functions of the Established Church, and to give public lectures of religion and morality to the Laity.

"I wish their lives and examples gave them more influence; but I hope—nay, I am confident, that the Legislature will never give them more power.

"The characteristic of that body in general, the spirit that animates it, is the insatiable greediness of money and power. The lowness and meanness of their education qualifies them admirably for the former, while it totally disqualifies them for the latter. In power they are always oppressive, often cruel; in business they are ignorant, awkward bunglers, but active and busy.

"Archbishop Laud, who is looked upon as the Martyr and Confessor of the Church of England, and who meant (if he had any meaning at all, and did not act entirely from passion and humour) to be the Pope of it, was in great measure the cause of the Civil War. He appears to have been a weak but learned man, ignorant in business to a degree of thinking himself capable of conducting it, violent and tyrannical. I believe he thought himself an honest man, and (such is the miserable condition of human nature) I can conceive that he inhumanely, but conscientiously, might cut off Prynne's ears, and propose putting Felton to torture, for the good of the Church and the glory of God. He met with a Prince who seemed to be made for him. Weak, warm and superstitious, he was convinced of his own Divine Right, as well as of his Archbishop's, and they joined to establish absolute Hierarchy in the Church, and Despotism in the State (two most gross impositions, which, to the shame and disgrace of human understandings, had been reared, believed and submitted to as Divine Institutions for twelve and thirteen centuries), but were such arrant bunglers in the prosecution of their design, that they both lost their heads for it. The punishment, perhaps, was too rigorous, but the example was certainly of great use to succeeding Kings and Priests.

"The Clergy allege that they claim Supreme Power only in Spiritual affairs, by virtue of their Divine commission to loosen and bind in Heaven and in Hell; but who does not see that all Temporal Power, too, is comprehended in that claim, since the generality of mankind will be more afraid of eternal damnation, than of a jail or a gibbet. This appears in Ecclesiastical History; for the Popes pretended to no other power, and yet, by their excommunications, anathemas and interdicts on one hand, and their indulgences on the other, they cozened, or bullied, but absolutely governed the whole Christian world for very many centuries together.

"The Protestant Clergy, it is true, do not avowedly claim these powers in the fullest extent, but then they by no means renounce them; they mince the matter, and will not speak out; however, they exert their power as far as they dare in their Spiritual Courts, against the most ignorant and poorest of the people. They worry Quakers for non-payment of tithes. . . .

"Church power has gradually declined ever since the revival of letters, and is now so low all over Europe, that even the Popes are wise enough not to be saucy. . . . These are by no means times for the Protestant Clergy either to extend or even to exert their powers. If they can keep the power they have, or even the appearance of it, they will have good luck; and I would advise them as their friend, which to a certain degree I am, to endeavour honestly to increase their influence over the Laity, by the exemplariness of their lives, and the meekness of their behaviour; but if they will aim at power, let them remember Milo's end.

"The Clergy complain that they are sunk into contempt, and it is true; but whose fault is it? Their own. I defy them to shew me a truly respectable Clergyman who is not respected. But when the people see those who preach a contempt of the things of this world, pursuing them for themselves with the most indefatigable industry and insatiable greediness, darkening in crowds the Levees of Kings and Ministers, and there as abjectly as awkwardly flattering (and sometimes to a degree of profanation) riches and power, in hopes of sharing them, can they hope, or ought they, to be respected? Surely not.

"The dignified Clergy, and more particularly the Bishops, are the chief cause of that contempt which they so grievously complain of. A Bishop, who

has a Bishoprick of £2000 a-year, is more abundant and requires to be translated to one of a greater value than it was when a country parson. I get a curacy of thirty pounds a-year added to his salary of the Bishopric. He prostrates himself at the feet of the Minister who is called "Father" by the dictates of the Administration, and bows of vulgar obedience to the mandates and Precepts of a better Ruler than he is.

"If at last they should come of these investigations and alterations of Bishopricks, do they increase their inequality of their salaries? Let common sense and never in proportion to the increase of their incomes. This was the case of Chandler, late Bishop of Durham, who was appointed Chancellor of the greatest miser in the Kingdom, and who received a considerable sum while he is supposed to have paid for his Bishoprick, not less than £100,000 of ten thousand pounds a-year. And sometimes the Bishop is called the chief champion of the Gospel, whose revenues he receives, but whose conduct is meekness, benevolence and charity he receives, but whose income is increased and twenty thousand pounds in a year. There are many more instances of great fortunes amassed by the dignified Clergy from which one may make a true judgment of their sensibility and honesty, and it is unnecessary that in all the lists of charitable subscriptions and donations, the names of Bishops are ever intrinsically heavier than the benedictions of a simple Clerical Father in God.

"Boulter, the late Primate of Ireland, who gave in his life-time in all things objects he could find deserving of charity, and who lived with abundant hospitality, used to say, that notwithstanding that he should be abundantly rich for a Bishop, and left fifty thousand pounds: but left it all to charitable uses, to which the hundred thousand pounds more which he might have died worth, had been applied in his life-time. This saying of that truly Christian Prelate, might with much more propriety be written in great letters over the doors of most of our Bishops.

"Such is in general, I do not say without exception, the characteristic of our dignified Clergy, and yet they complain of the disregard and contempt which they meet with from the Laity. Let them ask their own consciences if they deserve better. Was Archbishop Tillotson, was Hough, Bishop of Worcester, was Benson, Bishop of Gloucester, ever disregarded or contemned? No, they were universally loved and respected, and almost adored by those who saw their virtues nearer.

"Perhaps I may be thought, by what goes before, to bear hard upon the Clergy. I am sure I do not mean to reflect upon that body in general. That is unjust with regard to all societies and bodies of men; but I mean only to point out to them what methods they should pursue, and what methods they should avoid, in order to be esteemed and respected, as I sincerely wish they may be. Let the examples of their lives make up to them by a just influence over the minds of the Laity, that power which I will say they have justly lost over their persons, and which I will venture to foretell that they never will recover."—Pp. 378—383.

Single Sermons and Lectures, by Solly, Gaskell, Tayler, Harris, Dendy and Harrison.

We must briefly notice several valuable sermons and doctrinal lectures of recent publication.

1. Mr. Solly's sermon before the Southern Unitarian Society is entitled, *Ye are not your own, or the Claims of the crucified Christ*. It is an earnest plea for Christian self-sacrifice and zeal. The spirit of the discourse is admirable, but the style is sometimes involved and deficient in simplicity; and the illustrations of the argument, largely borrowed from those portions of the Pauline Epistles in which the Hebrew idea of sacrifice is

quainted have, in treating of this subject, noticed the *effect*, but have failed to explain the *cause*. To enter fully into this inquiry would be quite beyond my powers. My object throughout the following pages will be merely to direct attention to *one* cause, which has hitherto been overlooked, and in doing so I do not wish to conceal that I consider it the *principal* cause. I wish, then, to show that the Gospel has raised—and must raise—woman in the scale of being, *because that religion alone makes greatness to consist in those qualities which are, by common consent, called FEMININE*; in other words, that *the religion of Jesus alone distinguishes true from false greatness*. . . .

“What are ‘those qualities which are, by common consent, called feminine’—the ‘virtues which are peculiarly those of women’? This part of the subject needs not much discussion. *Purity, gentleness, kindness, humility, patience*, I may add, *religious trust*,—these are qualities which will generally be allowed to be ‘characteristics of women,’ and they are virtues which *cannot* be uniformly exercised without constantly ‘denying ourselves.’ Now, if we compare these with the requirements of the Gospel, we shall at once perceive a striking harmony between them. The great lesson which Jesus taught was *self-denial*—a self-denial founded upon trust in God, and which was to be manifested in the most active, yet the most unostentatious, benevolence towards mankind. It taught that ‘*Charity is the bond of perfectness*’—the charity which ‘*suffereth long and is kind*’; it taught that we were to be ‘*wise unto that which is good, but simple concerning evil*,’ for the wisdom which it recommended was ‘*first pure, then peaceable, gentle, and easy to be entreated*.’ Such passages need no remark. The ablest commentary can add nothing to their simple beauty, nor can the subtlest casuistry take from their force as evidences of the ‘feminine nature’ of the Gospel, and the high place which it assigns to woman’s virtues.”—Pp. 79–82.

On Prayer.

“Refine and philosophise as we may, prayer is, after all, the means of communication between a poor, frail, finite creature and the eternal, all-powerful Creator of the universe—that Being whose attributes our language can never adequately express, and whose nature our feeble minds must strive in vain to comprehend. And it is surely a mistake to imagine that He who ‘knoweth our frame,’ who ‘remembereth that we are dust,’ will be displeased with us because, in simplicity and sincerity, we happen to ask for that which His wisdom may see to be evil; in other words, that God will punish His creatures for the unavoidable imperfection of the nature which he has given them. An *earthly* parent could hardly be angry with his child for making a mistaken request; and ‘if ye, being evil, know how to give good gifts unto your children, *how much more* shall your heavenly Father give good gifts unto them that ask Him.’ Aye, even though they ask amiss! Let our prayers, then, be the simple expression of our heart’s desires, unless those desires are in their nature wrong; and, even in that case, it would be far wiser to pray for a better state of mind, which should bring our wishes into accordance with God’s will, than to attempt the utterance of aspirations which, however right in themselves, are unsanctioned by our own hearts. It were, perhaps, the height of human attainment to *wish* only that for which we could *pray*; but, if we arrive not at that degree of purity, we may, at least, avoid the mockery of *praying* for that which we cannot wish.”—Pp. 94, 95.

From Notes on Mr. Newman’s Book on the Soul.

“‘*Bibliolatry*’:—tendency in the present day to worship the SOUL. Mr. N. tries to establish the ‘insight’ of the soul as the true basis of belief and of *theology*, discarding both reason and written revelation. He says, ‘God has revealed Himself to us (through the soul’s ‘insight’) as to all things that pertain to life and godliness.’ If this be true, there can certainly be no need of any other revelation; which would go far to prove there never *has* existed any other! Again, ‘No book-revelation can, without sapping its own pedestal, authoritatively dictate laws of human virtue, or alter our *a-priori* view of the

Divine character,' then 'the same boldness of simple and true faith by which the born votary of Paganism breaks away from the errors of his national creed, to follow the revelations of God in *his soul*, will also both authorise and require the Romanist to reject the authority of his Church, and the Protestant that of his Bible, whenever the one or the other inculcates upon him as Divine that which falls beneath the highest ideal of his soul.' Now, if, under the name of 'Bibliolatry,' be meant the absurd reverence for the Bible *as a whole*, every part of which is divinely inspired, we might join in Mr. N.'s ridicule; but if, on the contrary, such passages are meant to deny the authority of *the revelation* contained in that Bible, we must altogether differ. He, indeed, is forced to explain that he does not object to reverence for the Bible as long as the soul is too weak to soar above it; but he contends against our attempting to *depress* our conceptions to those of the Bible. If we rightly read the Scriptures, shall we ever need to do this? But—to put the case simply—supposing we have arrived at the conclusion that there is a God, we must admit also that His will, however found, must be our guide. We cannot deny that *He may have* vouchsafed to former ages other and more tangible revelations than those of our own experience. History, tested by all the arts of criticism, sifted and questioned as never it was on any other matter, points to *the Bible* as containing the record of such ancient revelations. Now, if we can by any means clearly discern those parts of the record which convey God's will, must not these form an authoritative standard above any other? If, from the nature of the case, we cannot ascertain God's will from the Scriptures, then they are valueless as practical guides; but if we can, then we are bound to follow it. If it is said that we are likely always to make mistakes in our interpretations, so that we cannot arrive at absolute certainty, the same is true of those who attempt to found their theology on the '*insight of the soul*'; as, indeed, Mr. N. has well shown in his remarks on various forms of idolatry, &c. In either case we must admit that, more or less, 'man's natural fallibility obviously cleaves to him like his own personality, and infects every decision at which he arrives;' but this does not alter the fact that, whenever man, whether by the exercise of his reason, or his conscience, or his '*SOUL*,' or by all these together, attains a *conviction* of a revelation of God's will, he is bound to follow its dictates. And, though *such* conviction, in regard to a 'book-revelation,' may seem impossible to Mr. Newman, it yet seems to me not only possible, but highly reasonable."—Pp. 256—258.

Discourses on the Unity of God and other Subjects. By Wm. G. Eliot, Jun., Pastor of the First Congregational Society of St. Louis. Printed for the American Unitarian Association. Pp. 168. Boston—Crosby, Nichols and Co. 1853.

THESE are plain, scriptural and forcible essays on some of the more important controversies which separate the Unitarian from the other branches of the church of Christ. Mr. Eliot is an Arian, but the trains of thought and argument in this volume shew how unimportant are the differences between the Arian and the Humanitarian. Mr. Eliot says he gives his adherence to his Arian faith "more strongly from year to year, as he becomes more thoroughly acquainted with the Bible." We should say exactly the same of the increasing satisfaction in which we hold our Anti-arian views. Nor can we perceive that, in conducting the controversy with Trinitarians, Mr. Eliot derives from his Arian interpretations of some half a dozen texts, any advantage which we lack with our mode of interpreting them.

In firm adherence to the divine commission of the Saviour, Mr. Eliot takes precisely that view which is adopted by all Unitarian-

their faith, not on philosophical, but on scriptural grounds,—who derive it, not from fancied intuitions of the soul, but from the records of a divine revelation.

"Those who accuse us of believing that Christ is a mere man, are in error. They are prejudiced or misinformed. If by a mere man they mean one like ourselves, or like the prophets of the olden time,—Moses, or Isaiah, or Ezekiel, or John the Baptist,—the charge is entirely untrue. I know of no Unitarians who hold such a belief. There may be individuals who receive it, as there are individuals in the Presbyterian Church who believe in infant damnation, but I hope they are few in both cases. You will also find many nominal Unitarians, some who have almost no faith at all, who hold to Jesus only as they hold to Socrates. I pass no sentence upon them, for it is not our part to sit in judgment or to pronounce anathemas; but I do say they are not to be taken as the exponents of the Unitarian faith. I feel satisfied from observation, which has been very extended, that there is no denomination in which Christ is more heartily received than in our own. A vulgar prejudice has been sometimes excited against us, by calling Unitarianism the half-way house to Infidelity; but I believe that it has been the means of saving more persons from infidelity than any other form of belief. It addresses itself to thinking men, and encourages them to think independently; but it does not make shipwreck of faith. It receives Christ as the Divine Master and Guide, but at the same time proves his doctrines to be consistent with enlightened reason."—P. 41.

Essays on some of the Forms of Literature. By Thomas T. Lynch, Author of the *Memorials of Theophilus Trinal*. London—Longman. 1853.

THIS little volume contains four disquisitions, which partake both of the Essay and the Lecture: on 1. "Poetry, its Sources and Influence;" 2. "Biography, Autobiography and History;" 3. "Fictions and Imaginative Prose;" 4. "Criticism and Writings of the Day." The Essays were read last year before the members of the Royal Institution at Manchester, and made an impression highly favourable as to the author's ability and taste. He is an independent and sometimes an original thinker, and gives the impression that he is a liberal and an amiable man. He is a disciple, but a discriminative one, of Carlyle, whom he denominates "a phenomenon and a power of the age." That he does not carry the worship of his hero to absolute idolatry, the following remarks will shew:

"His name has long sounded a signal and a stimulus for men to vent their likes and dislikes. He has been a storm, and is now a storm subsiding. No unblest visitant, he shall not depart without a blessing. He has benevolently raged, the thunderings and mutterings, not unaccompanied with showers, for which the land thirsted. Above the eddying darkness of his windy sky, there are serene translucent spaces, glimpses of the third heaven. Oh, heaven of 'peace, that passeth all understanding,' how wert thou known to us, but through storms that disturb, then purify, these lower atmospheres? He is a criticism—a weeping and laughing, angelic and demonic criticism—of the age. Wise in substance often, when wilful in manner." Sometimes shewing the heart and sinews of delivering Hercules. Sometimes uttering the growl of a Titan, angry even to bewilderment. A critical Protestant in a time of 'changings of the truth of God into a lie,' that are very Catholic indeed. But, alas! so may the best Protestantisms, too, become changelings of this sad kind, and demand a counter-protest. *So now the followers of Carlyle, if not himself, compel us to add to the catalogue of still unabated shams, the sham*

Carlylistic. The true attitude in which to stand to Carlyle, is surely neither that of cursing nor worship. At the least, his moral energy has, like a douche bath, precipitated itself on the enervated spine of public morality, not without benefit. He is a great hydropathist, and a course of him has done much good to many unstrung, pulpy, jaded people."—Pp. 152, 153.

Another extract will shew the spirit of Mr. Lynch when approaching religious topics. He has remarked on the increased religiousness of general writing, and goes on to say,

"Religion belongs to the people, not to any church or any class of churchmen only. And one loves to have religion walk abroad in the ordinary dress of humanity, and talk with friendly plainness the ordinary language of mankind. To break down the 'middle wall of partition' between religion and literature, and ally all intellect and all sentiment to the deepest, consecutive thoughts,—what a work is this! Churches are fountains and aqueducts for the 'water of life;' but when general thought becomes a smiling land of hills and valleys, springs will rise and rills flow everywhere around us. The religiousness of tone, then, in ordinary literature,—the not only admitted but asserted pre-eminence of religious law and religious good,—are auspicious signs, and specially in the midst of the much confusion and discontent of spiritual thought that exist amongst us. In striving to transcend the limits of creed and usage, and to broaden the narrow domain fenced by religious technicalities, men may offend the modest spirit of true Liberty, who is the real bosom friend, that is, the Bride of Law. But enlargement they must and will have. The claim is just, though the claimants urge it not always wisely and with just heart. Slighting for awhile Creed and Church, they may return thereto to rebuild with enlargement; for whoever breaks Form to get Life, will, by the necessary tendencies of true Life, if he obtains it, be brought back to Form again. To be 'without form,' is to be 'void too,' empty, unless perhaps filled with vapour, that, whether dark or luminous, is dangerously explosive. But of this we may be sure, that as long as people feel, of such a controversy as the Baptismal for instance, that the Church is like Coleridge's ship on the charmed sea—

"Water, water everywhere,
And all the boards did shrink;
Water, water everywhere,
Nor any drop to drink"—

they will seek their water away from the churches—in literature or elsewhere; for drink they must, and water they must have. Happy time, when every man shall have in himself a 'well of water springing up into everlasting life!'" Pp. 158, 159.

Sunday Reading for Christian Families. Conducted by John Kitto, D.D., F.S.A. Part I. 8vo. Pp. 96.

THIS is a new weekly publication, designed to supply to the different members of a Christian family instructive and acceptable religious reading. The spirit in which it is conducted, so far as the first monthly Part enables us to judge, is catholic. Some of the papers lack vigour of style; but, as a whole, we cheerfully recommend it as a well-executed religious miscellany, containing good reading for young and old, exposition of scripture, sketches of biography, brief moral essays, and some beautiful selections from our old divines.



INTELLIGENCE.

QUINQUENNIAL MEETING OF MANCHESTER COLLEGE STUDENTS.*

The next toast from the chair was—"The Rev. John Kenrick, who, in the characters of Tutor, Professor, Principal and Visitor, has been connected with Manchester College during the space of Forty-three years."

The Rev. JOHN KENRICK said, it had been particularly gratifying to him to see at length the fulfilment of the design which had been formed three years ago of holding the Quinquennial Meeting in York, because the very painful duty had devolved on him of representing that, in the opinion of Mr. Wellbeloved's friends, the state of his health was such, that to hold the meeting at that time would perhaps have a tendency to retard his recovery, and throw a gloom on the meeting, which he should always wish to be one of joy and of hope. The delay had enabled them, happily, to see their venerable friend in a state of health and enjoyment which had added most materially to the pleasure of every one. Mr. Wellbeloved regretted very much, he desired him to say, that he did not feel equal to meeting them there, but that it had been the source of the greatest satisfaction to him to have seen so many of his friends already, and that he looked forward to an interview with them all at his own house that evening. Another circumstance was very gratifying to him (Mr. Kenrick), viz., the opportunity afforded him of joining Mr. Turner's old pupils and friends in the testimonial which had been so deservedly paid to him. In his case, he could not think that the delay had at all taken away from the value of the testimonial. The expression of gratitude immediately might be prompted by the feeling of the moment; but when after a period of time they met to express the gratitude which they felt for his instructions, it was an evidence that it was an enduring and well-tried conviction of benefit received, after an experience arising from a long and varied knowledge of life, and after a practical test of the value of principles instilled and knowledge communicated. He now came to another more difficult subject—the feelings expressed to himself. It was rather a startling

piece of chronology to him when he heard the Chairman announce that he had been forty-three years connected with the College; not that he was ignorant of the fact, but that one was not in the habit of reckoning up one's past years quite so minutely. It was, however, perfectly correct; and standing there, as he did, in the place from which he had so often addressed the friends of the College and received testimonies of their kind approbation, he could not but feel deeply grateful to Providence which had enabled him so long to keep up in various ways his connection with the College, and deeply grateful also to friends for the candour with which they had received his services. It made him look back to the time when, coming to York utterly inexperienced in the duties he had to undertake, and being within two or three miles of the city, on the top of the "Highflyer" coach, he caught sight of the towers of the Minster in the afternoon sun, beautiful æsthetically, but then having no beauty for him, as his heart sunk within him when close to the place where the great trial of his life must be undergone. It called back the recollection of the time when he first entered the Examination-room, then the Library of the College, with quite as much dread as any student; or the time when he first got up to make a speech in public, and he shook from head to foot. Perhaps he had improved more in other respects than in that. But he acknowledged with gratitude that pleasurable feelings succeeded, and now looked back with the satisfaction that so large a portion of his life had not been spent in vain. Perhaps we looked too exclusively to immediate and direct results in college education. We did not take into view their diffusion through a wider sphere. One old pupil of the institution, and afterwards Tutor, the Rev. W. Hincks, was proceeding to Canada, as Professor of Natural History in the University of Toronto; while in respect of theology, another pupil (Rev. G. H. Stanley) was minister-elect of the newly established congregation of Sydney, in Australia. There was also the case of others not now connected with our body, but who had derived their education from the College. We were more liable to results of this kind than any other body, because we taught a

* Continued from p. 531.

man to use his faculties, and did not prescribe the use to which he should put them, or the results which he should attain. This being so, we must expect great diversity in the opinions that may be adopted. He had seen only that day the announcement of the death of Mr. Peene, a first-prize divinity student at York in his day,* a clergyman of the Church of England, and afterwards D.D. in the University of Cambridge. Such were examples of men who had travelled widely from their original destination, but who in every character had derived some benefit from the instructions received in our College. They generally, too, acknowledged with gratitude the more enlarged views, and greater benefit in many respects, which they had derived from the connection. All such evinced the benefits of academical education within our communion. The Chairman had alluded to the great variety of offices in which he had served the College. He now held one, only in common with a very venerable man, to whom allusion had been made as the last surviving representative of the Warrington Academy; and he should conclude with proposing his health: "The Rev. William Turner, Joint Visitor with himself of Manchester New College."

Rev. WM. TURNER, Jun., acknowledged the toast in behalf of his father, adverting to his long period of active service, and the calm tranquillity of his protracted age.

The CHAIRMAN then gave—"Manchester New College, London, and success to the labours of its Professors."

The Rev. J. J. TAYLER, as Principal, said, almost the only drawback upon the pleasure of these meetings, was the prospect of having to make a speech. There was a difficulty in having nothing, or in having too much, to say. His was in having more than he could well express. They had received his name and that of his colleague in a kind and cordial manner. He was deeply sensible of the value of their kindness; but the predominant feeling in his own mind, in looking into the future, was that of great diffidence. He had no doubt of the true policy of the College. He had never had a doubt upon the subject, although many wise and valued friends had differed from him. But from the very day on which the foundation-stone of the University College was laid, he felt that the value and significance of

Dissenting Academies must decline. He had regarded the course of policy for all Dissenters, and all excluded from the older Universities, to be, thenceforward to rally round that nucleus and germ of a seat of truly national education. He should have been very glad to see a University in every principal district, as in Germany; but as we had not arrived at that, he thought we should derive more power from having one centre of learning and science, than many small and inefficient institutions over the country. He had therefore maintained, that to have our theological institution attached to the University College was our true policy, and had no doubt respecting the act itself. His doubt referred to his capacity, so far as he was concerned, of carrying it out. He could only say, so far as he possessed any strength and ability, it should be unreservedly and devotedly given to serve the necessity (applause). In the uncertainties of the future, however, it was far more agreeable to revert to the past; and in regard to York, his recollections were of a delightful past. He was glad, as others, to have had the opportunity of being present at a third gathering of the *alumni* of York on the scene of their former studies. He wished Mr. Wellbeloved could have been with them: his presence would have added much to the dignity and delight of the meeting. It was delightful to look upon an old age so serene, and in the best sense of the word truly elegant and happy, as his; and he thought we might see in the effect of such pursuits and resources enjoyed in old age, the advantage of that liberal culture imparted to themselves in the College. It might so become an unfailing source of virtue and consolation, a refreshment under trials and difficulties, and, as in his case, cast a dignity and beauty on the evening of life. He was also very glad to have had the opportunity of joining in the testimonial to his friend and tutor, Mr. Turner. In everything that Dr. Hutton and Mr. Robinson had said he entirely concurred; and he not less, but the more, agreed with them because in some respects the experience of life and the direction of his own mind had led him to differ in a few of the conclusions, if not principles, which it had been his privilege to hear Mr. Turner expound. He felt no discredit to the teacher, and no in the learner, considering the progress of human ideas, as

partly passive as well as active under them, that the learner should deviate in some respects from the conclusions in which he has been brought up ("Hear, hear!" from Mr. Turner); but he would say in regard to Mr. Turner, that what he had learnt from him was, not to adopt a certain set of opinions, either theological or philosophical, but the spirit of study, truthfulness, sincerity, and mental rectitude; and he was quite sure Mr. Turner would feel that his pupils rendered the best tribute to himself and the value of his instructions, not by maintaining his opinions when their own minds did not lead them to them, but by carrying into different conclusions that spirit of truthfulness and rectitude of mind which always constituted the most valuable part of his tutorial instructions. Indeed, they must be aware that one of the peculiar and honourable distinctions of our religious body was, that wide diversities of opinion, theological and philosophical, might be entertained without their dissolving the bonds of friendship. If there was any one principle by which he should govern himself, it was that of the right of the individual to think and speak for himself. In the spirit which it generated, men were led to a moral and spiritual sympathy with the greatest of minds and the best of men. He could only hope that in the change taking place we might be carried through difficulties attendant on a change of plan. He had only one thing to request from those who viewed the change differently from himself, viz., that as all our success must arise from union, we should not split on minor points. We had all the same regard for truth—the same respect for the rights of the mind—the same belief, spiritual and practical, in the great gospel of Jesus Christ, and the destiny of the human race to a constant progress in truth, virtue and knowledge; we might therefore, if he might be allowed the expression, all put our shoulder to the wheel, to carry forward the car of truth and righteousness, and bear it on against the opposition of bigotry, prejudice and priestcraft (and there was much to apprehend from it), under whatever form it might appear.

The Rev. G. V. SMITH would have been well content to be silent, but that it would have been unbecoming not to acknowledge the kindness of the meeting. His thoughts also, in a sense of diffidence for the future, looked strongly

to the past on that occasion. He should take the opportunity, never enjoyed before, of stating how much he had been indebted to Dr. Hutton for the strong impulse that determined him to the line of the profession he was pursuing. It was on occasion of the visit of Dr. Bagot to Leeds, in 1836, when lectures were given on the controversy between us and the Trinitarians. He was at that time engaged in business that might have led to a respectable position, but a change was wrought in his mind which led him to wish strongly to enter on the profession of the ministry in the Unitarian body; and the assistance of friends enabled him to do so. The rest of his course was known to them. He must say, that if his honoured colleague had spoken with diffidence of himself, it ill became him to speak in any other tone. From recent events he had derived some encouragement, but at the same time he was inclined to look forward in no boastful or self-sufficient confidence. He was strongly sensible of the importance of the position he had to occupy, and of the demands which, in the present state of religion and parties in our own country and our own body, were likely to be made on him. His reliance was on a sincere love of truth; and he should always earnestly wish to do the best he could for the interests of truth, for the students connected with the College, and for the general body to which the College stood in such intimate relation.

To the next sentiment from the chair, viz., "The Students of Manchester College, York," the Rev. J. G. ROBBERDS spoke in behalf of the divinity students, and STEPHEN CORNECK FREEMAN, Esq., of the College of Preceptors, in behalf of the lay students,—the former with his well-known predilection for York as a place of study, and regard for the Tutors; the latter adverting to the philosophical branches of Mr. Turner's Professorship in which he had been interested as a student, and, among other topics also, to the influence in many departments of life which Unitarians directly or indirectly exercised.

To the next toast (from the vice-chair), viz., "The late Professors of Manchester New College," the Rev. W. GASKELL responded, who in the course of his speech observed, that there could not be a more promising set of students handed over to London,—an impression which Rev. J. G. Robberds pleasingly confirmed.

Then followed the toast of "The Students of Manchester New College," succeeded by that of "The Friends and Supporters of Manchester New College, London," responded to by the Revds. B. MARDON and GEO. KENRICK,—the former making appropriate allusion to the late Rev. John Kentish; and on Rev. EDWARD HIGGINSON proposing the health of the Chairman, Robert Philips, Esq., of Heybridge, the CHAIRMAN replied, with regret, that Mark Philips, Esq., had been unable to occupy the post. In regard to the present meeting, he observed that he would not have missed it for a great deal. Though not so large as expected, they might congratulate themselves on the good feeling and hearty enjoyment in which they had met each other.

The company then adjourned to Mr. Wellbeloved's tea; and the next day, not being sufficiently fine for more distant excursions, was spent by most of the students in and about York. On Thursday, a few visited Ripon and Fountain's Abbey.

Besides those whose names have been mentioned, there were present, the Revds. P. Cannon, J. Owen, W. Bowen, E. Talbot and J. Colston; and Charles Wellbeloved, Esq.

WESTERN UNITARIAN SOCIETY.

The sixty-third annual meeting of this Society was held at Ilminster, on Thursday, July 28. The weather was unfavourable, but large numbers of friends and subscribers assembled; and we have seldom attended a more pleasant gathering. Some years had passed since we had seen Ilminster. The old chapel, we knew, had undergone considerable alterations and repairs, after the passing of the Dissenters' Chapels Bill; and we were gratified by the taste which has been displayed in making them, and with the beautiful neatness and order in which everything connected with the place appeared. The chapel is one of the plain old buildings which our Presbyterian forefathers, either from necessity or because they would have their houses of prayer as unlike the churches of the Establishment from which they were driven, as possible, so commonly reared for divine worship. And as we sat within its walls and thought of the past, and looked upon the monuments raised to the memory of the venerated and virtuous dead that slept beneath and around, we felt it was good to be there; and

that not in the most stately cathedral could we have found our mind and feelings so attuned to worship, as by the solemn thoughts and religious emotions awakened by the associations of that plain and simple sanctuary. The services of the day were introduced, in the morning, by the Rev. J. M'Dowell, of Crewkerne, and Rev. J. L. Short, of Bridport; and an admirable sermon, full of thoughts and suggestions appropriate to the occasion, and suited to the times in which we live, was delivered from John xvii. 20, 21, by Rev. Edwin Chapman, of Bristol. The business proceedings of the Society were entered upon after the collation, of which nearly a hundred ladies and gentlemen partook together,—John Baker, Esq., in the chair. The report stated, that a greater addition had been made at the last anniversary of the Association to the subscribers than on any former occasion, and that the Society had never been so flourishing, with respect to numbers, as at the present time; that the original intention of the venerable founders of the Society had been kept in view by the Committee in the preparation of the Catalogue,— "the knowledge and practice of virtue, by the distribution of books;" that the Christian home, the Sunday-school, and those who desired tracts and publications in defence and illustration of the Unitarian doctrine, might each and all find their wants met by the Society, which, as it had received the support of the friends of liberal inquiry and pure religion in the West of England, during the long period of sixty-three years, would, it might well be hoped, be vigorously sustained for many generations to come.—About thirty new members were then admitted; after which, the report was adopted, on the motion of Mr. C. Moore and T. Colfox, Esq. Thanks were moved to the Committee by William Blake, Esq., and to the preacher by Rev. W. A. Jones,—which the Secretary, Mr. A. Thomas, and the Rev. E. Chapman, acknowledged. A resolution in reference to the death of the Rev. John Kentish, one of the founders of the Society, and expressive of sympathy with Mrs. Kentish and of sympathy with the Unitarian movement, was moved and carried by Rev. E. W. Jones. Rev. W. J. Jones spoke on the occasion, and observed particularly on the Unitarian cult.

cument which he hailed as peculiarly needed by our churches at the present time. Rev. S. A. Steinthal called the attention of the meeting to the importance of liberally sustaining Manchester New College. Rev. John Dendy ably responded to a sentiment dear to all Christians—the brotherhood of man. Mr. William Browne, whose past services in connection with the Western Society were warmly recognized, urged the importance of a vigorous co-operation on the part of the laity with their ministers, and of a regular attendance on public worship. Rev. William James alluded to the many excellent members of the Society who, within the last few years, had departed, and of the beautiful memory and Christian example which they had left for the encouragement and imitation of those who were called to fill their places, and whose privilege it was to carry on the work in which they had so faithfully laboured. The services of the Chairman and the hospitality of the Ilminster friends having been thankfully acknowledged, the meeting separated for tea, at the houses of the members of the congregation. And in the evening there was another religious service, which was introduced by Rev. W. A. Jones; and an earnest discourse on the faith of Unitarians, and the duties to which they are called, was delivered by Rev. S. A. Steinthal, of Bridgewater.

ANNIVERSARY AT BANBURY.

The third anniversary of the opening of the new Presbyterian chapel at Banbury, was held on Sunday, August 21, and the following day. The religious services were conducted by Rev. R. Brook Aspland, of Dukinfield. The morning sermon, founded on the conversation of our Lord with the woman of Samaria (John iv.), described the characteristics of true Christian worshippers in respect to both doctrine and practice. The evening sermon was an illustration of the evidences and genius of Christianity from a minute survey of the miracle of the feeding of the five thousand. In the latter service, the Prayer-book prepared by Mr. Piper, and adopted by the congregation towards the close of last year, was used. It was felt by many in the assembled congregation that the service was a beautiful combination of strict Unitarian theology with the exquisite devotional forms of the Book of Common

Prayer, and was a proof that Unitarian Christianity may be administered so as to lose nothing of the highest and purest devotional influences which spring from any form of Christian doctrine. A few members of the congregation disapproving of the Liturgy, do not join in this part of the service: they were, however, present at the sermon. In deference to their feeling, the Liturgy is used only once each Sunday—alternately in the morning and evening. The congregations, both morning and evening, were good, and, in addition to friends from Bloxam, Milton, Birmingham, and Wotton-under-Edge, included members of several "orthodox" Dissenting congregations in Banbury. A debt of about £300 on the building remains to be liquidated. To pay the interest on this sum, collections were made which amounted to about £25, the largest sum raised at any of the anniversaries since the opening of the chapel. On the afternoon of the following day, a considerable portion of the congregation assembled at an early hour, in the school-room, to enjoy a social meeting. The room, which has been erected at the rear of the chapel, is neat and commodious, light and well ventilated. On this occasion it was tastefully ornamented with flowers, chiefly from the garden of Mr. Edward Cobb. One gratifying feature of the meeting was, that many of the persons assembled had been trained in the Sunday-school connected with the chapel,—some filling respectable situations, others married. If there be some disadvantages in small towns, there is this advantage, that religious and philanthropic influences can be exerted with less interruption on the same persons, and that the beneficial results of them are more distinctly known. The meeting of teachers and their former pupils, now illustrating in their daily lives the good effects of the religious lessons taught them in the chapel and the school, was deeply interesting to the minister and his assembled coadjutors. The afternoon being very fine, the guests, after listening to a beautiful *Sanctus*, sung by the choir to the accompaniment of a small organ placed in the school-room, adjourned, at the suggestion of Mr. Piper, to the beautiful grounds, adjoining the chapel, of Mr. E. Cobb. The young joined in innocent sports, and the older friends looked on with amiable interest. Not long before, the teachers and scholars had in the same beautiful spot assembled around, not

a *Christmas*, but a *Summer tree*, the branches of which were laden with presents. As soon as the party was re-assembled in the school-room, the chair was taken by Rev. H. H. Piper, who commenced the proceedings by expressing his satisfaction at seeing so large an assembly on this their third anniversary. It was gratifying to find that their zeal did not in the slightest degree abate. The fact that their contributions the day before had equalled those of any previous similar occasion, was very gratifying to him, as a proof that their interest had in no degree declined. He trusted that the feeling would continue, and would be diffused amongst a still greater number of persons. It would be gratifying to see the humblest of their members doing something for the common cause, laying by month by month some trifle, however small, as an earnest of their good-will to the chapel and their fellow-worshippers. It was far from being his wish that these contributions should be burthensome to any one. The shepherd that would fleece the flock was a character for which he had little respect. Enduring good might result to them individually from the habit of economy commenced for a special purpose. The savings made to help the chapel subscription, might lay the foundation for the habit of a wise domestic frugality. He then reminded them that they occupied a responsible and honourable position in the Unitarian church. They were the only remaining congregation in the county of Oxford. He implored them to be faithful to themselves and to their principles. A minister could do little unless he was supported by the hearty co-operation of his flock. Every individual member of a Christian church ought to feel that he was in holy orders—a true Christian priest, by whom knowledge was to be communicated and good works wrought. It was his earnest desire that they might be unanimous and flourishing. But he would remind them, in conclusion, that a Christian church was only useful to them as it enabled them to live good, useful and holy lives, and to meet death in peace and hope.—Rev. Daniel Davies Jeremy, of Warwick, being called upon by the Chairman, proceeded to address the assembly on the pleasures and uses of social religious meetings, on the necessity of zeal, and on the desirableness of meeting for religious improvement more frequently

than was now customary in Unitarian churches. After a speech from Rev. R. B. Aspland, and a few words from Mr. Wellings, of Wotton-under-Edge, the meeting was adjourned to the chapel, where a selection of sacred music was performed by the choir (assisted by the pastor and members of his family) with precision and spirit. Few of our country congregations have better music than that at Banbury; and no one can have worshiped with them without being impressed with the importance of attending to this department of the public services of religion. The proceedings closed with a prayer, offered by Rev. R. B. Aspland.

INTENDED NEW UNITARIAN CHAPEL AT HUDDERSFIELD.

We regret to learn that some delay has unavoidably taken place in the proceedings of the Huddersfield congregation. The congregation have obtained an eligible site in a central and commanding situation, upon very favourable terms, through the liberality of the proprietor of the Huddersfield estate. The whole property of the town being in the hands of a single landlord, the terms are necessarily leasehold, yet renewable for ever, at a very moderate chief rent, with fixed fine for renewal. But the landlord requires that all buildings erected upon the estate be of a prescribed class and approved style. The design and elevations of the proposed chapel *having been* approved, no important external change would be permitted without the sanction of the agents of the estate.

The design adopted—which is a graceful, yet simple, gothic building, seating about 300 persons—the congregation had confidently believed, on the assurance of the architect, could have been carried out to completion for the sum of £1800, the utmost which it was intended to expend; but owing to recent great rise in prices, alike of labour and materials, as well as other causes, over which the congregation had no control, the contracts for the building have, to the great disappointment of all, very considerably exceeded the intended outlay; and, to *complete* the chapel, it is found there will be required a sum of £2350, all possible curtailment of the plans having been made, consistent with the integrity of the design.

To have abandoned the design

proved by the agents of the estate, and sought one less costly—though seriously contemplated—would have involved the loss of considerable expenses already incurred,—the risk of forfeiting the present site, so favourable as regards locality and terms, and upon which a considerable sum has been expended preparatory to building, as well as the possible sacrifice of the favourable consideration hitherto shewn towards the congregation by the landed proprietor. There appeared little probability of obtaining his sanction to a building that would come within the proposed original outlay, such sanction having recently been refused to another congregation for a chapel more costly, and to be erected in a less conspicuous locality. Nor did there seem any prospect, owing to the dearth of labour and the improving character of the town, of carrying out the present design at a less cost by any postponement of the works which the circumstances of the congregation would warrant. Their present premises have recently been sold to other parties, and must be given up within about eighteen months,—a period little more than sufficient for the erection of a new chapel; and to have been left without a place of worship, would have been a serious injury and inconvenience to the congregation. Under these circumstances, the Building Committee felt that but one course was open to them, and that to proceed with the present design, with such modifications as were possible, was the least objectionable, and attended with fewest difficulties. The commencement of the works has been deferred till September. Mark Philips, Esq., has kindly consented to lay the foundation-stone.

To meet the increased outlay, incurred by no miscalculation or fault on their part, many of the contributors have signified their intention of increasing their subscriptions, and there is every assurance that the congregation will raise a further sum of £300. For aid towards making up the deficiency of £300 additional, the Committee are making a final appeal to the liberality of their Unitarian friends. They have our hearty good-will and recommendation.

UNIVERSITY HALL.

The Council are actively engaged in promoting the interests of the Hall. At the annual meeting held on the 7th of July, a subscription was commenced

for paying off the ground-rents on the Hall, an! upwards of £2000 was subscribed towards this object. We earnestly hope that the Unitarian public will take the matter up with promptitude and zeal, and thus secure for ever the handsome building in Gordon Square for the educational purposes of the Unitarian body. The removal of Manchester College to London gives great additional importance, in our eyes, to the Hall; and it is a matter affecting the best interests of our body, that it should not be subject to pecuniary vicissitudes, arising from bad times, which have brought to the ground some very useful institutions. We are glad to see that the Council are giving wide circulation to the Report of the very interesting proceedings of the annual meeting. A Special Committee have just issued a circular, in which they say, "The recent creation of the Hibbert Fund, and the relations now established between Manchester New College and University Hall, naturally led those present to desire a more active and intimate co-operation throughout the kingdom of all who are interested in promoting a sound, comprehensive and liberal system of education. The immediate object proposed at the meeting was the purchase of the ground-rents on the Hall, and the dedication of the building, unencumbered, in perpetuity to the promotion of liberal education in connection with University College, and to the supply of instruction in those most important subjects which, by the constitution of University College, are excluded from the sphere of its operations. The purpose of this letter is to invite you to assist in bringing about that result. You will observe from the Report, that munificent contributions were then made towards the required amount. The object in view is to add 100 new members to the Society, from among the friends of free religious education, and particularly from the non-subscribing body, with whom the idea of a Collegiate Hall in connection with University College originated. If this can be accomplished, the Institution will be permanently secured, and effective aid be given towards the development of its many advantages."

Shares of £50 may be taken up by individuals or congregations; and if nothing arises to disturb the approach, if not to absolute unanimity of opinion, at least to *cordial united action*, of the London and provincial friends of edu-

cation unfettered by religious tests, the object proposed by the Council will surely be effected. There are fifty congregations amongst us who might become proprietors of University Hall, without any very great effort; and we are indeed declining in energy if the same number of shares cannot be taken up by individual friends of free religious education in England.

Of the financial condition and prospects of Manchester College, and the claims it has upon the support of our friends in the South, we shall speak hereafter, when the Committee and the Trustees have again decided what shall be the scale of their future expenditure. In the mean time, we express an earnest and somewhat *anxious* hope that the proceedings of its managers may be both liberal and prudent, and may be such as will tend to the cordial re-union of the largest number of its friends, and the securing it from agitation and dissension.

SERVICES IN THE SCHOOL-ROOM AT
CLEATOR MILL.

1853. July 31, Rev. Franklin Baker, A.M., Bolton—Morning: The Improvement of our Days (Psalm xix. 2). Afternoon: Revealed Faith intelligible to Reason (John viii. 31, 32).

Aug. 28, Rev. John Wright, B. A., Macclesfield—Morning: The Christian Aspect of Sorrow (Luke xxii. 41–43). Afternoon: No Neutrality in Morality and Religion (Matthew xii. 30).

Sept. 25, Rev. Charles Beard, Hyde—Morning: The Deceitfulness of the Heart (Jer. xvii. 9). Afternoon: The Active and Contemplative Life (Luke x. 38–42).

Oct. 30, Rev. W. Herford, B. A., Lancaster—Morning: Looking to our Master's Eye (Luke xxii. 61). Afternoon: The Preciousness of Christian Love (Acts iii. 6).

Nov. 27, Rev. John Robberds, Liverpool—Morning: Quiet Devotion to his proper Duty, the highest object of a Christian's Ambition (1 Thess. iv. 11). Afternoon: The Things which veil the Light of the Gospel from the Hearts of Men (2 Cor. iv. 3, 4).

Dec. 26, Rev. J. Ashton, Preston—Morning: And all Flesh shall see the Salvation of God (Luke iii. 6)—Sacrament.—Afternoon: The Kingdom of God cometh not with observation (Luke xvii. 20, 21).

1854. Jan. 30, Rev. R. L. Carpenter, Birkenhead—Morning: The Soul and

the World (Mark viii. 36, 37). Afternoon: Salvation by Hope (Rom. viii. 24).

Feb. 27, Rev. John Cropper, Stand—Morning: The Necessity for and Value of Religion (1 Cor. xiii. 13). Afternoon: True and false Shame (1 Pet. iv. 14).

March 27, Rev. John H. Thom, Liverpool—Morning: The Peace that passeth Understanding (Philipp. iv. 7). Afternoon: The Power of Christ to impart Spiritual Life (John x. 10).

April 24, Rev. R. B. Aspland, A.M., Dukinfield—Morning: Excuses for inattention, neglect and carelessness, with regard to Religion (Luke xiv. 18). Afternoon: The subject continued.

May 29, Rev. James Martineau, Liverpool—Morning and Afternoon.

June 26, Rev. C. Wallace, A.M., Altringham—Morning: The Necessity and Sufficiency of Divine Grace (2 Cor. xii. 9). Afternoon: Zeal, true and false: according to Knowledge, and not according to Knowledge (Rom. x. 2).

WARWICKSHIRE UNITARIAN TRACT
SOCIETY.

The forty-seventh annual general meeting of this Society was held at Cheltenham, on Wednesday, August 24. The religious service was introduced by the Rev. W. A. Jones, of Taunton; and the Rev. Chas. Clarke, of Birmingham, preached from Ephes. iv. 1–3, recommending the unity which the apostle enjoined on Christians as unity of spirit, not of intellectual apprehension; and shewing how broad a basis for such unity is laid in the convictions which all Christians agree to cherish in connection with the practical influences and applications of their common faith.

At the meeting for business which immediately followed, the chair was taken by Henry Dangerfield, Esq. Besides those resident at Cheltenham, ministers and other friends were present from Birmingham, Bridgewater, Coventry, Cradley, Evesham, Gloucester, Kidderminster, Stourbridge and Taunton. Among the minutes of the Committee's proceedings during the past year, were recorded grants of Tracts, in each case to the value of one pound, to the congregation at Kingswood, through Mr. E. T. Greves; to the Rev. A. W. Worthington, of Stourbridge, for a Sunday-school Library in connection with his congre-

gation; to Mr. John Collyer, of Birmingham, for distribution in his commercial journeys; to the Rev. W. Sutherland, of Flagg, near Bakewell, to aid him in his missionary labours; and to the Rev. W. Cochrane, of Cradley, for distribution in connection with a course of doctrinal lectures which were in process of delivery in his chapel. The Treasurer's account shewed a balance in hand of £21. 0s. 4d. The Catalogue of Books and Tracts comprised 140 articles, 34 of which were entirely new, and among them several of great interest in connection with either the occasion of their publication, the names of their respective authors, or their eminently practical and seasonable character. The following resolution of the Committee meeting on the 23rd of June, was heard with deep interest:

"That this Committee cannot meet on this the first occasion since the event, without desiring to record their deep sense of the loss which this Society has sustained by the death of the Rev. John Kentish; who was one of its original Founders, and who, from the time of its foundation to the end of his life, was always one of its most enlightened, active and zealous supporters. His punctual and assiduous attention to the welfare of this Society, manifested his abiding conviction of the importance of sound religious knowledge to the promotion of virtue and piety, and exemplified the fidelity and diligence with which he employed even the humblest means of advancing the sacred cause of Christian truth and righteousness;—nor can this Committee refrain from expressing the earnest desire that his example in these respects may long be gratefully remembered and faithfully followed by all to whom the interests of this Society are now entrusted."

A letter from Mrs. Kentish was read to the meeting, expressing the gratification she felt in receiving a copy of this resolution. After the reading of the minutes, the meeting proceeded to acknowledge the services of Charles Clifford, Esq., and of the Rev. Samuel Bache, as respectively Treasurer and Secretary of the Society during the past year, and requested the continuance of them for the year ensuing. The warmest thanks of the meeting were presented to the Rev. Charles Clarke for his most earnest and encouraging discourse, a copy of which he was requested to place in the hands of the Committee for publication. Seve-

ral new subscribers were admitted; and the following resolution, moved by the Rev. John Gordon, of Coventry, and seconded by the Rev. W. A. Jones, received the cordial response of the meeting:

"That this meeting desires to express to the Rev. William Forster, of Kentish Town, its sincere congratulations on the position he has lately assumed in favour of Religious Liberty and Christian Truth; and while it offers to him its deepest sympathy in the sacrifices he has made, it cherishes the most hearty wishes for his success in the labours he has undertaken, and in which he is so earnestly engaged."

About thirty members and friends of the Society, ladies as well as gentlemen, afterwards dined together under the able presidency of the Rev. John Dendy. After the usual loyal toasts had been duly honoured, the Rev. John Gordon, in a very luminous and powerful address in connection with the ever-memorable sentiment, "Civil and Religious Liberty all the world over," took occasion to remind the meeting of the great anniversary on which it was then assembled, and of the immortal memory of the Two Thousand martyrs and confessors who had so nobly illustrated the principles by which Christian truth and righteousness, peace and charity, have been and are still being promoted. Mr. Bache gave a detailed exposition of the principles and objects of the Warwickshire Unitarian Tract Society, and then called the attention of the meeting to the noble and effectual protest which the Cheltenham congregation continued to maintain against the erroneous doctrines and ecclesiastical assumptions by which they were surrounded; concluding with the expression of ardent wishes for the success of their youthful minister, and with a grateful acknowledgment of the services and sacrifices which Mr. Thomas Furber, of Cheltenham, had for many years past rendered in that important town to the cause of Christian truth, freedom and charity. Mr. Furber's lively, dramatic, and deeply interesting review of his personal experience and exertions cannot be recorded, but will not soon be forgotten by those who heard it. He was followed by the Rev. Timothy Davis, of Evesham, in some brief but affecting remarks suggested by the reverential notice of the memory of the late Rev. John Kentish; and soon afterwards, a cordial

vote of thanks to the Rev. John Dendy, for his efficient services as Chairman, terminated the proceedings of this very numerous, animated and encouraging meeting.

B. B.

TESTIMONIAL TO THE REV. A. M. WALKER.

A deputation consisting of the officers of the Wareham Mutual Improvement Society, waited on the Rev. A. M. Walker, on August 2, to present him with a testimonial of their esteem.

Mr. Groves (the Librarian of the Society), in presenting the testimonial, expressed on his part and on that of the members of the Society generally, the sincere regret felt at the necessity which had deprived them of the services of a gentleman who had done so much, both in private and public, not only for the interests of the Institution, but for the welfare of the town generally; and expressed a wish that Mr. Walker would look not so much to the intrinsic value of the testimonial (which he regretted was not more worthy of his acceptance), as to the expression of esteem and regard thereby conveyed to him. He and the Committee felt the greatest pleasure in performing the duty with which they had been entrusted; and they had no doubt that this small tribute of regard would often recal to his memory those useful hours which he (Mr. Walker) passed in the Class-room, when he laboured so kindly in instructing the young men of the Institution; and in conclusion, they would beg to convey their earnest and heartfelt wishes for his future health and happiness. The deputation then presented Mr. W. with a handsome Silver Ink-stand, with this inscription:

"This Silver Ink-stand is presented to the Rev. ALEXANDER M. WALKER, by the Members of the Wareham Mutual Improvement Society, as a token of their respect, and in acknowledgment of his services as the Founder and zealous Supporter of the interests of the Institution.

"G. E. FAIR, Hon. Sec.

"August 1, 1853."

On the presentation of the Testimonial, Mr. Walker made the following reply:

"To the Committee of the Mutual Improvement Society.

"Gentlemen,—I receive with considerable satisfaction, more especially as it was wholly unexpected by me, this handsome and useful token of the esteem and regard of the members of the Mutual Improve-

ment Society, which they through you now present to me; and I assure you it is a source to me of no small pleasure, to see that my efforts to promote the moral and intellectual improvement of the poorer classes of the town have not only been crowned with a success far beyond my utmost expectations, but that they have thus been deemed worthy of your approbation.

"I earnestly hope that the good work now begun will go on and prosper, and that the gentlemen of the town, in conjunction with the ministers of religion, whose duty above all others it is to cherish and extend the usefulness of the Institution,* will do their part in sustaining and carrying out its best interests; but if they should neglect the obligations which in this respect they owe to society, and which the law of Love—that great law which rules the universe—imposes on them, then I feel confident, from observation and experience, that the members of the Society will, unaided, with the characteristic energy of Englishmen, have sufficient self-reliance not only to prevent its falling, but to conduct its affairs ultimately with undoubted success.

"I had hoped to live many years of usefulness among you; but ill-health, which but few of us perhaps can escape, seized me at a time when I least expected it, and now compels me not only to resign the exercise of my sacred office, but to leave this little and improving town,—which I do with the greater regret as I have in it many kind and attached friends, with whom I have lived during my ministry on terms of the closest intimacy. But the ways of Providence are inscrutable; and to it, however bitter the cup may be which we may be called on to drink, we ought ever, with the wise and good of all times, to bow with submission and resignation.

"From my heart, Gentlemen, I thank you for this tasteful present, and especially for the expression of esteem that accompanies it; and be assured wherever my lot in life may hereafter be cast, I shall take a deep and solemn interest in the welfare not only of the Society, but also in that of the town, and shall ever hear with heartfelt pleasure of its growing prosperity and moral improvement.

"I am, with great respect, yours faithfully,
ALEX. M. WALKER."

* The above remark is made in consequence of the clergy and Dissenting ministers of the town refusing to co-operate with Mr. Walker in the formation and management of the Institution.

MINISTERIAL RESIGNATIONS AND
CHANGES.

Rev. TIMOTHY DAVIS, of Evesham, in an address to his congregation, dated July 14, intimated to them that he proposed, in consequence of the growing infirmities of age, on Lady-day next, to resign the pastoral office which he had held amongst them about 34 years. The address expressed the venerable pastor's gratitude for the harmony which had subsisted among them for so many years, and for the numerous marks he had received of their kindness and candour. A reply of a very affectionate and devout character was forwarded to Mr. Davis, signed on behalf of the congregation by Mr. John New. Mr. Davis's ministerial life began in the early part of 1799. He has abundantly earned an honourable release from the labours of the ministerial office.

Rev. FRANKLIN HOWORTH, after a connection of 22 years with the Unitarian congregation of Bury, in Lan-

cashire, has resigned his office amongst them. A deputation from the congregation, accompanied by some of the Trustees, earnestly entreated him to withdraw his resignation, but without success.—The congregation has since, by an unanimous vote, elected Rev. JOHN WRIGHT, of Macclesfield, to the vacant pulpit, and that gentleman has accepted the invitation.—Mr. Howorth has since opened a place of worship in Bury for free and unsectarian Christian worship. We regret even in appearance to lose from the Unitarian denomination so good and zealous a Christian labourer as Mr. Howorth, but trust that practically there will be no wider separation between him and other Unitarian congregations, than between us and the ministers and flocks of the Domestic Mission. For the holy labours of a Domestic Mission, Mr. Howorth possesses peculiar qualifications, and here his zeal on behalf of the Temperance reformation will find an almost boundless field.

OBITUARY.

1853. February 10, at Clevedon, W. D. CHAMPION, Esq., in the 64th year of his age. Mr. Champion was a native of Bridgewater, where for the greater part of his life he resided, and for a long period was engaged with the affairs of a large and important business in the town, which he conducted in conjunction with his friends and relatives, Messrs. William and John Browne. Obligated, in consequence of ill-health, to retire from this connection, he spent the last ten years of his life in Bristol, where he was beloved and respected by all who knew his worth and were in habits of intercourse with him.

Mr. Champion was educated in the popular faith, and brought up in the worship of the Church of England. In early manhood, however, his attention was directed to the Unitarian controversy, and with that energy and promptitude for which he was remarkable in all that he thought it his duty to do, he gave himself no rest until he had acquired a thorough knowledge of the subject, and was prepared to form a judgment on the great and important questions in debate. Much as he was occupied, he found time, by rising early and sitting up late, for the close and serious study of the Scriptures, and other books in illustration and

defence of Unitarianism. And the result was, a firm and enlightened conviction of its truth and excellence, which never wavered, but was his support and consolation to the last. Mr. Champion was much aided in his religious inquiries by Mr. Browne, of Bridgewater, one of the noble old Presbyterian race, a person of calm judgment and sober thought, thoroughly informed on all points relating to Unitarian opinions, a diligent reader of the Bible, and well fitted to be the adviser of a young man earnestly seeking to know the will of God, and to do it. We can only remember him in his venerable and beautiful old age. But even then, his eye would kindle and his heart warm whenever he spoke of those doctrines to which he had so long given his cordial assent, which he saw running through the *Old Testament*, and confirmed in the *New*, and which he was persuaded were intimately associated with the cause he so ardently loved—the cause of freedom and of human progress.

Mr. Champion from his earliest years was a great reader, and devoted to the pursuit of knowledge. As a child, his love of books was a passion, and all that could be justly devoted to their purchase was cheerfully employed in gathering round him those volumes which would

bring him into communion with the thoughts of the greatest minds, and aid him in the work of self-culture. Fifty years ago, the means of acquiring sound and useful instruction were not what they are now. And on looking at the little library of choice books which he collected whilst quite a boy, and to which he was always accustomed to refer with delight, we have often felt that it could only have been by efforts and sacrifices such as are not often required from youths in our day, that he succeeded in the accomplishment of his wishes. In the best sense of the words, his mind was a refined and cultivated one. He possessed extensive information on the history of his own country, on many branches of science, and on questions of political economy. And we have seldom met with any person more familiar with the productions of the best English poets, from Shakespeare down to those of his own day. In his youth, Coleridge, Wordsworth, and Southey were for a time in the neighbourhood where he resided, and he was personally acquainted with more than one who had been in habits of intimacy with them. This no doubt led him to take an interest in their early poems, many of which he treasured up in his mind whilst the power of memory continued.* His retired mode of life and invalid habits, and a constitutional reserve, which always made him slow to speak before strangers, prevented many

from knowing how pleasant and intelligent a companion he could be. And those who saw him only in the weakness and infirmity of late years, could have no just idea of what, intellectually, he once was. His love of verse never left him. In his early days he was a frequent contributor to a Magazine which, we suppose, has long ceased to exist,* but which would seem to have been much employed by the young men of the West of England, forty years ago, for the publication of their poetical and other effusions. It was, no doubt, very useful in stimulating their literary tastes and promoting a desire for improvement amongst them.

The moral qualities of Mr. Champion were of a high description. He was one of those with respect to whom we almost instinctively feel that anything mean or wrong cannot be associated. His rectitude was unbending. It has sometimes appeared to us, indeed, that he was stern and severe, when instances of a departure from integrity came before him. A more scrupulously truthful man we have never met with, nor one whom we could be more confident might be entirely trusted. Not naturally a person of emotion, he might sometimes be thought cold and wanting in cordiality. But he often *felt* deeply when he *said* nothing, and was very sensible of the kindness and affection which were shewn him.

When he was comparatively young, disease assailed him, and he was consequently prevented from taking any prominent part in the affairs of his native town. But his interest in the cause of liberty and benevolence was ever lively, and he cheerfully and generously contributed, according to his power, to aid its advancement. When the hand of Reform reached the old Corporations of this country, he was one of those first chosen by the burgesses of Bridgewater, under the new law, to carry out its provisions there. Averse as he was to the undertaking of such a duty, and unfitted, by his enfeebled physical condition, for any public office, he yet sacrificed his own feelings, when he was told that he *ought* to accept the honour put upon him. And it was characteristic of the man, that he not only appeared, whenever he could do so with safety, at the meetings of the Town Council, but that he entered upon a strict and careful investigation of the origin and history of the property of the Corporation,—a work demanding much labour, but one for which his clear and orderly mind, and his accurate know-

* During his residence at Nether Stowey, Coleridge preached at Christchurch chapel, Bridgewater, and we have heard one of the aged members of the congregation often speak of the effect produced upon her mind by his appearance and the character of his discourse; but especially by the wonderful copiousness of his words,—“the torrents of happily-expressed language” in which he poured forth his thoughts. Coleridge, at that time, it is well known, was thinking of entering the Unitarian ministry. But it does not appear that his religious opinions were ever really in accordance with Christian Unitarianism. He says that he owed his return to “the faith,” to his having gone much further than the Unitarians. It seems to us that the strong dislike with which he afterwards regarded what he called “Socinianism,” evidently arose from his aversion to the philosophy of Dr. Priestley. And the orthodoxy which he at last professed, would scarcely bear any very rigid comparison with the creeds and articles of Trinitarian churches.

* The Weekly Entertainer.

ledge of figures, admirably fitted him. The Report prepared by him was printed by the Council, and must always be a book of great value to those whom it concerns. For the labour he thus devoted to the public good, Mr. Champion received the thanks of the Council. But the application and mental excitement involved in it were injurious to his health, and he was glad to retire again to the privacy from which he had been unwillingly drawn.

There have been comparatively few persons, we should think, to whom a larger share of physical suffering has been allotted, than to him of whom we now write. Intervals of ease he enjoyed, and seasons of freedom from pain were granted him. But for many years he was never for any long period free from the evils incident to sickness. And we never heard him murmur, or betray by any sign a want of the patience of endurance, or of submission to the Divine will. We have seen him tried by various forms of disease, and under circumstances of weakness and anguish which no words of ours could describe; but it was rarely indeed that he spoke of his suffering. He was always resigned, always even cheerful, and had ever a smile of welcome, if he had not the power of utterance, for those who approached him. He said but little about his religious feelings. But his trust in the Divine wisdom and goodness was strong and abiding, and his firm faith in the gospel shed a steady and serene light upon his path, and enabled him to see a Father's love in all that befel him. God gave him a heavy burden to bear, and he bore it faithfully and well. He was gentle, peaceful, and rationally devout. He had no fear of what lay before him, never yielded to bodily weakness when it could be resisted, but always humbly and meekly bowed his head when he could struggle no longer. We would not say of him that he had no faults and imperfections; but when we look back on what he was, he appears to us to be as free from them as any of the excellent of the earth whom it has been our privilege to know. He had never walked in the counsel of the ungodly, nor stood in the way of sinners. And his rejoicing was this, the testimony of his conscience, that in purity, simplicity, and sincerity, his conversation had been in the world.

A disciple of Dr. Priestley, Mr. Champion regarded the mind and character of that great man with reverence and admiration. To his writings he felt that he was largely indebted for those religious

convictions which were his solace and stay; and he lamented that there should be any tendency amongst Unitarians to lose sight of the claims of such a man upon their grateful remembrance, for his ardent and disinterested pursuit of truth, and the fearless and consistent manner in which he avowed and maintained his opinions, and suffered for what they believe to be the truth as it is in Jesus.

In all that pertained to the support and diffusion of a pure and scriptural theology, Mr. Champion was ready to co-operate. As long as he was able, whenever his health permitted, he rejoiced to unite in public worship with his fellow-christians of a common name and faith. And for many years he devoted himself to the management of the affairs of the Bridgewater congregation.

What must be the issue of his maladies was long evident, but it was contemplated by him with the most entire serenity. Of death he could speak as calmly as of nightly rest. With regard to the future world, he was persuaded that what was best for him *there*, as well as *here*, would be appointed by his heavenly Father, and that under His direction all must be well. But he had no anxious, restless desire to leave the present scene. He considered it his duty to use every means within his reach for the prolongation of his earthly life, and had much quiet enjoyment amidst all his bodily affliction. It was said of Mrs. Ware, that if she had been asked what she would do if she knew she were to die to-morrow, her reply would have probably been, "That which I am doing to-day!" And in the same spirit, we are sure, would Mr. Champion have responded to any similar inquiry. From season to season he superintended the operations in his garden, under the impression that when the seeds which he saw placed in the earth sprung up, he would be in the grave. But still he would remark, "They will bloom for others;" and a beautiful flower was an unspeakable delight to him to the last.

The proverb sweetly says, that "God tempers the wind to the shorn lamb." And the pious mind will discern some ray of brightness in the darkest hour, and see proofs that God has not forgotten to be gracious even under the most sorrowful dispensations of His providence. Much though there was of trial in the life of Mr. Champion, there was also much of blessing. He had been summoned to the endurance of severe and long-continued suffering; but he was peculiarly favoured in the mitigations afforded

him, and especially in the unwearied, affectionate, devoted care and love with which his sickness was soled, and his wants and wishes were met. All the days of his life did goodness and mercy follow him, and they were equally manifest in the manner of his removal. At his own express desire, he was taken to the sea-side, and for a short time he seemed better for the change. But not many days passed ere he heard the Father's voice calling him away. His faculties remained unclouded, and he was free from acute pain. When he could no longer speak, he shewed how grateful he was for the attention that was paid him, and how tranquil and happy he must have been within. In the early morning, as the sun, whose rays he always gladly welcomed, shone in upon his dying bed; in the beautiful little village to which he had for years been accustomed to repair, and which he loved so much; surrounded by those who were dearest to him, and conscious of their presence to the end,—the spirit left its earthly tabernacle and returned to God. We have read of the death of some good men on whose countenances immediately after dissolution appeared the very "rapture of repose." It was so in this instance. We knew his opinion had been that not until the day of the resurrection would the soul enter upon the bliss of immortality; but it seemed to us as though the glories of the world to which he was going had beamed upon him in his passage through the valley of shadows, and that the "expression of holy surprise was left on the lifeless clay."

July 23, at Glyn Garth, in the Isle of Anglesey, North Wales, in the 52nd year of his age, *SALIS SCHWABE, Esq.*, of Crumpsall House, near Manchester.

A foreigner by birth and education, the accidental death of an elder brother made him a resident in Manchester, where he became a remarkable instance not only of the rapid accumulation of wealth, but of the objects for which wealth should be sought, and the ends to which it should be applied. Endowed by nature in a remarkable degree with those habits of calculation and prudence which are the most essential requisites of great commercial success, no man was ever farther removed from that absorption in the pursuit of wealth, either apparent or real, which is too often, though with remarkable and brilliant exceptions, its attendant and characteristic. An admirable man of business, he possessed likewise the rarer and far higher qualifications which led

him to an exact appreciation of the extent to which the objects of business should legitimately be carried, and of the manner in which its pursuit may be, and ought to be, kept in its due proportion to other objects, not interfering with, but aiding and actively subserving, the nobler objects of truth, knowledge, benevolence and charity. But perhaps one of the most pleasing traits in Mr. Schwabe's character was the manner in which prosperity left him perfectly unchanged. Though he greatly enjoyed and largely cultivated the pleasures of really interesting society, he never valued the mere ordinary advantages of what is termed a position in society, or departed a hair's-breadth from his course to obtain them. Everything which was liberal and humanitarian. His sympathies and his character were constant. Yet, on the one hand, no act of his was ever marked by conscientiousness; in the strict, he adhered with quiet and unobtrusive firmness to the forms of worship of his father's (Lutheran) Church, from convictions he had adopted, and in the conduct of his domestic and social relations, and separate religious ministrations, in which he maintained the most absolute guarantee for the principles of religious liberty. In the latter, his intense sympathy led him to recognize and support the importance of a principle as well as to suppose that most of those with whom he came in contact in action, and with whom he generally concurred in opinion, were views by no means so decided as his own. He was, however, not without a strong leaning to the opinion that all opinions, be formed about opinions for himself and took them upon them as they came. But he mixed largely with men of all opinions. He seemed, indeed, to be a genuine very much upon the opinion that social intercourse ought to depend upon sincere and intellectual qualifications, not upon the accidents of worldly position. But was, indeed, the leading characteristic of his social and hospitable home, and we were with vivid recollections of the kind and cordial welcome which there awaited all alike. These the ministers of his own denomination met the bishop of the diocese. There Lord Murray, the last survivor in Edinburgh of the society to which Jeffrey, Brougham, Horner and Sydney Smith belonged, and delightfully mixing recollections of the old school of liberal politicians with warm interest in the best projects of the new one, met the men who had established the Anti-Corn-Law League. There the historical and theological learning of Chetwode, and the representative in England.

Prussia, might be found adorning a circle which was open upon equal terms to Mr. Wright, the prison philanthropist, engaged during the day in the labours of an operative. And there, in a different but still congenial sphere, the accomplished Swedish songstress, who during two or three years fascinated the ears of our countrymen, shewed how her transcendent powers of delighting vast assemblages could combine with the grace, the dignity and the modesty, which form the charm of woman in private society.

Amongst those who knew him in the intercourse of society, Mr. Schwabe will be remembered with recollections such as these. In a wider circle, the influence of his character will be felt, as an example not merely of the rapidity with which wealth and worldly station may in a great and liberal community like Manchester be acquired by honourable industry, but of the respect which wealth does not command, which even the active benevolence which Mr. Schwabe so largely possessed cannot alone give, and which can be earned to the extent to which he enjoyed it, only by an earnest, honourable and truthful career. It may not perhaps be generally known, that on the vacancy in the representation of South Lancashire, caused by the retirement of Mr. Henry in 1852, Mr. Schwabe was (after the seat had been declined by Mr. Baxley) looked to as his successor. But the circumstance that the naturalization of a foreigner by Act of Parliament does not confer the right of sitting in Parliament, prevented the idea being further entertained. Mr. Schwabe was a magistrate for Lancashire and a deputy-lieutenant of Anglesea.

To this just and graceful tribute to Mr. Schwabe's character, we add another, which has already appeared in print (*Manchester Guardian*), and which is attributed to the pen of his friend and pastor, Rev. J. J. Tayler.

In our impression of Wednesday last we briefly noticed the sudden illness and unexpected death of this excellent man. One who enjoyed so large a share of the esteem and affection of his fellow-citizens, and filled so prominent a place in the public institutions of the great community with which he was connected, should not, however, be allowed to pass away without some fuller tribute to his memory. A task so delicate and difficult as a thorough analysis of character we do not, indeed, venture to undertake. In every composition of humanity there is an intermixture of nobler and frailer elements—of lights and shades crossing and

qualifying each other, and leaving in the best of minds a somewhat chequered result; which no fellow-mortal, conscious of the kindred infirmities of a common nature, will presume to judge, but will leave humbly and reverentially to the unerring sentence of the Great Being, who "knoweth our frame and remembereth that we are dust." The secret things which belong to Omniscience, it is not for us to explore. What we here propose simply to delineate, are those great outlines and prominent features, that general physiognomy of character, the only accessible indication of the soul within, which stood forth conspicuous to every eye in the broad sunshine of public life, or attracted the sympathizing regard of friends under the softer light of social intercourse.

Mr. Schwabe was born in the first year of the present century, at Oldenburg, in the north of Germany, and received the chief part of his education at Hanover. At the early age of 17 he was removed to Glasgow, where he commenced his commercial career. About the year 1832, he came to Manchester, and established there and in the immediate neighbourhood—in the first instance, we believe, with a very small capital of his own—the great manufacturing and mercantile concern, which his distinguished ability, his cultivated taste, and his calm energy, uniformly under the guidance of high moral principle, and actuated by a generous largeness of spirit, converted at length into a mine of almost princely wealth. His example in this respect is of inestimable value, and should be earnestly held up to imitation. It teaches us how truly noble the function of a merchant and a manufacturer may become, under the influence of a noble mind; what a genuine aristocracy, what an embodying and realization of all that is best in humanity, may be developed out of the industrial elements of society; how compatible is the successful pursuit of riches with stainless honour and high-minded liberality; with superiority to every sordid feeling and crooked practice; with the living power and daily operation of the Christian spirit; how wealth itself—to thousands so fearful a snare and so deadly a corruption—may be changed into a fountain and channel of widespread blessing, when it is applied under the direction of an earnest moral purpose, dispensed with thoughtful benevolence, and enjoyed with elegant simplicity and purity of mind!

In the public charities of Manchester, Mr. Schwabe took an enlightened and mu-

nificent interest. He was among the earliest to attempt the introduction of a superior class of lodging-houses for the health and comfort of the wayfaring poor. Of the enlargement and improved accommodation of the Manchester Infirmary, and of the separation from it of the asylum for patients suffering under mental disease to a more retired and salubrious site at Cheadle, he had been from the first a zealous promoter; and of the latter institution he was to the day of his death the treasurer. One of the last acts of his life was the offer of a large annual contribution to the support of a reformatory school for juvenile offenders. Schools everywhere he liberally encouraged and assisted. In the recent movements for the extension of popular education, of which Manchester has been the centre, Mr. Schwabe, with the quiet firmness which bespoke strong conviction, but at the same time with the conciliatory courtesy which disarmed the hostility of opponents, attached himself to the party which recognizes secular education as the only fit subject for legislative enactment, and would leave religious instruction to the spontaneous, though not the less unflinching, zeal of different religious denominations. To him, as the most prominent representative of the views of this party, the Rev. C. Richson addressed the pamphlet in which he defended the different principle proposed as the basis of the Manchester and Salford Education Bill. Of the amount of secret charity administered by this truly benevolent man, we have reason to believe that the public could form no adequate idea. Young persons commencing business with slender means, worth and industry struggling against difficulties, never failed to excite his sympathy and to receive his prompt and generous aid. In all efforts to elevate the character and improve the taste of the particular branch of industry with which he was immediately connected—and generally to spread the influence and promote the appreciation of higher art—he ever actively and zealously participated. Wherever, indeed, he could serve the interests of the great commercial fraternity to which he belonged, though his own might not be directly concerned, his time, his influence, his personal exertion, and his purse, were ungrudgingly offered. Numbers who have largely benefited by his ready and diffusive kindness, will now perhaps learn, for the first time, the whole extent of their obligation, by the event of his death.

In his promotion of objects calculated to advance the improvement and happi-

ness of society, never was a man less influenced by selfish or sectarian considerations. His charity was large and catholic. Where good was to be done, or human sorrow and suffering to be assuaged, he knew no distinction of race or creed. He felt the sacredness and acknowledged the claims of human brotherhood in its widest sense. The simple presence of misery touched his heart, and unlocked at once the treasures of his overflowing bounty. Yet with all this breadth of spirit, he was not chargeable with that indifference to principles—to the right or wrong of opinions, political and religious—which is one of the morbid symptoms of the lax and shallow liberalism of the day. He had his convictions; and he avowed them, and acted on them. In politics, he loved his fellow-creatures too well, and saw too clearly the intimate connection of good laws and just government with human happiness, not to be a warm friend to liberty and social progress: but in the entertainment and expression of these views, he was moderate and wisely cautious. He knew that true and durable liberty must have its roots in the moral condition of the people; and therefore to elevate that condition was his first aim. His enlightened estimate of social wants, and the practical insight which he gained from his commercial experience, led him, as might have been expected, to join heartily in the great effort for liberating the industry of the country from the heavy tax on human food. Soon after the achievement of that important measure, he accompanied Mr. Cobden on his continental tour, and was a delighted witness of the interest and enthusiasm which the enunciation of his friend's economic principles excited, among the educated portion of the mercantile classes even of Italy and Spain.

Not bound by the hereditary ties of parentage and education to the outward profession of Christianity, his acceptance of that faith was the result of sincere and deliberate conviction. That worldly motives had not swayed him in this act he proved by his decided adoption, and by his open, consistent avowal, of that form of Christian belief which offers no worldly advantages to its adherents, which brings with it no earthly recompence but the simple consciousness of fidelity to conviction, and not seldom is exposed, through prevailing misapprehension, to the harsh or unfriendly construction of worthy and religious men. Mr. Schwabe was too widely conversant with the world, and mixed too much with persons of all ranks and all opinions, not to know this;

and no one appreciated more highly, or enjoyed more keenly, the pleasures of refined and cultivated society: but it did not deter him from choosing the path of simple truthfulness and honesty. Yet no man was more universally respected, or lived on terms of more agreeable intercourse with persons of all persuasions, and of the highest social position. The world took him, as ultimately it takes every man, at his own manly estimate of himself. It saw that he respected the freedom and independence of his own mind; and even where it could not share his convictions, it honoured the mental integrity which formed them, and approved the spirit in which they were professed. His example only adds another to the thousand proofs which every day affords, that quiet consistency of conduct, even in the face of strong prejudice, is the surest passport to the world's confidence and esteem. It only requires a small effort of moral courage in the first instance. The subsequent course soon becomes comparatively smooth, and, as life advances, is increasingly honoured.

Few lives seemed to combine more of the elements of human felicity than that which has just closed: an ample fortune, refined tastes, virtuous aims, a home full of love, amiable and promising children, a wide circle of attached friends, an honoured position, and rising influence in the world. If any cares threw a transient mist over the brightness of this atmosphere, they were such as Providence, to equalize the allotments of mortality, permits to ascend at times out of the very luxuriance of the lap of prosperity—inevitable effects of the redundancy of wealth itself. They were such as cannot be wholly disjoined from the deep and even oppressive sense, which the best minds most acutely feel, of the responsibility which attaches to the enjoyment of so vast a trust—from the anxious questioning which the heart cannot always answer to its entire satisfaction, whether that trust has been wisely and faithfully applied—from the sensitive and almost morbid consciousness of the evanescence and uncertainty of all human possessions, by which those whose earthly prosperity rests on the broadest foundations, and towers to the grandest height, are often, through a mysterious nemesis, most deeply and painfully affected. If we could only get at the secret workings of the human breast, a book of deepest pathos might be written on the sorrows of prosperity. Even in the brightest and proudest day, "the heart knoweth its own bitterness." When the world is loudest

and most sincere in its congratulations, the humbling reflection springs up with proportionate intensity within—"I am but a man." Such visitations of holy and chastening sorrow it is not to be supposed—it is not even to be wished—that the best and purest of fortune's favoured children should altogether escape. In these sadder and more solemn moods of thought, the excellent person whose character we thus imperfectly attempt to trace, sought the counsel and loved the society of humble and earnest men, occupying a very different social position from his own, in whose free converse he could renovate and strengthen the genial feelings of our common humanity.

Of a life so kind and pure and good, so richly endowed with the means, and so instinct with the spirit of benevolence, so teeming with countless germs of undeveloped blessing—it might have seemed to the eye of human wisdom, that the termination must as yet be afar off. The main toil and conflict and anxiety of the world were over and gone; the harvest of early industry was ripening into glorious abundance; a rich and sunny autumn lay full in view; health and cheerfulness reigned in a happy home; children were growing up under the delighted eye of parental affection; good men poured in their tribute of respect and sympathy from every side; the honours of the magistracy came unsought; dependents and domestics rejoiced in their daily experience of a kind master's indulgent care; a princely abode, stored with every elegance which refined art and liberal expenditure could procure, and embosomed in a terrestrial paradise, had just sprung up at his command, with gardens and pleasure grounds spreading their labyrinthine loveliness around it, and waiting but the last touch of his creative hand to expand into the full symmetry of the perfect design; when—such is the deceitfulness of human hopes and the evanescence of earthly possessions—in one short week disease achieved its rapid and fatal work, and the eye which had dwelt, not without fond and anxious anticipation, on this scene of enchantment, was sealed in death. The cup of human bliss was full; it was just raised foaming to the expectant lips, when an invisible hand came forth and dashed it to the ground. Poets and moralists have said beautiful and touching things on the vanity of life and the uncertainty of its blessings; and these things they have said so often, however well, that we hear them as matters of course, and rarely take them to our hearts. But a single example, like

that which we have just recorded, coming within the range of our individual experience, and brought home with painful realization to our personal conviction, preaches the great truth with a thrilling eloquence which the most thoughtless cannot for the moment entirely resist. And it is well that such a truth, so solemn and so awakening, should at times be more distinctly proclaimed in this vast tumultuous arena of worldly ambition and selfish strife. We do not pronounce wealth itself utterly worthless; for, if we did, we must condemn the industry and the foresight of which it is the just and natural fruit, and with which so many virtues and such varied talents may be associated. But there is a reality deeper and grander than all these outward things, which lies behind them, and connects them with invisible realities; which interprets their moral significance, and reveals the spiritual ends from which alone they derive their value and dignity. Wealth acquires all its beauty from the faithful using of it for God's purposes, and, when its possessor dies, from the broader and brighter lustre which it casts on a name, blended with the memory of generous and noble deeds, and enshrined in the affections of grateful and approving men.

August 2, at Liverpool, in the 57th year of her age, JANE ELIZABETH HORN-BLOWER, relict of the late Rev. Francis Hornblower, of Nantwich, and youngest daughter of the late Wm. Roscoe, Esq., of Liverpool.

August 2, at her house in the Abbey Green, Chester, aged 91, MARTHA, widow of the Rev. James PARRY.* She was the youngest child of John Kenrick, Esq., of Wynnshall, near Rhusabon, and granddaughter of the Rev. John Kenrick, of Wrexham. In the last years of her protracted life, bodily infirmity had impaired the active energies which were so conspicuous in her earlier days; but her mental faculties retained their clearness and much of their characteristic vigour to the last, and her dismissal from the world was peaceful and without pain. Nor had age in any degree chilled the generous and kindly affections which had prompted her on many occasions to sacrifice her own ease and comfort to the welfare of those to whom she was attached. She had known vicissitude and trial; but difficulties were overcome by the clear judgment and strength of character which she

displayed in all the emergencies of life, and trials were borne with a cheerful spirit, strengthened by religious faith. She had early embraced Unitarian sentiments, influenced, no doubt, by the example of her brother, the Rev. Timothy Kenrick, to whom she was warmly attached, and to whose young family she fulfilled the duties of a mother while he continued a widower.

She was interred in the same grave with her husband, in the Dissenters' burial-ground at Wrexham, one of the oldest Nonconformist cemeteries in the kingdom, containing the monuments of her family from the year 1691 downwards. A funeral sermon was preached, on the Sunday following her death, in the Unitarian chapel, Chester, by her nephew, the Rev. John Kenrick, of York, from Eccl. i. 4—"One generation passeth away, and another generation cometh."

Very early on the morning of 12th of August, in the 58th year of his age, at his residence in Staffordshire, ROBERT PHILIPS, of Heybridge, Esq.

The family of Philips has so long held a conspicuous and influential position amongst the English Presbyterians, that the name of the individual whose awfully sudden decease it is now our melancholy duty to record, will awaken, even in the hearts of those who did not personally know him, many grateful recollections of eminent services to the party and denomination to which he attached himself, and in those who enjoyed that happiness, emotions of tender and profound regret. Few men, indeed, will have passed away amidst so deep and wide-spread a feeling, not simply of respect and esteem, but of affectionate regard. The kindness of his disposition, the sweetness of his temper, the vivacity of his character, his gentleness and urbanity, made him always welcome in society; whilst the more solid qualifications of intelligence, activity, integrity and steadiness to his early friendships, soon secured to the agreeable companion a warm and enduring affection. Nor was it amongst his equals only that he made himself a favourite; he had generally a kind word and a pleasant bearing for the bluntest person with whom he came in contact. In politics, he was throughout life, in the highest and best sense, thoroughly liberal,—holding his opinions, however, without violence or animosity to others. Educated amongst the English Presbyterians, he adhered with undeviating moral courage and consistency to the undisguised profession of the principles of civil and

* See C. R., 1848, p. 384.

religious liberty, and the general tenets of that denomination, but without suffering them to interfere with his cordial intercourse with those of a different persuasion. He was generally ready with his assistance to schemes of public and private beneficence, and his house was a model of liberal, but unostentatious, hospitality. How prudently he directed his household—how wisely and carefully he discharged his duties as a parent and the head of a family, those who knew him familiarly in those relations can well attest. As a public man, Mr. Phillips was principally known by his close connection with the Manchester New College, formerly of York, and now of London, in which he received his education, and of which he was the President at the time of his decease; but though at the head of an extensive commercial establishment, he did not live solely for himself; and the offices of friendship, and the discharge of many public and private trusts, gave ample scope for the employment of his

time and talents in the service and for the advantage of others.

August 13, at the house of Rev. Dr. Hutton, Derby, aged 23, MARY EMILY, eldest daughter of Caleb E. LANGDON, Esq., and granddaughter of the late Rev. T. Langdon, of Leeds.

August 14, at the Old Kent Road, London, in the 94th year of her age, HANNAH, relict of the late Joseph MARTIN, and youngest daughter of the late William Blackmore, Esq., of Pittlesden House, Tenterden, Kent.

August 21, at the residence of her husband, Edinburgh, JANE, the wife of Mr. John Davies TAGART.

In April last, at Geelong, New South Wales, CHARLES, second son of the late John Towgood, Esq., of Clement's Lane and Upper Bedford Place.

MARRIAGES.

August 4, at the Presbyterian chapel, Styal, by the brother of the bride, GEORGE HARDING, Esq., barrister-at-law, Manchester, to MARTHA, youngest daughter of the late Peter COLSTON, Esq., of Leicester.

August 10, at Prince's-Street meeting-house, Cork, by Rev. Thomas Hincks, B.A., of Sheffield, JOHN SWANWICK DREWAN, Esq., M.D., of Belfast, to EMMA, third daughter of Rev. Professor HINCKS, of University College, Toronto, Canada West.

August 11, at the Unitarian chapel, Brook Street, Manchester, by Rev. J. J. Tayler, B.A., Mr. JAMES WILSON, of Manchester, to MARY, daughter of Joseph BARRATT, Esq., Sale Moor, Cheshire.

August 14, at the Old Meeting, Birmingham, by Rev. C. Clarke, Mr. JOHN WARD to SELINA REILEY.

August 15, at the High-Pavement chapel, Nottingham, by Rev. Benjamin Carpenter, Mr. THOMAS FAIRBROKER to Miss ELIZA MARSHALL, both of Nottingham.

August 16, at the Presbyterian chapel, Styal, by Rev. John Colston, Mr. WILLIAM HOPE to Miss ELIZABETH HOLDING, both of Styal.

August 17, at the Unitarian chapel, Chester, by Rev. Jas. Malcolm, ROBERT, youngest son of Francis A. FROST, Esq., of that city, to JANE, only surviving daughter of the late James G. FROST, Esq., of Manchester.

August 22, at the Dissenting chapel, Gorton, Mr. JOHN BRECKIN TYERMAN, of Ashton-under-Lyne, to Mrs. MARY MILLEN, of Gorton.

August 22, Rev. W. HINCKS, Professor of Natural History, University College, Toronto, Canada West, to SARAH MARIA, relict of the late Mr. J. S. HODGINS, of London.

August 23, at Newington-Green chapel, by Rev. Dr. Cromwell, RICHARD, only son of Mr. Charles LEE, of St. Paul's Road, Islington, to JESSEY, surviving daughter of Mr. Henry MOORE, of St. Paul's Place, in the same parish.

Lately, at Ferryside, Carmarthenshire, Rev. D. LLOYD, LL.D., Principal of the Presbyterian College, Carmarthen, to ELLEN, youngest daughter of the late Stephen SMITH, Esq., of Swainby, Yorkshire.

THE CHRISTIAN REFORMER.

No. CVI.]

OCTOBER, 1853.

[Vol. IX.]

NEWMAN'S PHASES OF FAITH.*

IN *The Christian Reformer* for August 1850, we inserted a review of Newman's *Phases of Faith*, in which, after remarking upon the general character of the book, we endeavoured to answer some of its principal objections to Christianity. A second edition of this work, containing considerable additions and alterations, has lately come into our hands; and we propose to give an account of the new form it has assumed, as far as the changes bear upon opinions we have already expressed.

Before we enter upon the main points to which we wish to direct the attention of our readers, we have a word or two to offer in confirmation of the want of settled judgment we formerly attributed to Mr. Newman. A disposition toward hasty and partial conclusions was very apparent in the first draft of his religious experience which he gave to the world; and on comparing that with this second exposition of the matter, we meet with some singular confirmations of the infirmity. What ought to have been adopted only as the result of the most careful deliberation, is discovered, by the different manner in which it is now stated, to have been ventured upon with even more in-cautiousness than could be previously ascertained. A few illustrations of this may be useful.

The very material assertion, that "the permission of slaughter to the Jews is not directed against the seven nations of Canaan only," but "is a *universal* permission of avaricious massacre and subjugation,"* is omitted from the paragraph in which it was contained.

The objection to the character of Jesus involved in the questions, "Could a miracle authorize me to plait a whip of small cords and flog a preferment-hunter out of the pulpit, or would it justify me in publicly calling the Queen and her Ministers 'a brood of vipers who cannot escape the damnation of hell?'" and of which it was said, "Such questions go very deep into the heart of the Christian claims," is acknowledged to be "rather *feebly* stated, because at that period" (the period to which this part of

* Phases of Faith, or Passages from the History of my Creed. By Francis William Newman, formerly Fellow of Balliol College, Oxford. Second Edition. Pp. 201. London—John Chapman. 1853.

† Phases of Faith, 1st edition, p. 161, note.

the narrative refers) its author "had not fully worked out the thought."*

The sentence that stood, "The moral advantages which we owe to Christianity have been exaggerated by the same party spirit," has been amended by the very significant limitation implied in the appended words, "as if there were in them anything *miraculous*."†

It was formerly said, that "undue credit has been claimed for Christianity as the foe and extirpator of slavery;" but this declaration is at present softened down to the following purport: "*The modern doctrine, by aid of which West-India slavery has been exterminated*, is often put forward as Christian; but I had always discerned that it was not Biblical, and that, in respect to this great triumph, undue credit has been claimed for the fixed Biblical and authoritative doctrine."‡

The charge preferred in the language, "Not only does the Old Testament justify bloody persecution, but the New teaches that God will visit men with fiery vengeance for holding an erroneous creed," is rendered almost innocent by the concession, "I am willing to change *teaches* into *has always been understood to teach*, if my critics think anything is gained by it."§

We have dealt very sparingly with Mr. Newman in confining our notice to these instances of the fluctuation of his sentiments. They are, however, sufficient to prove how uncertain was the view he originally took of the subject of his professed investigation, and how little dependence can be placed upon the conclusions he from time to time adopts.

The principal portion of our former article was directed to the notice of these three points:—The transmission of revealed truth in a historical form; the credibility of the divine manifestation made through Jesus Christ; and the authority which ought to be conceded to Christianity. To each of these points, as they are affected by what Mr. Newman has said in this fresh edition of his work, we will again turn our attention.

First, then, for *the transmission of revealed truth in a historical form*.

We still have a chapter, entitled, as of old, *History discovered to be no Part of Religion*, and containing the same course of remark which had previously appeared. We have re-read it with care; and in spite of great looseness both of statement and argument, we derive from it the opinion we before formed, that it was Mr. Newman's intention to teach the doctrine, that a system of revealed religious truth cannot be made the subject of historical communication. No adequate or apparently adequate reason is offered for this conclusion, and we repeat, that "it is to us

* Phases of Faith, 2nd edition, p. 92, note.

† Ibid. p. 102.

‡ Ibid. p. 104.

§ Ibid. p. 112.

matter of curiosity how any man would go about to shew that history, as distinguished from rational investigation for instance, was disqualified from being the medium through which the character and will of God may be conveyed to mankind."

We thought our curiosity might be gratified when we subsequently found that the question of *Book-revelation* was to be discussed in the *Reply to the Eclipse of Faith*, which this volume contains. Great, however, was our disappointment when, instead of meeting with anything like Book-revelation properly so called, we were confronted with *Authoritative Imposition of Belief concerning Moral Truth*—a ghost which we ourselves had attempted to lay. Certainly, if such imposition had been all that was objected to, no word in reply to the objection would have fallen from us. The doctrine of "an Infallible Bible" we disclaim, and we believe in the inalienable responsibility attaching to man's moral nature. We can therefore fully subscribe to the sentence:

"If an angel from heaven bade me to lie and to steal and to commit adultery and to murder and to scoff at good men, and usurp dominion over my equals, and do unto others everything that I wish not to have done unto me, I ought to reply, *Be thou anathema*."*

As this is all Mr. Newman has thought proper to defend, we are warranted in concluding that he wishes us to consider the Christian revelation to be bound up with the belief that the Bible imposes such a reception of its dogmas as supersedes the exercise of our own moral faculties on the subject. That, however, is, in our judgment, a libel upon Christianity, and we are prepared to deny its truth even to the extent of rejecting the common doctrine of scriptural inspiration. The opinion before us, then, leaves the question of Book-revelation just where it found it, as far as we are concerned. The miraculous claims of Christianity may still be valid, and the historical form in which those claims are pressed upon us may still be sustainable, though the record of revelation should stand toward us only in the same natural relation which belongs to any other historical record; and when the substantial merits of the case are thus put aside in favour of a theory which rests upon the supernatural character of the Bible, we cannot but infer that that case is virtually given up. We have to complain that, in the instance before us, Christianity is, for the purpose of attack, confounded with an exaggerated representation of orthodoxy; and we feel the more justified in making this complaint, because it is very clear that, at one period of his religious experience, Mr. Newman rested in that distinction between Biblical infallibility and the truth of Christianity which he now disregards.

"I had found out," says he, "that the Bible was not to be my reli-

* Phases of Faith, 2nd edition, p. 191.

gion, nor its perfection any tenet of mine: but what then? Did Paul go about preaching the Bible? nay, he preached Christ.... In Paul's religion, respect for the Scriptures was a means, not an end. The Bible was made for man, not man for the Bible. Thus the question with me was, 'May I still receive Christ as a Saviour from sin, a Teacher and Lord sent from heaven, and can I find an adequate account of what he came to do or teach?' And my reply was, Yes."*

We do not wish to hold Mr. Newman to the decision thus expressed; but we think his having formed that decision especially forbid him from keeping it out of sight in his discussion of the historical claims of Christianity. If he chose to confine himself to the unnecessary task of shewing that the Bible could not overrule our natural convictions of moral truth, he was bound, in deference to his own experience, to abstain from identifying that doctrine with the very different one, that "History forms no part of Religion."

That we may do no injustice to him on this portion of our subject, we will insert what he has said in professed explanation of the expression last quoted:

"For the sake of any one who is really and honestly stupid as to my meaning, I will here reiterate that when I deny that History can be Religion, or a *part* of Religion, I mean it exactly in the same sense in which we all say that History is not Mathematics. 'Newton wrote the Principia:' true: but to make that proposition a part of Mathematics would be an egregious blunder as to the very nature of the science. A man might be quite as good a mathematician, though he had never heard of Newton's name.—In the above, change Newton and Principia into Moses and Pentateuch, or David and Psalms, or Paul and Epistles, and change Mathematics into Religion—and (I say) all remains true. I may be right, or I may be wrong: but I speak most distinctly. Religion and Mathematics alike come to us by Historical Transmission; but where the sciences flourish, we judge of them for ourselves, make them our own, become independent of our teachers, add to their wisdom, and bequeath an improved store to our successors: but these sciences have never flourished and cannot flourish, where received on authority. They come to us *by* external transmission, but are not believed *because of* that transmission; and no historical facts concerning that transmission are any part of the science at all. Mathematics is concerned with relations of Quantities. Religion with the normal relations between Divine and Human nature. *That is all.*"†

This passage is a refusal to admit that relation between History and Religion which is claimed in favour of Christianity. The Christian history professes to develop a *revelation*, not an *investigation* of religious truth. In this essential respect it differs from scientific history. It places before us new facts, not philosophical reasonings. Now Mr. Newman has yet to shew that there is anything unreasonable in that connection of history with religion which is thus asserted. He has so far done nothing

* Phases of Faith, 2nd edition, p. 86.

† Ibid. p. 184.

toward the proof of this point. His objections to the particular form of the Christian history do not touch the rationale of the case; and his argument in favour of the integrity of man's moral nature sets up a false issue in application to that case.

We turn now to *the credibility of that divine manifestation of moral perfection which Christianity attributes to Jesus.*

A whole chapter is, in this second edition of his book, devoted by Mr. Newman to this subject; the additional discussion having been called forth by a paper of Mr. Martineau's which appeared in the *Prospective Review*. We shall simply compare what is said in that chapter with what had been previously said, as it stands related to the view we ourselves gave of the subject. The following paragraph occupied our particular notice:

"It is not fair to ask (as some whom I exceedingly respect do ask) that those who do not admit Jesus to be faultless and the very image of God, will specify and establish his faults. This is to demand that we will *presume* him to be perfect, until we find him to be imperfect. Such a presumption is natural with those who accept him as an angelic being: absurd in one who regards him as a genuine man, with no preternatural origin and power. If by sensible and physical proof the orthodox can show that he is God incarnate, it will be reasonable to assume that he is a perfect specimen of moral excellence, and after this it will be difficult to criticize. But when sensible proof of his immaculate conception and of his Godhead is allowed not to exist, and maintained to be abstractedly impossible, I have no words to express my wonder at that logic, which starts by acknowledging and establishing his simple manhood, proceeds to *presume* his absolute moral perfection, *throws on others the task of disproving the presumption*, and regards their silence as a verification that he is God manifest in the flesh."^{*}

Our reply to this statement was, that those who accept Jesus Christ as the representative of God, do not regard him as one who had "no preternatural origin and power;" for they would stultify themselves if they were to do so. The perfection pleaded for as belonging to him, necessarily includes a supernatural endowment by which the Son of God is placed in the most intimate relations to his Father, and every possible qualification which the inspiration of the Almighty can impart is secured to him. The miraculous conditions which form an essential part of the question make it, as we are here told, "reasonable to assume that Christ is a perfect specimen of moral excellence."

Now the manner in which Mr. Newman has treated this subject in his reply to Mr. Martineau, fully confirms the correctness of the view expressed in the foregoing sentences. He endeavours, we believe erroneously, to fix upon Mr. Martineau the opinion that Christ was *a mere man*; and thence he successfully draws the conclusion, that the presumption is in favour of his being, like other men, the subject of moral infirmity. In occu-

pying this ground, he confesses that the presumption for which he contends would not exist if Christ were believed *not* to be a mere man.

"My arguments will," says he, "to a certain extent be those of an orthodox Trinitarian: since we might both maintain that the belief in the absolute divine morality of Jesus is not tenable, when the belief in *every other* divine and superhuman quality is denied."*

Nor does he leave the matter only in this form. He extends the allowances he had made on the side of those who believe Christ to have been God incarnate or an angelic being, so as to give the benefit of them to others besides Trinitarians and Arians.

"If I were already convinced that this person was a great Unique, separated from all other men by an impassable chasm in regard to his physical origin, I (for one) should be much readier to believe that he was Unique and Unapproachable in other respects: for all God's works have an internal harmony. It could not be for nothing that this exceptional personage was sent into the world. That he was intended as head of the human race, in one or more senses, would be a plausible opinion: nor should I feel any incredulous repugnance against believing his morality to be, if not divinely perfect, yet separated from that of common men so far, that he might be a God to us, just as every parent is to a young child."†

"Not merely strict Trinitarians, but all who believe in the Atonement, however modified—all who believe that Jesus will be the future Judge—*must* believe in his absolute perfection."‡

"As many Unitarians as believe that Jesus is to be the Judge of living and dead (as the late Dr. Lant Carpenter did), must as *necessarily* believe his immaculate perfection as if they were Trinitarians."§

These extracts indicate a conviction of the truth, though they do not express that truth fully. Why should the concession here made, be confined to believers in the miraculous conception of Christ, or in his being the Judge of living and dead, or in the doctrine of his atonement? There is no exclusive qualification bearing upon moral perfection involved in these particular things. Let the obvious necessity of the case be stated in plain language, and it will amount simply to this: that in order to his moral perfection, Jesus Christ must have been supernaturally endowed for that special end. This is required; but no more is required: and those who believe in that perfection, must contend for this as a necessary part of their belief; or they would certainly be liable to the full force of the objections which Mr. Newman urges against their theory. That theory, then, we repeat, is not one with regard to which we feel any responsibility, although the manner in which this part of the subject was originally introduced, seemed to compromise the

* Phases of Faith, 2nd edition, p. 141.

† Ibid. p. 144.

‡ Ibid. p. 142.

§ Ibid. p. 145.

view of Christ's character which may be distinctly called the Unitarian one. We are glad, however, that we can appeal to Mr. Newman's own testimony, however imperfectly given, to the effect that a belief in the moral perfection of Jesus Christ logically results from such views of his person as we hold; and we thank him for stating so broadly as he has done, that the supernaturalism of Christianity is an impregnable, as well as a necessary justification of the conclusions which are on this topic drawn from it.

We shall not enter upon the specific instances of imperfection which are in the chapter before us alleged against our Saviour. They are quite unworthy of Mr. Newman's sense and feeling, and are at once too weak and too captious to do any harm. It might, indeed, be easily shewn, that they rest for essential support upon a previous disbelief of the divine claims of Christ, and that the mere concession of those claims would be sufficient to clear up all the moral difficulties they present. The main circumstances to which they refer,—such, for example, as the submission to himself which Christ demanded,—were peculiar to his position; and to judge them by the standard of acts of morality, devolving upon us in consistency with our entirely different position, is just to put aside the first principle of fairness relevant to the question in hand. Mr. Newman might have spared himself much trouble, if he had checked his strenuous efforts in favour of the criticism he has produced, by a remembrance of his own declaration on the subject of such criticism:

"In fact, the same action or word in Jesus may be consistent or inconsistent with moral perfection, according to the previous assumptions concerning his person."*

The third point to which our former observation related, was *the authority that ought to be conceded to Christianity.*

Mr. Newman had represented Jesus Christ as requiring from his followers implicit belief, without respect to the rational grounds on which faith should be built; and we endeavoured to shew, that the authority demanded for the facts of Christianity on matters of religion, was, in principle, of the same kind as that which the facts of nature are acknowledged to possess on matters of science. In the one case, as in the other, faith is secured, not by an arbitrary dictation which precludes free thought on the part of those who submit to it, but by such a representation of truth, as the thought accepts in the exercise of its freedom. In carrying out this view of the subject, we quoted certain passages bearing upon the matter in dispute, and contended that all their force was derived from confounding the rational submission really appropriate to the case, with the blind external obedience which did not legitimately belong to it. To one or two of these pas-

* Phases of Faith, 2nd edition, p. 141.

sages we shall again refer, calling especial attention to the alterations that have been made in them; as it will be seen that these alterations attempt to strengthen Mr. Newman's side of the question, by withdrawing the forms of expression which gave occasion to a more defensible setting forth of the Christian claims than he chooses to admit. Our readers will have to judge whether or not the changes are more conformable to the facts of the subject.

"Jesus requires that they will receive his doctrine (and submit to it as little children) because of his miracles. Now this is intelligible if blind external obedience is the end of religion, and not Truth and inward Righteousness."*

The reference to "little children," which every one must see carries with it the sense of moral submission as distinguished from blind external obedience, is now omitted from the sentence.

"It had always appeared to me very strange in these divines, to insist on the convincing and stupendous character of the Christian miracles, and then in reply to the objection that they were *not* quite convincing, to say that the defect was purposely left 'to try people's Faith.' Faith in what? Not surely in the miracle, but in the truth as discernible by the heart *without aid of miracle*."†

To this it was answered, that—"not quite convincing"—related to the condition of the unbeliever, and not to a want of sufficiency in the evidence offered to him; and it therefore followed that faith in the Christian miracles themselves might rightly be tried by the manner in which they were proposed. Such faith is a moral exercise, not only admitting of trial, but requiring to be tried. This answer is now, however, effectually barred by the change—"Faith in what? Not surely in the *confessedly ill-proved* miracle."‡ But the addition of these words—"confessedly ill-proved"—to the sentence, though it gives a logical consistency to the argument, destroys whatever application it might otherwise have had to the sentiments of those Christian divines with which that argument engages to deal.

"If I *must* sit in judgment on the claims of Jesus to be the true Messiah and Son of God, how can I concentrate all my free thought into that one act and thenceforth abandon free thought? This appears a moral suicide, whether Messiah or the Pope is the object whom we *first* criticize, in order to instal him over us, and *then*, for ever after, refuse to criticize. In short, *we cannot build up a system of Authority on a basis of Free Criticism*."§

The pertinence of this conclusion depends, as we observed, upon the sense given to the word *Authority*, upon which it turns. Every one must immediately perceive that it would not be fair or reasonable to say of Science, "We cannot build up a system

* Phases of Faith, 1st edition, p. 140.

† Ibid. 2nd edition, p. 94.

‡ Ibid. p. 154.

§ Ibid. 1st edition, p. 213.

of authority on a basis of free criticism;" and as the authority claimed for Christianity is of the same character as that conceded to science, the declaration is unfair and unreasonable in its Christian application. There is no more abandonment of free thought in the one instance than there is in the other. On turning to this passage, however, as it appears in the new form of the book, we find an important change in the last sentence, which prevents it from being applied to the kind of authority legitimately belonging to Christianity. It stands thus.

"In short, we cannot build up a system of *Oracles* on a basis of free criticism."^{*}

If Christianity be indeed "a system of *Oracles*," the decision is a just one; but it is, on the contrary, unjust, in proportion to the propriety with which the authority of Christ can be identified with moral obligation.

We have thus seen that, in each instance to which we have referred, Mr. Newman has, more entirely than before, entrenched himself within the opinion, that arbitrary dictation and blind obedience comprise the true conditions of Christian belief. His position, indeed, absolutely required him to do so; and we commend him for the courage with which he has confined himself to his proper ground. Still it remains to be asked whether that ground is not a mere fancy-land, as far as Christianity is at all interested in it? Such we firmly believe it to be. If Christ did *not* require his disciples to submit to him "as little children;" if Christian divines *do* confess that the miracles of the gospel are "ill-proved," and if "a system of *Oracles*" is a proper designation of the teachings of Jesus, then Mr. Newman is right; but if these things be mere inventions, and not realities, the question of the authority of Christianity remains altogether untouched by his attack.

Our remarks have been almost entirely confined to the personal interest we ourselves have in the work under review; and we think we have proved that, on all the points we have brought forward, this amended attack has simply assaulted positions which our Christian faith does not require us to defend. There, where the battle, if won by him, affords no substantial triumph, our author has brought fresh forces into the field; but here, where the strength of the cause really lies, he has both reduced his troops and relaxed his efforts. The Historical Transmission of Revelation—the Divine Perfection of Jesus—and the Authority due to Christianity,—these things themselves, as far as we understand their nature, are left unassailed, for the sake of an easy victory over fancies and fictions which are disguised in their dress.

We should not like to undertake the task of justifying all that

* *Phases of Faith*, 2nd edition, p. 151.

is said in *The Eclipse of Faith*; but we cannot help just referring, in conclusion, to the exceedingly evasive manner in which Mr. Newman treats the objection urged against him by the writer of that book, to the effect that his principles, if consistently carried out, would lead to Atheism. The objection had been thus stated:

"If I acquiesce, on Mr. Newman's grounds, in the rejection of the Bible as a special revelation of God, I am compelled on the very *same* principles to go a few steps farther, and to express doubts of the absolutely divine original of the *World* and the administration thereof, just as he does of the divine original of the Bible."

In this statement we do not concur: but we must protest against the method in which it is met, as involving more important considerations than the quarrel itself presents. Mr. Newman replies by an attack upon the Theism of the man who could conduct such an argument: professing to believe that he is responsible for the atheistical conclusions which he declares to be the natural result of principles he rejects. It is hardly credible that any one could have perverted the argument into the following form:

"The author, speaking under a mask, uses a bold licence of blasphemy against Nature and its God which too clearly comes from the heart."*

Now the folly of reproaches of this kind may be made especially apparent by our reminding our readers that if they be at all sustainable, a very large part of Butler's *Analogy* lies open to them. We are the more desirous of putting the case upon this issue, because Butler has formally entered upon the defence of this method of inquiry in that chapter of his work entitled, "*Of the Objections which may be made against arguing from the Analogy of Nature to Religion.*" We commend the powerful reasoning of that chapter to the serious attention of all who may wish to see the question set in its true light. The following brief extract alone is, we think, a sufficient vindication of the course of reasoning against which Mr. Newman has manifested such unnecessary and inappropriate indignation.

"Since it is as unreasonable as it is common, to urge objections against revelation, which are of equal weight against natural religion; and those who do this, if they are not confused themselves, deal unfairly with others, in making it seem that they are arguing only against revelation, or particular doctrines of it, when in reality they are arguing against moral providence; it is a thing of consequence to show that such objections are as much levelled against natural religion as against revealed. And objections, which are equally applicable to both, are properly speaking answered, by its being shown that they are so, provided the former be admitted to be true. And without taking in the consideration how distinctly this is admitted, it is plainly very material to observe, that as

* Phases of Faith, 2nd edition, p. 194.

the things objected against in natural religion are of the same kind with what is certain matter of experience in the course of providence, and in the information which God affords us concerning our temporal interest under his government; so the objections against the system of Christianity, and the evidence of it, are of the very same kind with those which are made against the system and evidence of natural religion.”*

F.

DREAM NOT, BUT WORK!

DREAM not, but work! Be bold! be brave!
Let not a coward spirit crave
Escape from tasks allotted!
Thankful for toil and danger be;
Duty's high call will make thee flee
The vicious—the besotted.

Think not thy share of strife too great;
Speed to thy post, erect, elate;
Strength from above is given
To those who combat sin and wrong,
Nor ask how much, nor count how long,
They with the foe have striven!

Wage ceaseless war 'gainst lawless might—
Speak out the truth—act out the right—
Shield the defenceless.
Be firm—be strong—improve the time—
Pity the sinner—but for crime,
Crush it—relentless!

Strive on, strive on, nor ever deem
Thy work complete. Care not to seem,
But be, a Christian true.
Think, speak and act 'gainst mean device;
Wrestle with those who sacrifice
The many to the few.

Forget thyself, but bear in mind
The claims of suffering humankind:
So shall the welcome night,
Unseen, o'ertake thee, and thy soul,
Sinking in slumber at the goal,
Wake in eternal night!

R. A. P.

ON THE GULISTAN OF SADI.*

A NATIONAL literature is the reflection and embodiment of the moral and intellectual mind of a nation. We see in it not simply those peculiarities which distinguish the individual from the individual, but that tone of thought and feeling which is shared by a whole people, and is exhibited in a marked difference of one nation from another. Every national literature, therefore,—even those which, by comparison with our own, we are disposed to regard as barbarous,—will be a subject of interest to an intelligent and thoughtful mind, inasmuch as it contains the mental history of a larger or smaller portion of the great family of man, and supplies materials for the universal history of the race. National literatures, however, are so numerous and extensive,—many of them inaccessible, or imperfectly so, without a varied and deep knowledge of languages,—that few men engaged in the common occupations of life can be supposed to have leisure for making themselves tolerably acquainted with more than one or two. I presume, then, that no apology is necessary for believing that some account of a remarkable work, belonging to a literature alien from the common studies of the majority of readers, and not very likely to come under their notice, may not to some of them prove uninteresting. I allude to the GULISTAN or ROSE-GARDEN of the Persian poet SADI.

My limits will not allow me in the present paper to enter into any detailed history of the Persian language and literature. It will suffice to observe here, that little or nothing remains of the ancient literature of this renowned people. Its existing literature is almost entirely posterior to the conquest of the country by the Arabians in the eighth century of our era. The conquerors introduced, naturally enough, and forced upon the conquered people, their own religion—the Mohammedan—their laws, and, to a considerable extent, their language. The common people, however, would continue to use their ancient and familiar dialect. Gradually a new language was formed by an amalgamation of the dialect of the conquerors and the conquered,—the conquerors giving to it a great number of their words, particularly abstract terms and those expressive of the sciences, arts, &c.,—the conquered retaining those which expressed the old domestic relations and the old forms of thought—in fact, the idioms and grammar of the ancient language. The change was almost precisely analogous to that by which our own English tongue was formed out of the German dialect of our Saxon forefathers, and the French of their Norman conquerors. The new

* The Gulistan, or Rose-Garden, of Sadi; translated, for the first time, into Prose and Verse. By Edward B. Eastwick, Professor of Oriental Languages in the East-India College, Haileybury. Printed and published by Austin, Hertsford. 1852.

language, the modern Persian, has been cultivated with great care by numerous writers in various branches of literature, many of them of very considerable genius; and it is one of the most distinguished amongst them,—the one most universally read and quoted by the oriental world,—whom I now wish to introduce to my readers, availing myself for this purpose of a new and excellent translation of the original by Mr. Eastwick, Professor of Oriental Languages in the East-India College, Haileybury.

This, indeed, is not the first translation to make known the *Gulistan of Sadi* to the Western world. As early as 1651, a Latin translation was published at Amsterdam by Geo. Gentius, accompanied, I think, by the Persian original, under the title of "*Rosarium Politicum*." It is so long since I had this book in my hands, that I am unable to say how it is executed. Mr. Eastwick says, "It exhibits, along with the energy, all the roughness of a pioneer." A century and a half elapsed before a translation appeared in our own language. This was edited with the Persian text by Mr. Gladwin, and published at Calcutta in two vols. 4to, in 1806. The text and the translation, in separate volumes, were reprinted at London in 1808 and 1809. Since that period, translations have been made by Dumoulin, Lee and Ross in English, and in French an excellent one by M. Semelet. Of the respective merits of these several works, it is unnecessary to speak here. It is probable that they are little known, and have done little to spread the fame or merits of Sadi, amongst mere English readers. The distinguishing feature of Mr. Eastwick's version is, that it is the only one which has rendered the poetry, with which the original is largely interspersed, into English verse. It is only just to remark, in passing, that, over and above the excellence of the translation, it is got up, to use the technical term, in an elegant Persian style, with oriental embellishments, and does the highest credit to Mr. Austin, of Hertford, from whose press it issued last year.

The reader of a celebrated work naturally desires to know something about the author. I am sorry to say that, in the case of Sadi, little is known to gratify that wish. There is a meagre account of him preserved in a Persian work, the *Atish Kadah*, and Ross has gleaned a few additional particulars from his works. It appears that his father's name was Abdullah, and that he was descended from Ali, the son-in-law of Mohammed, but that he held no higher office than some petty situation under the *Diwan*. His father died when he was still a child; his mother survived to a later period. He was educated in a college at Baghdad, where he was instructed in science and theology, and in which he held a kind of fellowship. With one of his instructors he made his first pilgrimage to Mecca. These pilgrimages he repeated no less than fourteen times. About the middle of his life, Baghdad was sacked by the Tatar Hulahu, and an immense

number of its inhabitants massacred. It was possibly this event which drove him forth on his travels. Ross mentions Europe, Barbary, Egypt, Palestine, Asia Minor, Arabia, Persia, Tatarry and India, as countries which he visited. Koemfer, who was at Shiraz in 1686, tells us that he had been in Italy, and that to the oriental languages he had superadded Latin, and had diligently studied Seneca. If there be any truth in this, it may account for the highly moral tone of his writings. It appears, from a passage in the *Gulistan*, that he was taken prisoner by the Crusaders, and forced to work with a gang of Jews in the fosse of Tripolis. His opinion of the Christians was not very favourable, but he speaks with reverence of their Lord; and in the *Gulistan* we find him engaged in devotion at the tomb of John the Baptist, where he says,

"The poor, the rich, alike must here adore;
The wealthier they, their need is still the more."

He was twice married; not apparently very happily, for his notices of the female sex are not very laudatory. Of his first nuptials, he gives an amusing account in the 31st story of the second chapter of the *Gulistan*. The latter part of his life appears to have been passed in retirement. He died about the year 690 or 691 of the Mohammedan era, or early in the fourteenth century of ours, and was buried near Shiraz, where Koemfer, in 1686, and Col. Franklin, in 1787, visited his tomb. The latter mentions it as being just in the state it was when Sadi was buried. He left behind him, according to Ross, twenty-two works, of which the most celebrated are the *Bostan* and the *Gulistan*. The former, as far as I am aware, has never yet been translated.

Of a work like the *Gulistan*, it is difficult to convey a very just notion, without extracts too copious for the limits of these pages. It is not a regular treatise; it is not a consecutive narrative; it is not a fable artfully constructed, and pleasing the reader by the interest of its circumstances, or the brilliancy of its imagination, or the force or splendour or beauty of its detached passages. Its characteristic features are its highly religious and moral tone, its practical good sense, and its acute observations on life and manners, delivered in a style remarkable, in a Persian writer, for its perspicuity and simplicity, and the elegance of which has placed the author in the highest rank amongst the classics of his cultivated language. Mr. Eastwick says of it—"The great beauty of Sadi's style is its elegant simplicity. In wit, he is not inferior to Horace, whom he also resembles in his '*curiosa verborum felicitas*.'" Such a style can scarcely be preserved in any translation; it can only at the best be imitated by one as closely analogous to it as may be. The work itself is a collection of short stories, or, to describe them more properly—though called stories in the original—of anecdotes rather, drawn very frequently from personal experience, illus-

trated by maxims, proverbs and remarks, and embellished now and then with pretty apologues, sometimes in prose, sometimes in verse, more commonly in a mixture of both. These are distributed into seven chapters, and an eighth consisting entirely of short apothegms on the duties of society. The whole is introduced by a preface, giving an account of the origin and object of the work, on which the author—as is usually the case with the Persians—has lavished in profuse abundance all the ornate suggestions of his imagination, departing a little here from the usual simplicity of his style. It commences with an invocation of the Deity, and nobly sets forth, as the translator observes, “the unity, the unapproachable majesty, the omnipotence, the long-suffering and the goodness of God.” I quote a passage or two.

“Every breath which is inhaled prolongs life, and when respired exhilarates the frame. In every breath, therefore, two blessings are contained, and for every blessing a separate thanksgiving is due.”—P. 1.

“All-gracious One! who from thy hidden store
On Guebre dost and Pagan alms bestow!
When will thy mercies crown thy friends no more?
Thou who with love regardest e’en thy foe!”

“He biddeth his chamberlain, the morning breeze, spread out the emerald carpet of the earth, and commandeth his nurses, the vernal clouds, to foster in earth’s cradle the daughters of the grass, and clotheth the trees with a garment of green leaves, and at the approach of spring crowneth the young branches with wreaths of blossoms; and by his power the juice of the cane becometh exquisite honey, and the date-seed by his nurture a lofty tree.

“Cloud and wind, and sun and sky,
Labour all harmoniously,
That while they thee with food supply,
Thou mayst not eat unthankfully;
Since all are busied and intent for thee,
Justice forbids that thou a rebel be.”—Pp. 2, 3.

“God’s condescension and his mercy see!
His servant sinneth, and ashamed is He!”—P. 5.

“O loftier than all thought,
Conception, fancy, or surmise!
All vainly thou art sought,
Too high for feeble man’s emprise.
Past is our festive day,
And reached at length life’s latest span,
Thy dues are yet to pay,
The firstlings of thy praise by man.”—P. 7.

Then follows the eulogium of the reigning monarch, in which occurs the following beautiful apologue, illustrative of the advantages of good society:

“’Twas in the bath a piece of perfumed clay
Came from my loved one’s hands to mine one day.

'Art thou then musk or ambergris?' I said;
 'That by thy scent my soul is ravished'
 'Not so,' it answered; 'worthless earth was I,
 But long I kept the Rose's company;
 Thus near, its perfect fragrance to me came,
 Else I'm but earth—the worthless and the same.'—P. 9.

Then follows Sadi's account of the cause of his writing the *Gulistan*. He had taken, it appears, a resolution to withdraw himself from the world and give himself up to religious meditation. "I thought it advisable," says he, "to take my seat in retirement, and gather under me my robe, withdrawing from society, and wash the tablet of my memory from vain words, nor speak idly in future." From this state of mental abstraction and intellectual inactivity one of his friends vainly endeavours to arouse him, till on one occasion he is lured to take some recreation in a beautiful garden. His companion had gathered a lap-full of roses to carry back to the city, when Sadi said, "To the rose of the flower-garden there is, as you know, no continuance; nor is there faith in the promise of the rose-garden: and the sages have said that we should not fix our affections on that which has no endurance. But," added he, "I am able to compose a book, whose leaves the rude hand of the blast of autumn cannot affect, and the blitheness of whose spring the revolution of time cannot change into the disorder of the waning year." His friend, throwing down his roses, exclaimed, "When the generous promise, they perform." The result was, that "whilst the rose of the flower-garden still continued to bloom, the book of the 'Rose-Garden' was finished."

"This verse instructive shall remain, when I,
 Scattered in dust, in several atoms lie;
 Perhaps hereafter for this pious task,
 Some man of prayer for me too grace shall ask."—P. 29.

The work, as I have before said, is divided into Eight Chapters. The first, "*On the MANNERS OF KINGS*," consisting of forty-one stories or anecdotes, contains many wise and beautiful maxims, which many a despot might well profit by, if despots were as willing to listen to good counsel as to the suggestions of their own passions; and which some, we will hope, have listened to and followed. I can only quote a passage or two.

"Full many a chief of glorious name
 Beneath the ground now buried lies,
 Yet not one token of his fame
 On earth's wide surface meets our eyes.
 That aged form, of life bereft,
 Which to earth's keeping they commit,
 The soil devours; no bone is left,
 No trace remains to tell of it.

The glorious name of Nushirwân
Lives in his deeds year after year :
Do good, my friend, and look upon
This life as an occasion won
For acting well, ere yet we hear
Of thee that thy career is done."—P. 35.

"All Adam's race are members of one frame,
Since all at first from the same essence came;
When by hard fortune one limb is oppress'd,
The other members lose their wonted rest :
If thou feel'st not for others' misery,
A son of Adam is no name for thee."—P. 53.

I transcribe, as it is short, the 19th story entire, to shew more completely Sadi's manner and the nature of his work.

"They relate that once, during a hunting expedition, they were preparing for Nushirwân the Just some game as roast meat. There was no salt, and they despatched a slave to a village to bring some. Nushirwân said, 'Pay for the salt you take, in order that it may not become a custom, and the village be ruined.' They said, 'What harm will this little quantity do?' He replied, 'The origin of injustice in the world was at first small, and every one who came added to it, until it reached this magnitude.'

"If but one apple from the peasant's field
The King should eat, his men uproot the tree;
And does the Sultan but his sanction yield
To extort five eggs, his followers will see
Cause with a thousand pullets to make free.
Not always will the wicked tyrant live;
The curse, upon him will for aye survive."—P. 71.

Here is another, the 30th story :

"A king gave an order to put an innocent person to death. He said, 'O King! for the anger thou feelest against me, seek not thine own injury.' The king asked, 'How so?' He replied, 'I shall suffer this pang but for a moment, but the guilt of it will attach to thee for ever.'

"Circling on, life's years have fled, as flies the breeze of morn;
Sadness and mirth, and foul and fair, for aye have passed away.
Dream'st thou, tyrant! thou hast wreaked on me thy rage and scorn?
The burden from my neck has passed: on thine, must ever stay."
P. 87.

The 41st story :

"They said to Alexander of Rum, 'How didst thou conquer the Eastern and Western worlds, when former kings surpassed thee in territory and treasures and long life and armies, and yet did not obtain such victories?' He replied, 'By the aid of the Most High God. Whenever I subdued a country, I did not oppress its inhabitants, and I never spoke disparagingly of its kings.'

"Ne'er will be called great amongst the wise,
Who to the truly great their name denies."—P. 99.

From the Second Chapter, "On the QUALITIES of DAR-
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WESHES," consisting of forty-nine stories, we can only quote a portion of the 38th:

"A lawyer said to his father, 'No part of those fascinating speeches of the orators makes an impression on me, for this reason, that I do not see their practice correspond with their preaching.'

While men to leave the world they warn,
Themselves are hoarding pelf and corn.

The father said, 'O, my son! it is not proper to avert one's countenance from the instruction of good advisers, and, whilst seeking an immaculate sage, to remain deprived of the advantages of wisdom.'

"Heed thou well the wise man's warning,
Tho' his acts his words belie;
Heed thou well the words of warning,
Tho' on a wall thou them descry."—P. 143.

And the following:

"Hatim is dead; but to eternity
His lofty name will live renowned for good.
Give alms of what thou hast. The vineyard, see!
Yields more, the more the dresser prunes the wood."—P. 153.

The Third Chapter, "On the EXCELLENCE OF CONTENTMENT," contains twenty-nine stories. I select the following:

"In the annals of Ardashir Babakan, it is related that he asked a physician how much food ought to be eaten daily. He replied, 'A hundred dirhams weight would suffice.' The king replied, 'What strength will this quantity give?' The physician answered, 'This quantity will carry thee, and that which is in excess of it thou must carry.'

"We eat to live, God's praises to repeat;
Thou art persuaded that we live to eat."—P. 158.

"They said to Hatim Tâi, 'Hast thou seen or heard of any one in the world more magnanimous than thyself?' He replied, 'Yes! One day I had sacrificed forty camels, and had gone out with the chiefs of the Arabs to a corner of the desert. There I saw a wood-cutter who had collected a bundle of thorns. I said, 'Why dost thou not go to Hatim's entertainment; for the people have assembled at his board?' He replied,

'By their own efforts those who earn their bread,
Need not by Hatim Tâi's alms be fed.'

I perceived that in magnanimity and generosity he was my superior."—P. 166.

"I have heard of a wealthy man who was as famous for his parsimony as Hatim Tâi for generosity. I have heard that he was voyaging to Egypt. All of a sudden an adverse wind sprang up round the vessel. He raised his hands in prayer, and began to make unavailing lamentations.

"What will it avail the creature to stretch forth his hand in grief?
Raised in prayer to God in peril, but withheld from man's relief.

"Go! with thy silver and thy gold provide
Blessing to men; nor from thyself withhold
Enjoyment due: thus ever shall abide
Thy house,—its bricks of silver and of gold.

"They relate that he had poor relations in Egypt, who were enriched by the residue of his property, and who at his death rent their old garments, and cut out others of silk and stuffs of Damietta.

"I said to his heir,

'Enjoy thy fortune, gentle Sir! for he
Luckless amassed; the enjoyment left to thee.'—P. 174.

The Fourth Chapter contains fourteen stories "On the ADVANTAGES OF TACITURNITY." I select the following specimens:

"I heard a sage say, 'No one avows his ignorance but the man who, whilst another is speaking and has not finished, commences speaking himself.'

"Each several theme beginning has and end;
Therefore weave not discourse within discourse;
A man of judgment, with sense, my friend,
Speaks not until thy words have had their course."—P. 199.

"Some of the servants of Sultan Mahmoud asked Hasan Maimandi, 'What did the Sultan say to thee to-day about a certain affair?' He replied, 'It will not have been concealed from you too.' They answered, 'Thou art the Prime Minister of the State; the Sultan does not think of telling us what he tells thee.' Hasan replied, 'And he does this in the confidence that I will not repeat it. Wherefore, then, do ye ask me?'—P. 200.

"A man with a harsh voice was reading the Koran in a loud tone. A sage passed by and asked, 'What is thy monthly stipend?' He replied, 'Nothing.' 'Wherefore, then,' asked the sage, 'dost thou give thyself this trouble?' He replied, 'I read for the sake of God.' 'Then,' said the sage, 'for God's sake, read not.'—P. 204.

Of the Fifth Chapter, eleven stories "On LOVE AND YOUTH," the reader may take the following specimens:

"Pleasant were the gains of ocean, were there of the waves no fear;
Pleasant with the rose to dwell, were the thorn not lurking there!
Peacock-like I walked exulting in love's garden yesternight;
Snake-like now I writhe in anguish—she no more will glad my sight."
P. 216.

"A gallant youth there was and fair,
Pledged to a maid beyond compare:
They on the sea, as poets tell,
Together in a whirlpool fell.
The boatman came the youth to save,
To snatch him from his watery grave;
But midst those billows of despair,
He cried, 'Leave me! My love is there!
Oh, save but her!' He said, and died;
But with his parting breath he cried,
'Not from that wretch love's story hear,
Who love forgets when peril's near.'—P. 220.

From the Sixth Chapter, "On DECREPITUDE AND OLD AGE," containing eight stories, I must content myself with the following:

"One day, in the ignorance and folly of youth, I raised my voice against my mother. Cut to the heart, she sate down in a corner and said, weeping, 'Perhaps thou hast forgotten thy infancy, that thou treatest me with this rudeness?'"

"Well said that aged mother to her son,
Whose giant arm could well a tiger slay,
'Couldst thou remember days long past and gone,
When in my arm a helpless infant lay,
And know thyself that babe—thou wouldst not now
Thus wrong me when I'm old: an athlete thou!'"—P. 229.

The Seventh Chapter, "ON THE EFFECT OF EDUCATION," in nineteen stories, contains many striking observations; but I must confine myself to a few selections.

"A philosopher was advising his children as follows: 'Dear to me as life! acquire knowledge, for there is no reliance to be placed in worldly possessions, either of land or money. You cannot take rank abroad with you, and silver and gold on a journey occasion risk; and either the thief may carry it off at one swoop, or the owner will gradually expend it. But knowledge is an ever-springing fountain, and a source of enduring wealth; and if an accomplished person ceases to be wealthy, it matters not, for knowledge is wealth existing in his mind itself.'

"Learn what thy father knew, if thou wouldst hold
His place; in ten days thou wilt spend his gold."—P. 232.

"A monarch sent his son to school, and placed
A silver tablet round his neck, where traced
In gold appeared—'The fondness of thy sire
Will harm thee more than the schoolmaster's ire.'"—P. 234.

"I have heard of an old doctor, who said to a pupil, 'If the minds of the children of men were as much fixed on the Giver of subsistence as on the subsistence itself, they would rise above the angels.'

"Thou wast by God not then forgotten, when
Thou wast a seed—thy nature in suspense.
He gave thee soul and reason, wisdom, ken,
Beauty and speech, reflection, judgment, sense;
He on thy hand arrayed thy fingers ten,
And thy arms fastened to thy shoulders: whence
Canst thou then think, O thou most weak of men!
He'd be unmindful of thy subsistence?"—P. 238.

"A holy man passed by a wealthy personage, and observed that he had tightly bound one of his slaves, and was engaged in torturing him. He said, 'O son, God has placed in bondage to thee a creature like thyself, and given thee the superiority over him. Thank God, therefore, for his blessings, and do not allow thyself to treat him with such cruelty. Beware, lest to-morrow, in the day of resurrection, this slave be better than thou, and thou carry off disgrace.'

"Thou with ten dirams didst him purchase, true!
Not thine the power from whence his breath he drew.
Soon must thou anger, rule and pride resign:
There is a Lord whose sway surpasses thine."—P. 243.

The Eighth Chapter consists of 106 MAXIMS OR APOTHEGMS. I can only give a very few specimens of many very excellent ones :

"Two men have laboured fruitlessly and exerted themselves to no purpose. One is the man who gained wealth without enjoying it; the other, he who has acquired knowledge, but has failed to practise it."—P. 264.

"A learned man who does not restrain his passions is like a blind man holding a torch: he guides others, but not himself."—P. 264.

"Tell not the secret thou wouldst have continue hidden to any person; for no one will be so careful of thy secret as thyself."—P. 266.

"If every night were a night of power, the night of power would lose its value."—P. 279.

"It is not right to estrange in a moment a friend whom it takes a lifetime to secure.

"'Tis years before the pebble can put on
The ruby's nature. Wilt thou on a stone
In one short moment mar what time has done?"—P. 286.

"They asked an Imam by what means he had attained such a degree of learning. He replied, 'I was not ashamed to ask whatever I did not know.'—P. 294.

"A Darwesh said in his prayers, 'O God! have mercy on the wicked, for thou hast already had mercy on the good, in that thou hast created them good.'—P. 304.

The book thus concludes :

"I have fulfilled my mission, and have given
Wholesome advice: my life's endeavour this.
What tho' men hear not! Messengers of Heaven
Can but discharge their duty; and it is
To tell their message—point the way to bliss."

My readers will allow, I think, even from the specimens I have given, that the mission has not been ill fulfilled. They will perceive, I think, that Sadi is no common writer; the Rose-Garden no every-day book. The space assigned to me will not permit me to enter into any detailed observations; indeed, it was hardly my intention, which was simply to bring under the notice of my readers a remarkable work, not otherwise likely to meet the eye of many of them. I have judged that my object would be better accomplished by letting the book speak for itself in tolerably copious extracts, than by critical remarks upon it. I abandon it now, indulging the hope that many of them will be induced to possess themselves of it, or obtain access to it through the medium of the libraries and book societies with which they may be connected. If they will do so, I hesitate not to assure them that they will find in its pages abundant proofs that Sadi, judged not merely by the standard of his own country, but by a much higher one, was a man not only of great good sense, but

of an enlarged and truly liberal mind. Let us take leave of him in his own words :

“Reader, for him who wrote this And let the scribe (*the translator*)
 book ask grace ; too in thy prayers find place :
 Next for thyself whate’er thou wishest pray ;
 Lastly, a blessing for the owner say.
 By aid of the all-gracious King,
 This work here
 to an end
 we bring.”

R.

BOARD OF COMMISSIONERS FOR NATIONAL EDUCATION IN IRELAND.

THE secession of Archbishop Whately and two other members from the Board of National Education in Ireland, whatever be its cause or motive, is an untoward event at the present crisis, and calculated to excite serious apprehensions for the future. Regarding it in this light, we have been led to inquire into the circumstances by which it has been occasioned. It is evident that a grave error has been committed somewhere ; by the Board, if it has wantonly adopted measures which rendered such a step necessary on the part of the Archbishop and his colleagues ; or by the latter, if they have needlessly or factiously withdrawn from a sphere of duty where their services were valuable and their presence conducive to the public interests. The merits of the case cannot be understood without going back to the origin of the Board.

Within the last hundred years, various attempts had been made by the legislature to establish a plan of education which should have the effect of spreading some degree of knowledge and civilization among the Irish people ; but all those which were made prior to the institution of the present national system, were lamentable failures. Some were avowedly intended to train up all the children in the different schools in the tenets of the Established Church ; others had a directly proselytizing aim, admitting no children but those of Catholic parents, and strenuously inculcating upon them the doctrines of the highest Protestantism. These methods failed, because they only excited the abhorrence of the bulk of the population, including nine-tenths of that class in society for whose use they were intended. Other systems sought the same end by indirect means ; requiring that the Scriptures should be read by every pupil “without note or comment,”—that is, without *written* note or comment,—but leaving it open to the teacher (generally a zealous Protestant) to recommend his own opinions by explaining “the sense” of

the Bible to the children under his tuition. To this the priests, and, at their instigation, the parents of Catholic children, set themselves in strenuous opposition; and this plan failed like the rest.

A Commission of Inquiry was then nominated by Lord Liverpool's Government, for the purpose of devising a plan of education for the poor of Ireland, which should hold out a better promise of success. After months spent in the needful investigation, and the examination of a host of witnesses, the Commissioners agreed to recommend the adoption of a system whose fundamental principle should be a *united education in the secular branches of knowledge, and separate education in matters pertaining to religious faith.*

This report was favourably received by Parliament and the Liberal party throughout the country (the intolerant and the illiberal of all churches of course dissenting); but no step was taken for the purpose of carrying its recommendations into practical effect, till the late Earl Grey assumed the reins of Government. One of his first measures was to appoint a Board of Commissioners for National Education in Ireland, to whom was entrusted a parliamentary grant,—at first of moderate extent, but since considerably increased,—and who were instructed to organize and conduct a system of education in conformity with the Report of the Commissioners of Inquiry. At the head of this Commission was placed the Duke of Leinster; and among the members were the Protestant Archbishop Whately, the Roman Catholic Archbishop Murray, the Rev. Dr. Carlisle, a Calvinistic Presbyterian minister, Robert Holmes, Esq., a Unitarian barrister, and a few other members. As it was judged expedient to give to the Commissioners more detailed instructions respecting their duties than it is customary to introduce into the body of royal warrants, a letter was addressed to the Duke of Leinster by the present Earl of Derby, then the Hon. E. G. Stanley, who filled the office of Chief Secretary in the Irish Government, pointing out the duties which the Commissioners were expected to discharge and the principles which they would be required to keep in view. Among the latter, the most prominent and important was that of *united secular education and separate religious instruction.*

The Commissioners, however, had scarcely undertaken the active duties of their office, when they thought it expedient to solicit a modification of the principle above set forth. Some of the members persuaded the rest that, although there were points of religious faith upon which it would be quite impossible to carry on any united instruction in mixed schools, there were other points on which the different churches and sects were so nearly agreed, that in reference to them there was no necessity for having recourse to the system of separation. They requested

permission to introduce these portions of religious knowledge into the joint or combined teaching, at which all children in the schools should be required to be present and to take part. They applied to Mr. Stanley for such a modification of his letter, and succeeded in obtaining from Government a new rule, not, indeed, to the full extent that was asked, but to the extent of substituting for the original formula one to the following effect: *separate religious education, but united moral and literary education.*

The Commissioners have always required that religious instruction (by which they seem to understand, instruction in the peculiar tenets of different churches and sects) shall, if given in any school under their care, be given only at an hour previously fixed and notified; that no child shall be required to be present at, or to take part in, any religious instruction to which his parent or guardian may object; and that no child shall be excluded from the moral and secular instruction communicated in any school under their care, on the ground of his refusal to avail himself of the religious instruction therein provided.

Under the name of "*moral*" education, the Commissioners have, from the first, included many things which cannot be so included without a stretch of language. This will be very evident to any person who will read through with attention the series of books which they have published for the use of the schools under their care, and which are intended to be employed in the hours allotted for "*moral and literary education.*"

In the "*Second Book of Lessons,*" there is an abstract of the Old Testament History as far as the destruction of Sodom. Surely this comes under the head of *religious* instruction, the more especially as the compiler has felt himself at liberty to give, here and there, instead of the letter of the text, an explanation or gloss founded upon his own theology. Thus, instead of a "*serpent,*" he tells us that "*an Evil Being, who is called the Devil,*" spoke falsely to Eve and said, 'Ye shall not surely die.'" The intercourse of "the sons of God" with "the daughters of men," is explained as the "mixture of the descendants of Seth with those of Cain." This seems a favourite gloss, for it is presented in at least two other books of the series. In the Third Book, there is no attempt at concealing the fact that it is framed with a view to communicate, in part, *religious* instruction; for, in the table of contents, one section is expressly entitled "*Religious and Moral Lessons.*" Among the pieces of poetry with which the volume is interspersed, we have Heber's otherwise beautiful hymn ending with,

"Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, *Creator,*
In bliss returns to reign."

In the Fourth Book of Lessons, there is a continuation of the

Scripture History, with typical explications intermixed, or substituted for the text of the Bible; and a chapter on the Christian Salvation, in which the following paragraph is found :

"This salvation implies deliverance from the power of sin. We are *naturally the slaves of this power*. Sin reigns in us *as the descendants of apostate Adam*. We cannot throw off its yoke by any virtue or efforts of our own. And so long as it maintains its ascendancy, we are degraded and polluted and miserable. But provision is made in the gospel for our emancipation. Christ 'gave himself for us that he might redeem us from all our iniquities,' and that sin might 'have no more dominion over us.' And all who believe in him are *made free* to serve that God whose service is the sweetest liberty and the highest honour."—P. 196.

However, to do away with the effect of this, there is, in the Sequel to the Fourth Book, a Lesson by Archbishop Whately, entitled, "Christianity a Religion of Motives;" and a very good lesson it is, according to our view of the matter; *but surely it is a religious one*.

There is thus a considerable sprinkling, not merely of *religion*, but of *theological doctrine*, of a peculiar kind, in these otherwise excellent and truly valuable school-books.

But still more decidedly is this tendency displayed in the books which have occasioned so much uneasiness in the friends and members of the Board during the last ten months. These are (1) "Scripture Lessons," in four parts, two containing extracts from the Old Testament, and two from the New; (2) "Sacred Poetry," adapted to the understanding of children and youth; and (3) "Lessons on the Truth of Christianity, being an Appendix to the Fourth Book of Lessons." It cannot be denied that these books are expressly intended to communicate *religious* instruction.

The character of the "Scripture Lessons," as not merely moral but distinctively religious, is apparent on their very face. The plan pursued is to take historical portions of the Bible as a groundwork; these are given in a new and often improved translation, explanations being interwoven, and critical notes appended; and in many cases, passages from the Psalms, Epistles, &c., which the compiler regarded as illustrative of the text, are subjoined to each section of the narrative. In the New Testament the parts employed as a groundwork are the Gospel of Luke and the Acts of the Apostles. In these Lessons there is little that will offend any consistent Protestant; but how the members of a church which withholds the Scriptures from its lay-members (especially from children), and views with suspicion all versions made by persons not of her own communion, and comments composed by Protestant theologians, could feel themselves at liberty to recommend the use of these books in schools under their care, seems to us a great mystery. And the fact we suspect is, that these "Scripture Lessons" never were in general

use in schools managed by Roman Catholics. The Catholic Bishops of the province of Dublin affirm that they were "sometimes, *though rarely*, used by Catholic children;" and we believe that such was the true state of the case.

The little volume of "Sacred Poetry" contains some of the most beautiful and some of the most orthodox pieces imaginable. Such verses as the following occur :

"Remember all the dying pains
That my Redeemer felt :
And let his blood *wash out my stains,*
And *answer for my guilt !*"—P. 12.

"But vengeance just for ever lies
On all the rebel race

"Who *God's eternal Son* despise,
And scorn his offered grace."—P. 17.

"*All my nature* is unholy,
Pride and passion dwell within," &c.—P. 27.

"In this, most gracious Father, hear
Through Christ, thy holy Son, our prayer,
Who, with the Holy Ghost and thee,
Doth live and reign eternally."—P. 56.

Certainly it ought not to be expected that Unitarian parents should permit hymns and addresses like these to be impressed on the minds of their children.

The "Lessons on the Truth of Christianity" are founded on, and in part identical with, "Easy Lessons on the Christian Evidences," published by Archbishop Whately. The first-mentioned book is printed by the Board as an "Appendix to the Fourth Book of Lessons for the use of Schools:" the latter is or was among the books "not published, but sanctioned, by the Commissioners of Education." We presume the very titles will sufficiently prove that these works belong to the *religious part of education*; how they could, by any men of ordinary discrimination whose attention was directed to the question, be classed among books of merely "moral and literary instruction," it is difficult for us to conceive.

Yet all these works, "the Scripture Lessons," the "Sacred Poetry," and the "Lessons on the Truth of Christianity," were compiled by order of the Board, as works to assist in the "moral and literary" part of education; they were published for the use of the schools; and the Commissioners not only permitted, but sanctioned and encouraged, their use in that portion of each day which was allotted to the united instruction of the children of all classes and denominations. This was unquestionably a departure from the principle recommended by the Commissioners of Education-Inquiry; from the obvious meaning of the rules prescribed by Mr. Stanley both in his first and in his

amended letter; and from the grounds on which the rules and management of the National Schools have often been defended both in Parliament and elsewhere. This we regard as the primary error, the source of all the rest.

But let us not be misunderstood as objecting to the instruction of children on the subjects treated in these books: far otherwise. We wish that instruction of the same general nature, though of superior quality to some of the specimens above given, could be brought home to every mind in the British empire, both of old and young. But we would give it as, what it really is, *religious* instruction; and we certainly would neither attempt to force it upon the reluctant, nor palm it by dexterous management on the unsuspecting. The introduction of these books into the moral and secular part of education, and the mixing up of so much theology with the scientific and literary matter contained in the general Lesson Books of the Board, we cannot but look upon as a blunder, and, if designedly done for the purpose of disarming opposition of any kind, a fraud. And the attention of the Commissioners having been formally called to the subject, we conceive they were called upon to retrace their steps.

But we must not impute to the Commissioners, even when they seem to us to have deserted the straight course, a greater deviation than they actually committed. It should be known that the use of the three specifically religious books mentioned above, never was made imperative in any of the National Schools. On this point nothing can be more explicit than the Rules as they stood when the 17th Report (1850) was printed.

"The Commissioners *do not insist* on the 'Scripture Lessons,' 'Lessons on the Truth of Christianity,' or book of 'Sacred Poetry,' being read *in any of the National Schools*: nor do they *allow* them to be read during the time of secular or literary instruction *in any school attended by children whose parents or guardians object to their being so read*. In such cases the Commissioners *prohibit the use of them*, except at the times of *religious* instruction, when the persons giving it *may use these books, or not, as they think proper*."—Rule 8: *Appendix*, p. 44.

The meaning of this appears to us quite plain and simple. (1.) It implies that the Commissioners sanction and *recommend* the use of the three specified books, not only in the hour devoted to religious teaching, but in those allotted to moral and literary training. (2.) It declares that they "*do not insist*" upon the use of these books, "*in any of the National Schools*," during either portion of the day. (3.) That they "*do not allow them* to be read during the time of secular or literary instruction, in any school attended by children," *whether few or many*, "*whose parents or guardians object to their being so read*." Here it may perhaps be said that there is no mention of the time set apart for "*moral instruction*," so that under the given circumstances the books might be used during that interval: but this

is a mere quibble; for, under the Rules, and in point of fact, there is no time allotted for moral teaching different from that assigned for secular or literary instruction; so that exclusion from the latter necessarily involves exclusion from the former. And this is made farther manifest by the last clause of the Rule above given, which provides, (4,) that "in such cases," that is, in the case of schools attended by children whose parents or guardians object to the reading of these books, "the Commissioners *prohibit* the use of them, *except* at the times of *religious* instruction." And lastly, (5,) even then the use of these books is left *optional*. The persons communicating religious instruction may use them or not, as they themselves judge expedient.

It was this rule which prevented many Unitarians who have long been aware of the nature, tendency and intention of the book of "Sacred Poetry," from protesting publicly against its use in the National Schools. In schools under their own management, they were enabled, at once, to exclude it altogether. In schools not under their own management, they had the power of preventing it from being used in any school at which a single Unitarian child attended, except at the hour of separate religious teaching: and no child whose parent objects to the system of religious teaching pursued in any school is required to be present at it, or to take part in it. Under this guarantee, Unitarians felt themselves and the children under their care to be safe; and were unwilling to raise a clamour against a system to whose fundamental principle and leading characteristics they are ardently attached.

But here Archbishop Whately has made a revelation which has astounded us, and which seriously compromises his own character, and that of all his colleagues at the Board. He tells us that although the Commissioners have in their Rules, as repeatedly published, solemnly declared that they "*do not insist* on the 'Scripture Lessons,' 'Lessons on the Truth of Christianity,' or book of 'Sacred Poetry,' being read in *any of the National Schools*," they have, nevertheless, insisted on their being read and used in *all* the Model Schools, and all schools of which the Board itself performs the office of Patron! And he *implies*, without explicitly asserting, that even in cases where the parents made objection, the books (which ought in that case to have been prohibited during the hours of moral and literary instruction) were continued (whether in the Model Schools alone or not he does not explicitly state), in defiance of all objection. We sincerely hope that his Grace (to whom we would not at all impute a wilful misstatement) is mistaken both in his assertion and implication. If he is not, and if the Board was cognizant of the fact, we can only say that his Grace and his noble, learned and reverend colleagues have broken faith with the public and the supporters of the National Board, as well as with the chil-

dren attending their schools; for nothing is more evident than that the Board has solemnly and repeatedly disclaimed doing what his Grace affirms and insinuates they have done repeatedly and systematically. We hope our readers will remember that it is not *we*, but the Archbishop of Dublin, who asserts this; which we look upon as a thing so discreditable to himself and to the other members of the Board, that, but for his statement, we should not have thought it could be conceived possible. If this has been actually done, then another fault far more grievous than the first has been committed by the Commissioners of Education.

It would seem from his Grace's statement that orders had been issued (in direct opposition to the 8th Rule of the Board above set forth) to the conductors of all the Model Schools, to enforce the reading of the three theological books so often referred to. But by whom the orders were given,—whether by the Board, or by some individual member or members of the Board, or by some of its officers or subordinates,—we are not informed. Whoever may have given such orders committed, as is manifest from what is above stated, a serious offence and incurred a weighty responsibility. It would appear that for some time,—seemingly a long time,—these orders were complied with; and the Archbishop seems to have persuaded himself that they had gained the force of law. Accordingly, when in the course of last autumn he was informed that some officers of the Board, at the opening of some recently established Model Schools,—apparently Roman Catholic teachers of Roman Catholic children,—had taken it upon them to exclude these books altogether, and that in consequence the three books were not used nor read in those particular schools, his Grace laid a complaint before the Board, calling for censure upon the offending parties. This was the beginning of those discussions which have ended in his withdrawal from a scene of duty where we cannot but acknowledge that his services had been most useful to the country, and to the cause of education in particular; although we have to say with deep regret, that in some points he appears to have misconceived his position and his obligations.

The matter having been brought before the Board, the course to be taken was, in our view of the question, quite clear and simple. The Commissioners should have told the Archbishop that they were bound in honour, conscience and duty, to abide by their published Rules;—that in these Rules they had pledged themselves “not to insist” on the use of the specified books “in any of the National Schools,” and therefore could not insist on their being used in this;—that they had promised “not to allow them to be read in the time of primary instruction in any school attended by children.”

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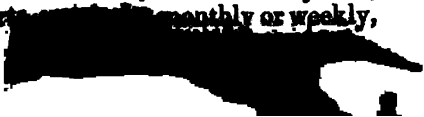
would probably be the case (for here again his Grace's narrative leaves a material point in doubt), such objection was made in these schools, the Commissioners were bound to prohibit these books during the hours of united education;—that, in that case, the books could only, by the Rules of the Board, be permitted to be used during the time of religious instruction;—and that even the persons giving the religious instruction were perfectly free to use the books or not, just as they themselves thought fit. The Board should have stated that *under no circumstances* could they nor would they interfere authoritatively to enforce the reading of books which they had solemnly declared to Parliament and the public they would not enforce.

On the other hand, we cannot look without disapprobation on the conduct of those paid and salaried officers of the Board of whose behaviour the Archbishop complained; because it appears to us to have been underhand and probably corrupt. They were appointed to situations with valuable salaries attached to them, coupled with the performance of certain duties, which the Archbishop intimates (here again he is not explicit) were made known to them officially. These duties they accordingly undertook, and for the discharge of them they were paid. If they found that any of these duties were inconsistent with each other, or with the success of the school in which they were employed, or with their own feelings arising out of their religious convictions, it was clearly incumbent on them to bring the matter under the cognizance of their superiors; to state their difficulties and scruples, and crave relief, which we cannot doubt would have been afforded; or if they had felt themselves *compelled* to deviate from their instructions, their first step afterwards should have been to acquaint the Commissioners unreservedly with the deviation and the reasons of it, and leave it to them to act as they thought proper. Instead of doing so, these subordinate functionaries, as we gather from his Grace's letter, "took it on themselves" to dispense with their instructions, without saying a syllable to the Board on the subject, and continued to draw salaries paid for the discharge of duties which they were habitually and indeed every day violating. This is conduct on which no ingenuous person can look without indignation; and in the present unhappy circumstances of Ireland,—where the duties of citizens and even of public functionaries are but too apt to be represented as antagonistic to *other duties*, or what are called such, and when the latter are so frequently viewed as totally superseding the former, and when, in consequence, there is supposed to be behind the door, or under the table, in many public offices, a power more looked up to than the power which confers the office,—it is particularly important that a strict watch be kept upon the conduct of all persons in public employments, especially those connected with education, with a view to the manner in

which the duties of these employments are discharged. There is, in many minds, no doubt that, if laxity in such matters be overlooked, the public money will, in cases not a few, be applied to promote objects very different indeed from those for which it was voted. We conceive, therefore, that the officers who violated their instructions in this clandestine manner, should have been sharply reprimanded; but at the same time, the instructions themselves should have been promptly and explicitly withdrawn, as contrary to the Rules, illegal, and perhaps, in their origin, not less clandestine than was their infraction.

But these steps the Board did not take. They were afraid to wound the Archbishop and his friends—they were afraid to offend a still more numerous party to whom he was and is obnoxious—they hesitated—they delayed: for a long time they came to no decision; and having thus shewn to the party against which their decision was ultimately to be given, that they dreaded their power, or at all events that they deprecated their hostility, they at last decided against the Archbishop, and in favour of the parties against whom he had lodged his complaint. The only excuse that can be found for this delay, is the reluctance they might naturally feel to lose the co-operation of a colleague so useful and efficient: But this loss was, as we conceive, rather hastened than retarded by the hesitation which was manifested in coming to a decision on the case. A decision, however, was given at last, leaving the use of the three books optional, in conformity with the Rules, and taking no notice of the functionaries who had taken it upon them to act in defiance of their instructions. This tardy decision, and the nature of it, is reported to have given deep offence to Archbishop Whately, the author of one of the three books; but this feeling his Grace earnestly, and we doubt not sincerely, disclaims. He may, however, be actuated by an *unconscious* partiality for the offspring of his own intellect, and have resented too deeply the wrong which he supposed to have been done to it.

We cannot proceed farther without remarking the lamentable want of information under which the Board seems to have laboured as to what was passing in its own schools, under the management of its own officers, and in connection with a system for which it was and is responsible. There is, however, no want of official persons whose duty it is to furnish the most detailed intelligence on all such subjects. It has secretaries, inspectors and sub-inspectors,—persons appointed because they are supposed to be qualified to collect and transmit information as to any abuses which may from time to time creep into the system; and these were actively perambulating the country from north to south with a view to collect the necessary information,—inspecting schools, conversing with local patrons and other friends of the system, and sending in voluminous reports *monthly or weekly*,



as the case may be ; and yet there seems to have been an abuse going on for years, of which the Commissioners received no hint from any of them. It matters nothing here what line of conduct in reference to these three books may be regarded as the abuse. If it was the wish of the Board to abide by its Rules (as we hope it was), then the compulsory enforcement of these books was an abuse ; and this the Archbishop of Dublin assures us prevailed in all the Model Schools, except some of recent erection. If the Board, in violation of its published Rules, had given instructions making the use of the three books imperative in all Model Schools, then the non-enforcement of these orders was an act of disobedience which ought to have been immediately reported ; but his Grace informs us no such official report was ever sent ; and it was only by some other means that he became aware of the insubordination which had been practised.

Again, the instructions which must have been issued, to render the accused parties offenders, as the Archbishop considers them to be, must have been issued by some person in high office. We have no reason to suppose that such instructions were ever formally sanctioned by the Board in its corporate capacity. If they were, it was a grievous fault : but the Archbishop does not assert they were ; he conceives that the universal practice of the Model Schools was *authorized* ; but he does not say it was ever authorized by any act or vote of the Commissioners of Education as such. Indeed, it is difficult to believe that a body of voluntary Commissioners of high character, and acting only from their desire to carry out a clearly-defined principle, and to spread knowledge throughout the community, by means consistent with that great principle, would deliberately sanction a violation of the principle and of their own plighted word. And if, in the hurry of business, they had been at any time in danger of falling inadvertently into such an error, there are well-paid functionaries, a Resident Commissioner in receipt of advantages equivalent to the salary of a Judge, and two Secretaries with valuable appointments, whose duty it clearly was to call their attention to the law of the case, and prevent the published Rules from being thus set aside, without due deliberation. If, on the other hand, such instructions were issued by any Commissioner, or any number of the Commissioners, without consulting the Board, the individuals so acting were guilty of a high misdemeanour ; and the salaried functionaries, who did not report the fact to the Board on the first opportunity, have made themselves accessories after the fact, if not before it. In reasoning thus, we proceed on the grounds of the Archbishop's letter. If we are wrong in the matter of fact, it is his Grace who has misled us. If his statements be true, it is plain that a great deal of the public money is paid for the performance of important and specific duties, which are neglected by those who receive it ;

and for this neglect they ought to be called to a strict account, and that very speedily, if it is not intended that rottenness and corruption shall be the rule, instead of being, what we believe they are, the exception.

We now approach another phasis of this very peculiar case. Early in the summer of this year, Paul Cullen, D.D., Roman Catholic Archbishop of Dublin, held a Provincial Synod of his suffragans, at which the religious education of the younger members of their flocks formed one of the subjects of deliberation. The recent agitation on the Nunnery Bill, and the part taken in it by Archbishop Whately, appear to have produced some effect in quickening the apprehension of these dignitaries to the dangers which menaced the faith. In their published *Pastoral Address* they scarcely affect to disguise their desire of giving a slap in the face to their illustrious antagonist, while laying an interdict on the use of works, one of which he had avowedly composed, the other sanctioned and recommended. The following passage shews the feeling of the assembled prelates:

"While instructing and exhorting you to provide for the religious education of your children, we need scarcely admonish you of the obligation you are under of exercising the strictest vigilance over the books which are placed in their hands; all books of an irreligious, immoral and seditious tendency, or calculated in any way to corrupt the heart and mind, are to be carefully avoided. All books to be used in the public schools should be free from every contagion of error, and those which are destined for religious instruction should be approved of by your legitimate pastors. There are two little works which have been sometimes, though rarely, used by Catholic children, which we now wish to see banished from their hands. The first is a little treatise on the *Evidences of Christianity*, composed by a Protestant dignitary who has lately distinguished himself by his unprovoked attack on our conventual institutions, under the hypocritical pretence of protecting personal liberty. We need scarcely say that this treatise, coming from the pen of such an author, is Protestant in its principles and tendencies, and that it is not fit for the instruction of Catholic children in the important question of the truth of their religion. The other work is entitled *Scripture Lessons*. It contains most difficult passages from the New and Old Testament, and there are questions proposed at the end of each chapter which would open the way to the teaching of false doctrines, and which the unlearned and unwary might wrest to their own destruction. This little work appears to have been compiled for the purpose of giving a united religious instruction to Catholic and non-Catholic children in the same class. We reprobate such a project. Doubtless, if the teacher were a Catholic, he would endeavour to give a Catholic interpretation to the texts of Scripture submitted to him, and Catholic answers to the questions proposed. A Protestant or Presbyterian would act in the same way. The result, in either case, would not be safe. Separate religious instruction, down by the statesman who first introduced it into Ireland, is the only protection for Cath

spirit and practice of our holy Church to sanction united religious instruction, or to sanction any instruction on matters connected with religion given to Catholics by persons who themselves reject the teaching of the Catholic Church. In addition to the catechetical works, Scriptural histories and extracts already within our reach, and with which our schools abound, it will be our care to provide Scriptural lessons that may be safely placed in the hands of our children, which will be adapted to their tender minds, and which will continue to build up their faith, instead of undermining it—to foster their piety, instead of exposing it to perish amid the doubts, difficulties and conflicting errors that are sure to spring from unauthorized interpretation. The injunction we now give you to remove the two little works just mentioned from the hands of your children will be more easily carried into effect, as the rules of the National Board do not at all require the use of them."

Differing as we do very widely from Dr. Cullen and his clergy on the question of the value of the "Lessons on the Truth of Christianity" and the "Scripture Lessons," we cannot but acquiesce in their concluding statement,—the truth of which we have indeed already proved,—that "*the Rules of the National Board do not at all require the use of them.*" The fact being indisputable, the matter should have ended there. The books were now denounced by high authority in the Roman Catholic Church; Catholic parents would, as matter of course, thenceforward object to the use of them by their children; in that case, the Commissioners would "no longer allow them to be read during the time of secular or religious instruction in any school attended by such children; their use would then be "prohibited, except at the time of [separate] religious instruction;" and even then they were not to be used if the person giving such instruction disapproved of them, which Catholics would naturally be expected to do. Thus Catholics were already in possession, under the Rules of the Board, of all the safeguard they wanted or claimed; and Protestants were bound by the same Rules not to deprive them of "an advantage" which they had always enjoyed.

But this did not satisfy the ardent minds of the members of the Board of Education. The Protestant and the Catholic Commissioners thought it incumbent on them to array themselves in opposition to each other, and to make the Board-room the arena of conflict;—an unseemly conflict in any case; but more especially unseemly where one party was already satisfied, and the other bound by its own public and repeated acts not to express any dissatisfaction, whatever regret its members might feel. The Archbishop and his friends appear to have taken the initiative in this unseemly warfare. On their part, Baron Greene gave notice of a motion which has the rare merit of opening up a difficult and delicate question already settled in the published Rules, *without, as it seems to us, making the slightest change in the existing regulations!* We cannot understand this proceeding. For

the purpose of introducing a great and necessary reform, or remedying an acknowledged inconvenience, it may be needful at times to disregard the danger arising from intermeddling with difficult and delicate points on which men's feelings are strongly enlisted; but to disturb such questions when already peacefully and properly settled,—to run the risk of irritation, dissension and animosity, for the mere sake of leaving things exactly as they are,—does seem to us one of the most preposterous proceedings ever proposed by a public man. Such, however, as will speedily be seen, was the learned Baron's proposal. His notice was met by a counter notice from Mr. Murphy, the effect of which we shall endeavour to explain; but first, we think it proper to print in full the minutes of the meeting of the Board at which the matter was discussed.

“EXTRACT FROM MINUTES OF THE PROCEEDINGS OF THE BOARD OF NATIONAL EDUCATION, 17TH JUNE, 1853.

“Commissioners present:—The Right Rev. Dr. Denvir; Very Rev. Dean Meyler; Rev. Dr. Henry, President, Queen's College, Belfast; Right Hon. M. Brady, Lord Chancellor; Right Hon. Francis Blackburne; Sir. T. N. Redington, K.C.B.; J. J. Murphy, M.C.; James O'Ferrall, Esq.; James Gibson, Esq.; Robert Andrews, Esq.; the Right Hon. Alexander Macdonnell, Resident Commissioner.

“The Secretary reads a letter (3,754) addressed by the Lord Lieutenant to the Resident Commissioner, dated 13th May, intimating the wish of his Excellency to be made acquainted with the decision of the Board on the resolution proposed by Baron Greene.

“The Secretary reads a letter, dated 11th June (4,552), from Baron Greene, stating that he cannot attend the meeting of the Board; but that, after mature consideration of the amendments proposed to the resolution submitted by him, he cannot concur in either of them; and that he continues of opinion that the minute suggested by him would be a proper one.

“The Secretary also reads a letter (4,656) from the Marquis of Kildare, dated 15th June, in which he states, ‘I approve of Baron Greene's resolution, and will consent to adopt Master Murphy's first amendment, if it is thought necessary by the majority of the Commissioners.’

“The Secretary then reads Baron Greene's resolution, and the amendments proposed by Master Murphy, as follows:

“‘BARON GREENE'S RESOLUTION.

“‘The Commissioners do not insist on the ‘Scripture Extracts,’ ‘Lessons on the Truth of Christianity,’ or ‘Book of Sacred Poetry,’ being read in any of the National Schools; nor do they allow them to be read as part of the ordinary school business—during which all children, of whatever denomination they may be, are required to attend, in any school attended by children whose parents or guardians object to their being so read by their children. In such case the Commissioners prohibit the use of these books, except at times set apart for the purpose, either before or after the ordinary school business, and under the following conditions:

"1st. That no child whose parent or guardian objects shall be required, directly or indirectly, to be present at such reading.

"2d. That in order that no child whose parent or guardian objects may be present at the reading of the books above specified, public notification of the time set apart for such reading shall be inserted, in large letters, in the time-table of the school; that there shall be a sufficient interval between the conclusion of the ordinary school business and the commencement of such reading; and that the teacher shall, immediately before its commencement, announce distinctly to the pupils, that any child whose parent or guardian so desires may then retire.

"3d. That in every such case there shall be, exclusive of the time set apart for such reading, sufficient time devoted each day to the ordinary school business, in order that those children who do not join in the reading of the books may enjoy ample means of literary instruction in the school-room."

"MASTER MURPHY'S AMENDMENTS.

"1st. That the 'Lessons on the Truth of Christianity' be omitted from the foregoing resolution.

"2d. That the 'Lessons on Christian Evidences' be omitted from the list of 'Books not published but sanctioned by the Commissioners of National Education.'

"After some discussion, Master Murphy withdraws his first amendment, and substitutes the following:

"That the 'Lessons on the Truth of Christianity' be omitted from the list of books published by the Board."

"The Commissioners proceed to consider Master Murphy's two amendments in connection with Baron Greene's resolution.

"The Commissioners determine not to come to a final decision on the whole question, but to ascertain and to record the opinion of each member present with regard to Baron Greene's resolution, and the two amendments thereto, as proposed by Master Murphy.

"Each Commissioner then states his opinion as follows:

"1. In favour of both amendments, should Baron Greene's resolution be passed;—Right Rev. Dr. Denvir; Right Hon. M. Brady, Lord Chancellor; Sir T. N. Redington, K.C.B.; Very Rev. Dean Meyler; Right Hon. A. Macdonnell; J. J. Murphy, Esq.; James O'Ferrall, Esq.

"2. Against both amendments:—Right Honourable F. Blackburne.

"3. Against the first amendment—*i.e.* against the proposition that the 'Lessons on the Truth of Christianity' be omitted from the list of books published by the Board:—Dr. Henry; James Gibson, Esq.; Robert Andrews, Esq.

"4. In favour of amendment No. 2.—*i.e.* for the withdrawal of the 'Easy Lessons on Christian Evidences' from the list of books sanctioned but not published by the Board:—All the Commissioners present, with the exception of the Right Hon. F. Blackburne.

"5. In favour of Baron Greene's resolution:—Right Honourable M. Brady, Lord Chancellor; Right Hon. F. Blackburne; Rev. Dr. Henry; Right Hon. A. Macdonnell; James Gibson, Esq.; James O'Ferrall, Esq.; Robert Andrews, Esq.

"[Of the above seven, one alone, Mr. Blackburne, supported the resolution unconditionally; of the remainder, some supported on condition that one of the books on Christian Evidences—others that both

of the books—should be removed from the list of books published or sanctioned by the Board.]

“6. Against Baron Greene’s resolution:—Right Rev. Dr. Denvir; Very Rev. Dean Meyler; Sir. T. N. Redington; J. J. Murphy, Esq.

“[These four opposed the resolution, whether either or both of the books were withdrawn from the list or not.]

“7. In case both the books referred to in the amendments be retained on the list of books which may be used in a National School, all the Commissioners present, with the exception of Mr. Blackburne, are of opinion that no alteration should be made in Rule 8, with regard to the use of ‘Scripture Lessons,’ as at present worded.

“The following members are absent:—His Grace the Archbishop of Dublin, Right Hon. Baron Greene, the Marquis of Kildare, and the Right Hon. Lord Bellew. Lord Bellew did not communicate his opinion.

“Ordered—That Mr. Cross, Secretary, forward to the Lord Lieutenant, and also to the Archbishop of Dublin, a statement of this day’s proceedings.”

On these proceedings we have to remark, (1) that the business of the meeting appears to have been specially to enable the Resident Commissioner to give an answer to the Lord Lieutenant, who wished to be made acquainted with *the decision of the Board* on the resolutions proposed by Baron Greene. (2.) That the effect of Baron’s Greene’s resolution (if carried without amendment, including the appended conditions) would have been practically to leave the question as it now stands; the substantive part of the resolution being taken almost in terms from the 8th Rule of the Board which we have already given *in extenso*, and the appended conditions being already in force with reference not merely to these books, but to religious instruction of whatever kind, by virtue of an order appended to the 3rd Rule of the Board: see *Appendix to Seventeenth Report*, Vol. I. pp. 42, 43; or, if it introduced any change, it could have only been to the effect of setting apart, *in addition* to the already existing period of separate instruction in religion, *another period* for separate instruction in the “Scripture Lessons” and “Lessons on the Truth of Christianity,”—a proposition which to any experienced teacher will appear ridiculous, and which we cannot suppose to have been intended. (3.) Master Murphy’s first amendment, in its original form, would have done avowedly, as regards the “Lessons on the Truth of Christianity,” what Baron Greene’s resolution would do practically and in fact. That which was afterwards substituted for it, would have prohibited the Board from *publishing* that little book, or from allowing it to be read in any National School, *in the hours allotted to combined or literary teaching*. But it would have left it open to the conductors of schools who approved of this book and desired to use it, to do so during the period of separate religious instruction. The Archbishop is altogether wrong in saying that a proposal was either made or carried for prohibiting this book altogether.

(4.) His second original amendment was unimportant and trifling, except as an expression of dislike to the book and its author. By carrying that amendment, no patron who wished to use the "Easy Lessons on Christian Evidences," would have been prevented from doing so, nor would a copy less have been sold or read in a twelvemonth. It is to be observed, that this book never was furnished to any school except *on special application* from its conductors. (5.) The Commissioners expressly resolved *to come to no final decision*, but to ascertain and record the individual opinion of each member on each proposition thus submitted, which was accordingly done. (6.) But notwithstanding this their express determination *not to come to a final decision*, the record of individual opinions appended to that vote has been accepted, understood and acted upon *as a final decision* by the Lord Lieutenant, the Government, the Archbishop of Dublin, and, strangest of all, by the Board itself! Strange, but true!

And this has led to the secession of the Archbishop of Dublin, one of the original members of the Board,—of the Right Hon. F. Blackburne, long one of the most determined opponents of the National System, but appointed one of its guardians and directors by the Earl of Derby, its founder, in whose administration he served as Lord Chancellor of Ireland,—and of Baron Greene, a man less known, but of whom those who know him speak in high terms as a man of integrity, firmness and moderation. After the most careful survey of the whole case, we cannot think the conduct of the seceding members justified.

We presume that they regarded the Rules of the Board as right, proper and equitable, when they accepted office under them and agreed to carry them into effect. All that the Board has done, if we rightly understand the minute to mean what it says, is to refuse to make a new Rule, or to re-enact an old one; thereby leaving matters precisely as they stood before. If the present state of the case justifies the seceding members, they should have seceded long ago. If they could conscientiously endeavour to diffuse education under the Rules of the Board in times past, there can be no valid reason for their refusal to do so under the very same Rules now.

But if we must believe, with so many learned and clear-headed functionaries, that *a decision has been made* on this question, notwithstanding the *determination of the Board to make none*;—if we are to assume that the opinions of the individual members, though recorded avowedly for their own satisfaction, like a protest in the House of Lords, carry with them the force of a resolution agreeable to the wishes of the majority,—we are bound to inquire what is the nature of the decision thus reached.

There were eleven Commissioners present. The opinion in which any six or more concurred, must be regarded as the opinion of the majority of the Board. On this principle it will be

seen, from the minutes given above, (1) that Baron Greene's resolution is that assented to by the majority, having been supported by seven out of the eleven; and (2) that it has been assented to with the amendments proposed by Mr. Murphy, those propositions also having been supported by seven. In the opinion of the majority, therefore, of the Commissioners, the "Lessons on the Truth of Christianity" *ought* no longer to be published by the Board; the "Easy Lessons on Christian Evidences" *ought* to be withdrawn from the list of books not published, but sanctioned and recommended by the Board; and, thirdly, the reading of the "Scripture Lessons" *ought* to be confined to the period of separate instruction in religion [or to another period of separate instruction in that book specially and exclusively, if such be the real meaning of Baron Greene's proposal; as perhaps it may, notwithstanding the manifest absurdity of such a plan]. We have already shewn that not one of these propositions,—if they have in fact been agreed to as the act of the Board,—makes the slightest difference in the time, subjects or manner of teaching as fixed by the existing Rules. It certainly withdraws the express sanction and recommendation of the Board from the Archbishop's two little books on the Evidences; but those conductors of National Schools who approve of them, will still be privileged to use them in the hours allotted for religious instruction; and the Rules never *required* them to be used by others, or at a different time. Thus, even if we are to believe, contrary to the explicit assertion of the record, that a decision was made, it is a decision which leaves the whole case *practically* where it found it.

The vacancies created by the secession have been filled up by the appointment of the Bishop of Limerick, Mr. Longfield and Mr. Hamilton. We regard these appointments as highly judicious, not only on account of the well-known views and principles of the new Commissioners themselves, but on account of their being members of the Established Church.

It would be folly to disguise the fact, that the secession of Archbishop Whately has alarmed and discouraged many ardent friends to education, sincerely attached to the principles of the National System, who conceived that in his presence they had a guarantee for their efficient maintenance. It is cheering to reflect that the new Commissioners are men of high character, who have given, by the tenor of their previous history, the strongest reason for reliance on their determination to adhere to the same principles of which Archbishop Whately was long looked upon as the most prominent representative. This is a matter of great importance in a country divided, as Ireland is, between the adherents of a Church whose clergy are believed not to desire very anxiously the intellectual culture of their flocks or the expansion of their mental powers, and the votaries

of an opposite faith, which undervalues, if it does not actually reprobate, all intellectual culture unaccompanied by the inculcation of their own "fundamental doctrines." Between these parties, the National System will be subjected to continual inroads, open or concealed; and there is no safety for it but in strict adherence to its own primary principles and rules, or recurrence to them, if in any case, through inadvertence or malversation, they have been allowed to drop into disuse.

P.

OUR CONFLICT WITH AMERICAN SLAVERY.

WHEN the sufferings of Christ were eloquently described to an assembly of warriors, they laid their hands on their swords, swore revenge, and demanded to be led against the infidels. The history of the Crusades gives no encouragement to blind and misdirected zeal; yet if feeling is to find no result in action, it sickens into sentimentality. As we not only *feel concern on account of American slavery*, but are actually in some degree *concerned with it*, it follows that, just in that degree, we have the power to check its encroachments, to resist its tyranny, and finally to aid its overthrow.

We have shewn that our empire is not safe from the profligate ambition of the slave power. As the feudal tyrants destroyed pastures and hamlets to make a wilderness for their field sports, so the despotism whose game is slavery, craves every region for its preserves and hunting-grounds. It has already some 800,000 miles of territory, but declares that it shall die, if not allowed to spread. Rapacity assumes the pretext of self-preservation. Slavery divides the Union into sections, greedy in their rivalry. Many in the South covet the West Indies; many in the North, the Canadas. In the first, slavery would be re-established as soon as possible; in the meanwhile the coloured race would be kidnapped in droves for the Southern market.* The Canadas would nominally continue free, but would be liable to the odious Fugitive Slave Law; the British glory,—that its soil turned the slave into a free man,—would be lost. With unscrupulous politicians it is not the will, but the way, that is wanting. To prevent such a consummation, it seems the duty of our rulers to resist any overt act of injustice or insult, which, unchecked, would invite further aggression.

Our Government has remonstrated at Washington respecting the imprisonment of our coloured seamen. The reply was, that

* In Frederick Douglas's paper for June 17, 1853, is a detailed account of a young Negro who was kidnapped from Jamaica by a Southerner, who pretended that he would take him to California. He was fortunately rescued.

our commercial treaty with the United States provides that there should be free commerce, "subject to the laws of the country;" and with the State laws of South Carolina, the Federal government cannot interfere. On the other hand, South Carolina cannot constitutionally treat with a foreign power. Common sense, therefore, dictates, that the Federal government should say to South Carolina, Make what laws you think proper for your own State; but, as long as we are to protect you from foreign powers, you must take care that your laws do not injure and provoke those powers! The free population of this State is considerably less than that of Liverpool; it is essentially weak from the preponderance of slaves; yet such is its passionate and blustering character in its political capacity (for of the courtesy of individuals there we have had agreeable proof)—evinced both by its Nullification measures, its cry of Disunion, and the atrocities perpetrated when Massachusetts sent Judge Hoare to remonstrate respecting this very law,—that the Foreign Secretary at Washington intimated, that if England persisted in demanding the concession, the only course for the United States would be, to give notice determining the treaty itself. Our Government accordingly is content with instructing our consul at Charleston, S. C., to do his best to persuade the people of that State so to modify their laws, as to enable our captains to keep their coloured seamen on board, subject to any ticket of leave that might be granted by the sheriff; only just at present we have affronted the Carolinians so much, that this privilege can scarcely be hoped for!

The Government at Washington must judge whether it is politic to induce our agents to attempt to influence State Legislatures; in other cases, we think that it would be resented as an infringement of the Union. It does not appear a dignified position for ourselves. There is a growing disposition in our Government to speak smooth things to those who are powerful enough to do harsh things; and, for fear of giving offence, to overlook serious wrongs. This does not arise from Christian forbearance; since if Greece, or some third-rate European power, injures us,—if China chooses to be exclusive,—if the savage hordes of Africa trouble us,—or we wish to spread our territories in India,—we at once assume a bullying position, which shews that prudence, not love, was our motive in other cases. America inherits this temper. It is arrogant when unchecked. An American captain lately rescued from an Austrian vessel an Hungarian subject of Austria who professed American citizenship. What will be thought of us, who tamely permit our own unoffending subjects to be snatched from under our flag into an American prison? Either, that any liberties may be taken with us (or rather *from* us); or that we, in our hearts, share their prejudices of colour.

It is not the amount of the injury directly inflicted that is of

paramount importance, but the principle involved in it. If there is no less remedy, we think that a new treaty should be demanded. When the present one was made, the majority of our coloured fellow-subjects were slaves, and the rest shared their disgrace. Since then, with the largest voluntary sacrifice a nation ever made, we have restored them to their rights; but the work is not complete till other nations shew that they are aware that we have declared them to be free, and will no longer permit them to be treated as slaves. If we are to make any difference between them and our other fellow-subjects, it should be, with English generosity, to shield those most who most need protection. The treaty should not only apply to the case of South Carolina, but to all other States which have laws under which unoffending British coloured persons are liable to maltreatment. We should insist that immunity should be given to all who are guilty of no crime. A treaty founded on this obvious principle might for a time be rejected; but we ought not to depart from a position of such simple justice. Our unflinching adherence to it would strengthen the advocates for freedom. We hate war, as we do slavery; but the time has passed in which manly discussion need imply war. When nations meet as bullies, the first to flinch is the first to be attacked; whilst when they meet as friends, efforts, not after sordid advantage or ambitious aggrandizement, but for the protection of the weak and unoffending, may be so urged as to cement that friendship.

Parliament would never have given freedom to our slaves, had it not been for the pressure from without. Statesmen consult—what seems to them—expediency, and do not represent the popular ardour for liberty. The language of Lord Clarendon, upon Lord Beaumont's motion, deprecating discussion in this country, reminded us much of the timid tone of Northern politicians. The political power of the slaveholders vastly exceeds their real power. With half the population, and less than half the industry and intelligence, of the Free States, they adroitly contrive to hold the reins of government; they take care that their Minister at St. James's shall not be hostile to them; and, unless our Legation at Washington is much on its guard, it will be tempted, in that atmosphere of slavery, to pay dishonourable compliments, and make unworthy concessions, to tyranny. We do not expect, therefore, that our rulers will, of their own accord, make any bold effort for freedom; but good may be done, indirectly, by drawing public attention through the press, and, by means of our representatives, through Parliament, to the hostile and barbarous character of these laws, more fit for wreckers and savages than for a nation that aspires to be the world's emporium.

We proceed to inquire what the English people, as individuals, can do to shake and uproot slavery: and here we have a present-

ment that we need the candour of our readers. There are some who are deeply moved by the statements in Uncle Tom's Cabin, and proportionately disappointed by the concluding chapter—"What is to be done?" We offer no patent remedy for this chronic and complicated disease. British Emancipation came almost suddenly; so may American: but which of the agencies now at work is to claim the victory, we cannot predict. The plans eloquently recommended by some, are vehemently denounced by others equally zealous; and, singularly enough, ultra-abolitionists and ultra-slaveholders urge some of the same measures as likely to promote their respective views. The fact that sincere and thoughtful men adopt various methods, indicates a need of this variety. If slavery was maintained by a single motive or false principle, a single true principle might overthrow it; but as its defences are diverse and manifold, so should be its assailants. Let not him who would scale the wall condemn the sappers and miners: even those who seem to fly may decoy the garrison and return to the attack.

The first question is, From whom must emancipation come? Except in the case of war or revolt, it is obvious that it must come from the slaveholders themselves. Our Government may discourage American slavery, but of course cannot repeal it: neither can the Federal government. It rests with the several States. Each must act for itself. Some States, which were Slave States when British colonies, are Free now: in others, there may gradually be a preponderance of voters unconnected with the system and opposed to it; but, for the most part, slaveholders have undisputed sway in the legislatures of Slave States, and will continue to have it, whether the Union is repealed or not. The slave codes will not be blotted out till the majority consent: there is now no *audible* minority even for freedom. Something is done when masters have so much regard for their slaves as fellow-men, as to shew them all the kindness which the law permits; more, when they venture even to break the law in their behalf; more still, when they secure them from the law by manumission, though then the law, in most States, demands their exile. Each case of individual conversion prepares the way for righteous legislation. The problem, then, to be solved is, How are we to change the slaveholders? Shall we threaten them, or coax them, or shame them, or bribe them, or convince them, or persuade them? We are not to think only what it is a relief to us to say and do; else a few bursts of hearty indignation would have a very refreshing effect; but what it is best for the *slaves* that we should say and do to their masters.

We stated that every one who knowingly availed himself of the unpaid and extorted labour of the slaves, might be deemed accessory to the system; hence the desire to banish slave produce from our market. Free Trade must not claim this case as within

its province: where a trade is not lawful, it cannot lawfully be called trade—free or otherwise. Those who refuse—let the inconvenience be what it may—to purchase or employ anything stolen or slave-grown, take an honest and honourable position. But, unfortunately, there is this difficulty—we are not starting afresh. Before the national conscience was enlightened, slave produce occupied our market; and the sudden stoppage of American cotton would be a dreadful disaster. “*Fiat justitia, ruat cœlum*,” it may be replied; “it is better that our manufacturers should emigrate, than that the Negroes should remain enslaved.” Lancashire, however, will not easily be convinced; and meanwhile what are we individually to do? The practical objection to this movement, which prevents us from joining it, is this: As there is to ordinary customers nothing outwardly to distinguish free-growth from slave-growth, we might continually be wounding our own consciences, and laying snares for those of tradesmen, if we insisted on using nothing but the result of free labour. At the same time, we would neither discourage nor ridicule this attempt at moral purity. The thoughtfulness, perhaps self-denial, which it implies, keeps the heinous nature of slavery before the mind;* and we are glad if an inducement is afforded for the more wide-spread cultivation of what may now be called the necessities of life, in well-adapted regions in our own free dominions.

The exclusive dealing by which lovers of freedom hope to promote their object, is likewise recommended by lovers of slavery. The Free-labour party would willingly starve the South into justice: some ultra-Southerners are agitating to remove the cotton trade from England, and to stimulate continental manufactures, to cure us of interfering with their institutions! It is then open to question, whether abstinence from American cotton would necessarily benefit the slaves; but we entertain no question that all who use it are indebted to them. We wish that importers, and all who have commercial dealings with the South, would shew that this is a cause which is near their hearts, and would use their influence with their correspondents on the side of freedom. It is the duty of all who are clothed in the cotton of the slaves to clothe them with the mantle of our earnest and persevering sympathy.

We may let our voice be heard for freedom by our literature, which is continually diffused on the other side of the water; by collective addresses to Americans in their collective capacities; by individual intercourse; and by aiding and encouraging American labourers in the righteous cause. Our efforts, to be effectual, must not only be earnest, but intelligent: if we address our-

ton used to ridicule his eldest sister for refusing to eat slave-grown cotton,” he adds, “her doing so made me think.”—*Memoir*, p. 127.

selves to a case, we must know the state of it. The lectures of coloured refugees, the sensation caused by the Fugitive Slave Law, and the widely-diffused tales of Slavery, excite and qualify our people to raise a protest in the name of Humanity. But if we proceed to give special advice, or to become partizans of any particular agency, we need considerable knowledge of the Constitution of the United States, the relations of State Governments, and the position of political bodies—knowledge greater than most Englishmen possess of their own affairs.

Whilst we are removing the rod from our schools, it seems still the plan of Providence to school us by the rod. The scourges of monopoly, intemperance and oppression, have had a very remarkable effect in awakening intelligence and educating the masses. As long as slavery is brutalizing men abroad, the lessons from it may humanize us at home. A generous impulse warms even the degraded ragged boy, when he hears of the wrongs of the Negro. They may be made the means of cherishing the convictions of human brotherhood, and setting the claims of freedom on their true basis. With this feeling, we hail popular publications* calculated to inspire good emotions, and to instruct Englishmen, when in communication with Americans, to speak of what they know. We think that an interesting series might be made of cheap and popular tracts relative to British slavery. A generation is rising who know not Wilberforce, Clarkson and Buxton. Some acquaintance with the difficulties which retarded their efforts, might cherish patience and candour; whilst the story of their victories would sustain hope for the ultimate issue. Records of West-Indian slavery would reveal the inherent nature of the vile system; and accounts of the present condition of our islands would suggest what is to be done to substitute the complete blessings of freedom for the baneful legacy of wrong. We have no indiscriminate admiration for Anti-slavery productions; neither the word *Anti-slavery* nor the thing satisfies us. The family of the *Antis* is brave and useful; they have their day; yet Temperance will survive anti-drunkenness, Christianity anti-trinitarianism, Freedom anti-slavery. Perfect freedom cannot be sustained without perfect love and perfect truth. The features of wrong are frightful enough when unmasked, without distorting them or fixing a constant glare upon them. No earthly evil is unmixed. Where no palliatives are acknowledged, and the worst is made of everything, the thoughtful suppose palliatives; and the thoughtless, when they unexpectedly find them, are confounded. Persons who are taught to abhor slavery as the essence of all cruelty, when they meet it combined with kindness, lose their abhorrence. The fairness and humanity of Uncle Tom's

* We have only examined a few of the Leeds series of tracts; but if we may take Mr. Wicksteed's (already commended in these pages) as a specimen, the 500,000 which it is proposed to publish will have a righteous influence.

Cabin, we consider to be of incalculable service. Slaves and slaveholders are there portrayed; some as on a level with their deplorable condition; others above it; all as human beings. Despair at hopeless wrong, and execration of tyrants, give place to the generous, life-giving emotions which are excited by the victories of Christian love and heroism. Even the slaveholder has confessed his enthusiasm whilst reading the escape of the fugitives: his native ardour for freedom was too strong for his feelings of consistency.

We believe that the English addresses on this subject to America have been on the whole useful. In sending them, it is of course desirable to consider the end we have in view. In the compass of a letter, discussion is impracticable, and we are content with communicating an opinion. The fact of our writing shews the importance we attach to it, without resorting to vehemence of language. It is Quixotic to interfere in such a way as to cause increased severity towards the victims. The spirit of love, which we desire to impart, must have its seat within ourselves. The earnest, candid and mild appeals of those who manifest their sincerity by devoted labours for the wretched at home, must surely have a beneficial influence. We may be told that they alienate the South, and provoke hostile feeling towards this country. If their friendship depends on our complacency towards the vice that is ruining them,—if their motto is, "Love me, love my fetters!" we must suffer its loss. We wish to be friends; but must decline to be partners, even sleeping ones, in a fatal business. But who are alienated? The bulk of the population?—the 3,000,000 or only the 300,000? We believe that, even in these, the expression of our best wishes cannot be always provoking their worst.

A special reason for these letters is found in the attempt in America to stifle the discussion of the subject, and to brand it as altogether fanatical and low. The voice of persons of European reputation, animates the disheartened and timid, and cheers even those who have never permitted themselves to be silenced. Those who are not permitted to speak of slavery, may freely talk of the letter of the women of England: answers are better than deadly dumbness. Many a controversialist has been converted, if not by the force of another's arguments, at least by finding the weakness of his own. It is obvious that we should address others in such a way as we should be glad to be ourselves addressed, where the moral sense of America is keener than ours; but we do not recal any topic on which we need foreign aid to loose our tongues.

As to communications between churches, we suppose that the usage of these churches is to be considered. Those who administer discipline, ought not to refuse it here: those who believe in exclusion, have here a fitting opportunity: those who have

faith in denunciation, should not here be silent, or it may justly be thought that they underrate the enormity of the sin. But whilst brambles have no doubt a providential use, and an appropriate place in orthodox hedges, we do not look to gather thorns and thistles from the fair vines and fig-trees of liberal Christianity. Till we accord in the principles of other churches, it is not desirable to copy their example. If we address our fellow-christians as "dear brethren," we must convince them that we feel their dearness and brotherhood, before we accuse them of faults of which they may plead innocent. At meetings where it is usual to pass resolutions on moral questions, we hail suitable resolutions on this subject; but where this is not the case, we cannot recommend an invidious exception for the purpose of attacking a Transatlantic sin. The inquiry comes, What were your proceedings when slavery was in your own dominions? It may be suggested that slavery can be made an exceptional case, since, whilst we differ so much as to reforms at home, we are all agreed here; and yet there has been much angry discussion in England on the mode of dealing with this question. There are some who think their freedom abridged by what appears a tyrannical coercion into the Abolition ranks. Anti-slavery-men, like Chartist, are accused of breaking up meetings that have no direct bearing on their topic. Persons who agree in principle, differ as to form: excellent resolutions are set aside, as out of place: quiet men are goaded by points of order: and instead of that harmonious protest, which a little forbearance might have elicited, there are harsh dissonances; and those who had long worked for the slave, are accused of hostility to him. Proceedings which alienate tried friends of freedom, will hardly convert the upholders of tyranny. Let churches who feel that Americans belong to their household of faith, *speak home* to them, but in the same tone as they adopt to those at home.

Some persons deem themselves usefully employed in ascertaining what public men are unsound on this topic, and branding them with infamy. If any seek popularity by forsaking conscience, it is a fitting retribution that here they should encounter disgrace. But on moral as well as on speculative subjects, consciences differ. We demand perfect toleration on doctrinal questions, not from the unimportance of the doctrine, but from the importance of the toleration: so on moral questions; for questions they still are, though not perhaps to us. Chalmers says (Memoir, IV. p. 433), "My dear sir, some people have a very fine nose for heresy:" they have a perverse pleasure in discerning or fancying the slightest taint of what they abhor, and in driving the best and most enlightened men into the enemy's camp: a Trinitarian, if he has a little candour, is a Socinian; a friend of liberty, who thinks freely, is pro-slavery! It is unwise to hold up to obloquy men whom, if we knew them, we might find to be on the whole far more deserving of our respect and sympathy

than others with whom, on a given subject, we may happen to agree. To be false accusers, is not heavenly; and if we often misjudge those with whom we ought to be acquainted, much more are we liable to misrepresent strangers. We convince them of nothing, except of our censoriousness, and turn into their champions those who should be battling by our side.

It is a more genial mode of manifesting interest, to increase the resources of those who are devoted to the object in America. We honour the feeling which prompts to generous deeds; and our impulse to aid those who are bearing the burden and heat of the day, need not be held back by the belief, that in their advocacy there may be much that we might disapprove. *We* cannot be supposed to enter into details: the feeling which prompts the gift, is to interpret its significance—sympathy for the oppressed, and encouragement to those who would deliver them. Various societies receive help from England, not only in money, but in articles for bazaars,—an outward and visible sign of continued and industrious interest. The chief in importance is the American Anti-slavery Society, at Boston,* whose watchword is, "No union with Slaveholders!" Some of the ultra-slaveholders reciprocate it, "No union with the North!" It may be gathered from our previous observations (C. R., Dec. 1851), that we do not fully agree with them. Some of the objections which they allege against the Free-labour party, on the ground of impracticability and involuntary inconsistency, may be urged against themselves: and though, as Northerners, they might obtain a fairer name by disconnection with the South, we are by no means sure that it would accelerate the freedom of the slaves. Whilst it might be an interference in us to aid them, so far as they seek a political rupture, they have strong claims on us as the most thorough-going assailants of slavery. They have made the South very angry: a large sum is offered for the head of Garrison: and so it is possible that they may have afforded a pretext for tightening the bonds of the slave; yet this tightness may make them more brittle: whilst in the North, their uncompromising stand has been essential to the preservation of the spirit of Liberty.

The Free-soil party employs political machinery to give a practical influence to that abhorrence of slavery which the Garrisonians have cherished. We do not under-estimate the importance of their labours, and hope that they may unflinchingly pursue them; but as foreigners we cannot take part with a political organization.

We have a growing conviction that one of the most practical and unexceptionable modes of aiding the slave is by raising his free kinsman. If the contiguity of slavery impairs liberty, to

* An advertisement in the *Inquirer* gave the names of those who receive donations for it; among the rest, J. B. Estlin, Esq., Bristol, a generous and indefatigable friend of the slave.

impair slavery we must make liberty more complete. Any improvement in the condition of the free coloured race must tell on their brethren in bonds. Nature abhors a vacuum: a class rises after the class above it, like water after the piston. The North has but little moral weight with the South, whilst it defrauds of their rights those whom it ought to treat with the equality of citizenship, and passes such barbarous laws as those which we have noticed. The argument for slavery grounded on the alleged inferiority of race, will never be practically refuted till the down-trodden are taken by the hand. Some Abolitionists, in their eagerness to "thunder" against the South, have forgotten to diffuse sunshine where it was wanted at home: but it is due to the true-hearted leaders whom we have known, to say, that they not only hate slavery, but love to raise those who have suffered through it. Benevolence is required as well as justice: in fact, nominal equality is not real equality. The slaveholder denies the power of his victim to support himself alone: there are practical refutations of the assertion. And yet it must be allowed, that a man whose faculties have been crippled by slavery, is not in the same position as the freely nurtured. Even if all his rights were granted, he ought to be helped and encouraged to use them; and this is a fact which men of stern, unbending independence are apt to overlook. Much more ought assistance to be rendered whilst these rights are withheld. There are two parties who have a tendency to exaggerate the low condition of the free coloured population,—those who wish to raise it by exciting sympathy, and those who wish to crush it by exciting contempt. "If they are no better off than slaves, why free the slaves? Why not reduce these to slavery?" We believe that they are rapidly improving. An important convention of coloured leaders, lately held at Rochester, N. Y., disclosed many encouraging facts; and whilst they eloquently portrayed the indignities and injustice to which they are still exposed, they shew what has been and may be done, and the spirit necessary for doing it. All the Free States are not like Indiana or Illinois: in some, under certain restrictions, coloured people have votes; and where they have political power, however small, and parties are nearly balanced, they will, if they hold together, find themselves able to secure their remaining rights. We are glad to help those who are helping themselves to rise in the scale of manhood. Several persons send aid to F. Douglass, who first warmed their hearts in this cause, to support his paper, which, like too many philanthropic and religious publications in advance of the age, is not self-supporting.* We are glad to find that Mrs. Stowe, in her Key, gives a prominent place to justice to the oppressed, though nominally free, people of colour, as essential

* Contributions for the Rochester Bazaar, with this and other anti-slavery objects, are received by Mrs. R. L. Carpenter, Euston Place, Birkenhead.

to the deliverance of the slaves: and we believe that she intends to use for their elevation some of the funds which have been entrusted to her stewardship.

Much can be done by individuals in their individual capacity. There are multitudes in the United States who might exercise a commanding political influence, who have friends and relatives in this country with whom they correspond: the number is daily increasing, and may be doubled when our postal arrangements are more economical. Let us convince our Transatlantic friends that there is no topic relating to their country, of which we more desire to hear than the progress of freedom: let them feel that they have our sympathy in all faithful efforts to promote it: and whilst we would not presume to dictate as to the particular mode, let us entreat that they would adopt some mode of removing the deep and dark stain from "the model Republic."

When our friends leave us to settle in the New World, let us point out to them the regions infected with this moral miasma, and sustain them in the resolution to prefer life among freemen, to the humiliating contact of slavery. Whether emigrants or tourists, let us entreat them not to forget their English nurture,—that we are free-born, and with a great sum purchased freedom for others; and that the price which our nation has paid is only a token that each of us is ready to make sacrifices for this great cause. And as no one can breathe English air and be a slave, let Englishmen always carry with them a moral atmosphere of freedom, in which no slavish compliance shall venture to abide, and which shall mark them as the brethren and champions of the oppressed.

When Americans visit us, we do not wish to exclude them from hospitality on account of their sentiments. Genuine hospitality receives strangers to our opinions, as well as to our persons. There is something persuasive in kindness; sometimes, it is alleged, it has proved too persuasive: it has silenced the foe to oppression. Let us try its power on the oppressor. We wish that our Transatlantic visitors should learn among us to appreciate the nobleness of equal rights. If we demand freedom of speech for the advocates of liberty in America, let us not attempt in England to browbeat the advocates of this loathsome institution. That *we* feel it to be loathsome, we are not bound to conceal, when those who run—and even those who rush along by steam—may trace the proofs of its atrocity. As the slaveholder, in his home, does not disguise his adherence to slavery, neither would we, in ours, conceal our resolute attachment to liberty. If he refuses to treat the black man as a white one, it is not for us to pretend that in moral differences black is white. Fortunately, slaveholders are not mere incarnations of slavery; and if we can work on the best parts of their nature, we may render each other mutual benefit.

Coloured visitors may also come among us: these we may cheer, by shewing that we do not blaspheme God by reviling the complexion He has given them. On the whole, we believe that they have no reason to complain of their treatment in this country. They return to their own land with a healthful consciousness of manhood. But there are cases (among others, the treatment of Douglass by the agent of the Cunard line on his return home) which shew that Englishmen who have extensive dealings with America require to be narrowly watched, lest they should compromise their own honour and their country's aim.

Notwithstanding the space we have devoted to this topic, we have left very much unsaid; but let our people learn the real condition of the coloured race in America—let their generous impulses be encouraged—and we do not doubt that, in a variety of ways, they will spontaneously help on the cause. There are some who, from the knowledge they have acquired, or from their Transatlantic connections, have a peculiar interest in the matter and write on it: others are drawn to it by the fascination of seeing wrong; they are weary of forbearing, and must raise their voice against evils so atrocious. It is, however, obvious that as we are not so much concerned with slavery as the Americans we are not, *generally*, required to bestow so much attention on it. Happily, it is not to us the one engrossing topic. But we are surrounded by sins and miseries of ancient growth and slow cure; to remove these is what our main business is. The higher the part of our nature overcomes its tendency to the lowest the debasement. When the respect which man owes to a fellow-man, the slavery is most terrible. The slavery of a person and vice surrounds us still, and engenders new. But our patience with it is not efficient to remove it. It must be rejected from the ground most that breeds it. We must whilst sympathizing with the oppressed in America, be more busily occupied in raising our degraded and oppressed at home. The fire of righteous indignation must be kindled, and the fetters of the American slave, our countrymen, must be broken, and give him true liberty. The greatest wrong is done to the summate, what the most ordinary justice demands. A man redeems a brother from the bondage of a wrong, and a wrong transforms an outlaw into a person, member of a community. It ever rouses to industry the indolent labourer, and gives him skill and thrift to the idle and degraded. It raises the slave to the dominion of any popular prejudice, and will, in the end, raise to their proper level men and women who have been the true friends of the slave. The wrongs of America are things are possible to such as believe in a just God, and in another land would transmute wrong into good. We have seen who have fallen among them, the thousands who have been so

INTELLIGENCE.

PROCEEDINGS IN MANCHESTER ON THE
OCCASION OF THE REMOVAL OF REV.
J. J. TAYLER TO LONDON.

The acceptance by Mr. Tayler of the offices of Principal and Professor of Ecclesiastical History in Manchester New College, necessitates his removal from a scene of usefulness in Manchester, which he has filled with distinguished ability and unfaltering zeal for more than thirty-two years.* His removal has occasioned a feeling of profound regret, which, though most keenly felt by the religious society who have been so long his privileged hearers, is by no means confined to them, or those who believe with them, but is shared by many inhabitants of the city of several religious denominations. By the kindness of Mr. Harland, of the *Manchester Guardian*, we are able to give our readers a somewhat fuller report of the several proceedings of Mr. Tayler's friends previous to the farewell services.

The younger members of the Brook-street congregation were the first to offer to Mr. Tayler a token of their affectionate and grateful regard. It consisted of an elegant library chair and table of the value of fifty pounds, and was accompanied by the following letter:

Much-respected dear Sir,—While the senior members of your congregation feel that in your removal from the past scene of your labours, they are losing what they can never hope to replace, the junior members who have been your pupils and catechumens feel that they are under obligations to you which they can never repay. The instructions that you have so kindly, so earnestly, and so unceasingly laboured to give, have in many cases been, under the Divine blessing, the means of stirring into life the latent germs of moral and religious feeling, and it is to be hoped that they have sunk deep into all our hearts, and will ever continue to influence

our conduct. Whether we shall prove ourselves worthy of the untiring zeal and energy and kindness that you have shewn, is not for us to say; but one thing we can truly affirm, that even the high respect with which you have inspired us is not surpassed by the affection we feel for you. Most sincerely we regret your departure from amongst us; at the same time we would express a hope that many years of usefulness and happiness are in store for you. As a small testimony of our gratitude, respect and affection, we beg your acceptance of a library table and chair, which we trust may at once contribute to your comfort in your future study, and sometimes remind you of the pupils who have passed so many quiet, happy hours in your present one. In the same heartfelt gratitude and affection, we beg to subscribe ourselves, dear Mr. Tayler, your most sincerely attached pupils.

Mr. Tayler acknowledged the gift in the letter that follows:

My dear Young Friends,—It is some compensation for the extreme pain of such a separation as I have now in prospect, that feelings of regard and attachment, of which I rejoice to be assured that I am in any degree the object, and which on my part, I can truly say, are cordially reciprocated, come forth and find an expression to an extent which I might not otherwise have suspected. There is no consciousness on earth so sweet as that of having contributed, however slightly, to the awakening and strengthening in young minds, of those principles which give to life all its beauty and its worth,—which help us towards a solution of its great spiritual problems,—and tend to right us with ourselves and the overruling providence of God. If you have derived, as I trust you may, any comfort or interest or advantage from such instruction as I have been able to offer you, the benefit has been reciprocal. I have learned much of the highest value from my intercourse, as a teacher, with the earnest and thoughtful young, and from the opportunities which have been thus afforded me of watching the workings of fresh and unperverted natures, when their attention has been first seriously directed to the fundamental conviction and solemn tenets of religion. Some of the happiest hours of my past life have been spent in this employment; and whatever be my success or my failure in the scenes of

* Mr. Tayler was ordained minister of the congregation then worshipping in Mosley Street, Manchester, on Good Friday (April 20) 1821. The introductory prayer was offered by Rev. J. G. Robberds; the address on behalf of the congregation by G. W. Wood, Esq.; the charge by Rev. Charles Wellbeloved; and the sermon by Dr. Hutton. The services were published.

duty to which I shall be shortly summoned, these are memories which can never perish, but will be a comfort and a blessing to my heart to my dying hour. Your future characters, and your progress through the varied trial and discipline of life, will ever be watched by me with the deepest interest and sympathy. Though I am about to remove to a distance, I hope I shall always maintain a constant intercourse with Manchester. You will be much and often in my thoughts; and I do trust that our common remembrances will keep alive in all of us—in you and in me—however different the spheres in which we may be called to act—an unabated effort and earnestness to make the world in which our Heavenly Father has placed us, and furnished us each with respective gifts of usefulness, a better, happier, and more beautiful world. Let me assure you, my very dear friends, that no memorial could be more acceptable to me than the one which you propose. My study table will remind me of you all every day; and so long as I live, and am capable of any exertion in this world, my study table will probably be the last of material objects from which I shall separate myself. That every comfort and blessing of this life may accompany you, and the hope of a life more blessed and glorious still cheer and sustain you when this draws to its close,—and that you and I may live to enjoy many future opportunities of happy intercourse here, and look forward to a happier re-union hereafter, is, I assure you, the sincere and fervent prayer of your affectionate and devoted friend,
JOHN JAMES TAYLER.

York Place, Sept. 1, 1853.

The principal testimonial was from the adult members of his flock, and consisted of a large and handsome silver salver (value £60), upon which was placed a bank post bill for £420. 12s. The salver bore this inscription:

Presented to the Rev. JOHN JAMES TAYLER, B.A., a parting gift from Members of his Congregation in Manchester, in testimony of their affectionate regard, and their grateful sense of his earnest and faithful devotedness as their Pastor for a period of more than Thirty years.—Upper Brook-street Chapel, Sept. 1853.

This parting gift was, in accordance with Mr. Tayler's wish, presented at his private residence, on Monday, September 19, by a deputation consisting of Messrs. Joseph Ewart, Chapel-warden; Richard Aspden, Treasurer; Leopold Reiss; John Standing; R. D. Darbishire; and J. Harland, Secretary.

Mr. Tayler, deeply affected, expressed in the most touching manner his profound sense of the kindness and regard manifested by his congregation, and assured them, through the deputation, that, highly as he valued the gift itself, he prized it much more highly as the exponent and expression of those feelings of friendship and affection which he trusted would know no abatement. Most fervently he reciprocated every good wish, every earnest prayer, by which this gift had been accompanied. The deputation, as soon as their mission was accomplished, withdrew from an interview, in which on both sides the pain of parting was the predominant feeling.

On the evening of that day, the usual half-yearly tea-party of the parents and teachers of the Lower Mosley-street schools was held in the school-room. After tea, the party retired to the Upper school-room, which was festooned for the occasion. Mr. John O. Curtis, superintendent of the school, was called to the chair, and introduced the business by stating, that the object of these meetings was to bring the parents and teachers into contact, being satisfied that much good would result therefrom. Although the Lower Mosley-street schools were not, like most other Sunday-schools, built in connection with a particular congregation, they were supported by the ministers of two congregations in Manchester; and ever since the building was erected, the congregation over which the Rev. John James Tayler presided, had taken a great interest in their work. There were few of their teachers who had not found the benefit of Mr. Tayler's advice and counsel, or experienced the value of the influence of his labours. Many lectures had been delivered by him within the school, and he might be permitted to refer more particularly to one address, delivered in that room some months ago, which had been printed and widely distributed among the families of the scholars. He trusted that that address would continue to be read as it deserved to be: its advice and directions were fitted to be most beneficial to Sunday scholars and their parents. They had only too good reason to regret that they were about to lose the presence and instruction of their long-tried friend, Mr. Tayler.

Mr. John Craven, Secretary of the boys' school, then read the following address:

To the Rev. John James Tayler, B. A.

Rev. and dear Sir,—We have learned with much concern that the connection is about to be dissolved which has so long subsisted between you, as Minister of Upper Brook-street Chapel, and ourselves, the Teachers and Scholars of the Lower Mosley-street Sunday-schools. Whilst deeply regretting that circumstances appear to render the separation necessary, we wish to take this opportunity of expressing our high esteem for your character as a Christian Minister, and our admiration of your unwearied exertions in the cause of human improvement. And we request you to accept from us a trifling memorial of that good feeling and cordial co-operation which has always existed between us. The earnest solicitude which you have manifested on all occasions for the prosperity of the institution, will live in our remembrance. But we are especially reminded of your cheerful readiness to visit the schools and encourage us with the word of exhortation; also the willing aid so often rendered in delivering lectures, and even conducting classes, for the improvement of all who chose to attend.

The beneficial influence of these labours, it may be confidently hoped, will long continue to be felt. Many who are now distant from us have carried with them to other parts of the land and of the world, grateful recollections of your endeavours for their good. And we who remain will strive, with the Divine blessing, to shew that your example and labours amongst us produce their desired effects.

We sincerely hope and devoutly pray that you may long continue to be even more useful in your future labours, and be blessed with prosperity and happiness in every relation of life.

Dear Sir, on behalf of the Teachers and Scholars, we remain, very sincerely yours,

J. O. CURTIS, Superintendent.

JOHN CRAVEN, Sec. of Boys' School.

ANNE HALL, Sec. of Girls' School.

The address, elegantly written on vellum and handsomely mounted on rollers, was then placed in Mr. Tayler's hands.

Mr. Curtis proceeded to present to Mr. Tayler an elegant writing-desk, for use in his study, assuring him that the motive which prompted the tribute was sincere affection for him, accompanied with earnest hope that he would long live to make use of it.

The Rev. John James Tayler then addressed the meeting. He said he

was hardly prepared to speak as he should do on such an occasion, because he had been to a great extent taken by surprise. He was aware that he would receive a farewell address, but he had not prepared himself for such a testimonial of respect as that which had been placed in his hands. He had sufficiently explained in another place, and on another occasion, the reasons which had induced him to accept the situation he was about to fill in another place. But he had not accepted that situation lightly or inconsiderately. He knew how much of tried friendship and of comfort and happiness he sacrificed, and he knew also that there were trials and difficulties and also great exertions to be encountered in accepting it. But they would do him the justice to believe that, in accepting it, he had endeavoured, as far as in him lay, to discharge duties for which he felt he was in some degree qualified, and which he could not discharge under other circumstances. He felt deeply touched by their very kind acknowledgment of such services as he had been able to render in that school. Perhaps it might be considered that he had done no more than his duty in rendering that assistance to the school, and that under any other circumstances he should endeavour to do as he had done. But, nevertheless, it was gratifying to him that they appreciated the services he had been able to render. It might have been thought by many that, in the kind of subject to which he had wished to direct attention in the lectures he had delivered and the classes he had conducted, he had directed attention too exclusively to one subject, viz. the interpretation of the Scriptures. In the interpretation of this venerable book,—the source of a great deal of the most authentic history of the world—the source, also, of all religious knowledge, and of all their consolation as spiritual existences,—he had acted as in the belief that there was no choice between a free interpretation, as many would call it, and the being what many would regard as hypercritical. They were aware that in their own body, as well as in other bodies, there was a strong call for what was known as controversial preaching. They would do him the justice to admit that, while he had not shrunk from dealing with what he felt to be the truth, he could not but see that a large amount of what was known as controversial preaching, was entirely beside

the mark, because the preliminary education and knowledge necessary for the right appreciation of that controversial preaching, was not given to the people. He had done, in his expositions before them, what he could to shew the real object and value, as he believed, of the Scriptures. While he thought that the Christian minister only did his duty who gave his people all the preliminary instruction which enabled them to understand the great controversies which divided Catholic from Protestant, one sect from another, and the believer from the unbeliever, he thought that he was peculiarly bound to exhibit to the people human life, as portrayed in the Scriptures, as one consistent whole,—to shew to the people in humble circumstances that religion and the world were the great things for them to understand, and that the right appreciation of them was the means of contributing to the peace and happiness of society. There were the conclusions of the political economists, in regard to the accumulation and distribution of wealth, at variance with the generally-received doctrines of religious men, as deduced from the lessons of Scripture. Some years ago, he had directed his attention to this matter, and had endeavoured to shew that everything which the economists could prove, was in accordance and consistent with everything which the Christian was called to believe. He thought that the true elevation of the working classes, as of individuals among their number, was to lay before them the great laws which regulate the economy of the world, and to shew them that these were in accordance with all that they were to believe as religious beings; that Christianity sanctioned, recognized the value, and enforced the application of, the principles of economical science. He regretted that an exaggerated language, regarding the forces which regulated the world, was too generally preached from the pulpit, the only effect of which was to make religion appear in antagonism to the world, and to make men range themselves on two sides,—the one of fanatical zeal for its notions of truth, and the other of total neglect and indifference to the claims of religion. What society wanted, was a more manly and a more practical religion; to associate religion more with the business of life, and less with the dreams of a mystical imagination. He desired to unite the spirit of religion, and the spirit of trust

and genuine humility, with all that related to the proper performance of the duties which each in the world was called to perform. He thanked them again for the kind manner in which they had accepted what services he had been able to render, and wished them, each in his sphere of usefulness as a teacher, every success in the great work which lay before them. In conversation that day with a gentleman who, in social politics and religious matters, differed widely from himself, they had both agreed in opinion that no community was so full of promise for the future as Manchester. Full as it was of the noblest energy and the most energetic development of character, he certainly believed it to be the most rising city in the British empire. The people might want refinement; there might even be in some measure the tendency to wild turbulence in its population; but at the bottom, it was a community full of good sense and capable of a wisely-directed energy: and if they caused the institutions which had for their object the moral, spiritual and intellectual progress of the people, to keep pace with their physical improvement and commercial development, Manchester would have a great and noble field before it. Without hesitation he could say that he envied the young men of Manchester the work of cultivating in this field, in which in the future they were called to work for the noblest of human objects, working upon men by the discipline of the school and of the church, thereby raising the masses of men from comparative ignorance and want of culture, to a high civilization and a noble spiritual development.—Mr. Tayler sat down amidst loud applause.

The Rev. William Gaskell followed, expressing his regret to be deprived of Mr. Tayler's matured experience, and a hope that he would occasionally return amongst them.—The meeting was also addressed by Professor Eddowes Bowman, Mr. Freeston, home visitor, and Mr. R. Pilcher, one of the teachers. The proceedings, which had been varied by musical pieces sung at intervals by scholars, were closed at ten o'clock with a prayer by the Rev. J. J. Tayler.

The last of these meetings, previous to the farewell services at Brook-street chapel on Sunday, September 26, was a Social Soirée of the congregation, to meet Mr. Tayler, collectively, and to reciprocate those good feelings and wishes, which consecrate the hour of

parting with the valued friend of many years, and was held in the Chorlton-upon-Medlock Town Hall, on Wednesday evening, September 21, at eight o'clock. The room was appropriately decorated for the occasion with various engravings from scriptural and sacred subjects, including *The Last Supper*, by Leonardo da Vinci; the *Christus Consolator*, and *Christus Judicator*, by Ary Scheffer, &c. The room was also tastefully decorated with evergreens and flowers. On three tables were placed a variety of illustrated works. Upon another table were ranged the silver salver presented to Mr. Tayler by members of his congregation, with their reply to his letter of resignation, a neat specimen of calligraphy on vellum, and to which were appended about 200 signatures. Another vellum roll bore the names (without sums) of the contributors to the parting gift. On the table was also placed the handsome library desk presented to Mr. Tayler by the teachers and scholars of the Lower Mosley-street schools. At the lower end of the room a table extended across it, upon which tea and coffee were served, with various cates; and subsequently an abundant supply of the choicest fruit of the season,—peaches, nectarines, apricots, grapes, apples, pears, &c. &c. Seats were ranged along the walls and in other parts of the room, space being left for promenading. The character sought to be given to the meeting was very satisfactorily attained,—namely, a large evening party, such as would be given at a private residence, if it possessed a room large enough to receive two hundred persons. There was no chairman, no speech-making; the members of the congregation being collectively the hosts of Mr. Tayler and his family,—their invited guests. The duration of the meeting was purposely limited to two hours,—the company assembling at eight and retiring at ten o'clock. Previously to the arrival of Mr. Tayler, it was stated by Mr. Ewart, the chapel-warden, that Mark Philips, Esq., and James Heywood, Esq., M. P., had been invited to be present; but that the former could not leave Snitterfield in time, and the latter had gone to Scotland. He had a letter from Mr. Mark Philips, expressing high respect and esteem for Mr. Tayler, and his hope that in his new sphere he might be enabled to assist in educating for the Christian ministry men who might be like himself.—The committee of ma-

nagement received Mr. Tayler and the members of his family in the entrance hall, and conducted them into the room. Tea was then served; the committee and a number of gentlemen acting as stewards. Afterwards the company conversed together, all classes of the congregation being present. Mr. Tayler had thus an opportunity of exchanging a few words with almost every one present, without the solemnity of a pulpit address, or the pain of a formal farewell. The room was well filled, indeed crowded; and the evening as pleasantly spent as possible under the overshadowing regret of the impending separation between a faithful and beloved pastor and an affectionate and attached people.

Shortly before ten o'clock, the Rev. J. J. TAYLER intimated a wish to say a few words, and the numerous party having taken seats, he addressed them as follows:—My very kind friends, I think it has been very kindly and properly arranged this evening, that there should be no formal speaking. Anything of that kind would have been exceedingly painful and trying to myself. At the same time, as I have an opportunity on the present occasion of seeing my many and valued friends collected together, I should be sorry for us to separate without just saying a few words. It is quite unnecessary for me to allude to the circumstances which have led me to regard it as my duty to take a situation which involves in it a removal from Manchester; because I have stated what those considerations were with sufficient clearness and amplitude on another occasion. I am very well aware that there are excellent men, and excellent friends of mine, that differ from me and from those who act with me, as to the propriety of that step. That, however, is not a matter for us to consider now: it is practically decided. Whether it be a wise or an unwise step, only the future can determine. I feel that a very considerable, a very heavy responsibility rests upon myself in reference to it; and I can only say that, having undertaken it, I will do in future, as I have endeavoured to do in the past,—my best, to fulfil the responsibilities which devolve upon me. This part of the subject I leave. With regard to other and more personal considerations, I could find much to say in reference to them; but I hardly dare venture to enter at any length upon considerations which must, in many respects, be exceedingly painful and

trying to myself to dwell upon. I leave you to consider what those feelings are towards every one of you; and you must allow me to leave them untouched, in that silence which I really dare not trust myself to break. I can only say that I wish to render to you all, individually and collectively, my best thanks for the long years of kindness and friendship which I have enjoyed amongst you. I would wish to render through you to my brethren in the ministry, both here and in the neighbourhood, my best thanks for the cordiality with which we have all, amidst considerable differences of opinion, continued to act together. I wish to thank the different members of my congregation,—those who are now advanced in life; those who have grown up with myself from youth to maturity, and the young, many of whom I have not only had the privilege of introducing into the Christian church, by a simple and beautiful rite, but many of whom also it has been my happiness—for so I have indeed considered it—to instruct in the principles of that religion which has been our bond of sympathy and union for so many years. There have been peculiar circumstances in my own congregation; it has contained some elements which have distinguished it greatly from any other congregation; and I cannot let this occasion pass without rendering my expression of thanks and respect to those my friends, of other lands as well as of my own, who have joined with us in worship, and who have sympathized with us in many of the most interesting occasions of life. It is not to be expected that those who do not inherit our condition, and who have not been brought up in our principles, should entertain the same kind interest, in reference to all our institutions, with the natives of this country and those who originally belong to this country; but if such friends have derived any advantage from the freer views of religion which the fortunate circumstances of our country have enabled me to teach, they will allow me to say that I have felt, and I have no doubt that my own fellow-countrymen have felt, that it is a privilege to see that the spirit and power of the gospel are not confined to one country; but that wherever there is a human heart and a human understanding, and wherever there are human energies capable of being employed for the service of mankind, there the work of the gospel is capable

of being performed, and there the best sympathies of our common nature may be enlisted in its support. You will excuse my alluding to this matter, because it seems to be called for by the peculiar circumstances of my congregation. I will not detain you longer; but will only say in conclusion that I thank you all, individually and collectively, for your long kindness, for your favourable acceptance of my ministry, such as it has been; that I leave you with the most fervent wishes for your health and happiness, both as a congregation, as individuals, and in your families; and that amongst the greatest pleasures and consolations of my future life, in the new scenes of duty to which I may be called, will be that of periodically revisiting you, and of seeing that the few seeds which it has been in my power to scatter amongst you, do not perish in the earth, but grow up and are likely to continue a flourishing field of human virtue and happiness. Once more accept my thanks for your kindness, and my best wishes for your happiness and your well-being.

Almost immediately after the close of this short address,—uttered with deep but suppressed emotion,—the company retired, first individually shaking hands with Mr. and Mrs. Tayler, in place of more formal adieux.

CHESHIRE PRESBYTERIAN ASSOCIATION.

The twenty-fifth meeting of this Society was held on Wednesday, September 21, at Dean Row. This ancient chapel, one of the early fruits of the Nonconformist zeal which burnt so pure and strong in this county, is situated in a pleasing rural district, in a locality which appears at first view very thinly peopled, but is in fact the centre of an increasingly important circle. In old times, as the traditions of the place tell, confirmed by the more ancient tombstones around the chapel, the well-filled place received its attendants from all the surrounding townships, some of the worshipers coming from the distant hills, and thinking nothing of a journey on foot of five or six miles, or on horseback of ten or twelve miles, staying over both services, and then returning to their distant homes. The ancient chapel, though a solid and simply neat structure, had none of the modern appliances for promoting the comfort of worshipers. The roof was unceiled, the benches were

narrow, and rested on the compact clay soil; there was neither stove nor hot air, but there was a warm zeal and a strong faith. The modern congregation at Dean Row is gathered from several distant places, but chiefly from Alderley, a beautiful spot, so well known as the residence, for the greater part of his life, of the late Bishop Stanley. To facilitate their regular attendance, the members of the congregation residing at Alderley have united to purchase a capacious carriage, which, when filled inside and out, holds thirty persons, and is drawn each Sunday morning by three horses. The chapel has recently undergone further alterations and improvements. A good organ has been erected; over the communion-table the Ten Commandments, Lord's Prayer, &c., have been inscribed; and passages of Scripture have been set forth in other parts of the building. A more neat and commodious place of worship is scarcely to be found in any of our country villages, and the arrangements reflect much credit upon the taste and liberality of Rev. John Colston and his congregation. On this occasion, the day being fine, visitors attended from many parts of the county, viz. Chester, Knutsford, Nantwich, Altringham, Hale, Sale, Dukinfield, Hyde, Stockport, Macclesfield, Styal, Alderley, Wilmslow, &c. The ministers present belonging to the county were, Revds. J. Colston, C. Wallace, James Malcolm, James Bayley, J. Wright, C. Beard, T. Bowring, H. Green and R. B. Aspland; and as visitors, Revds. Rees Lloyd, of Belper, and James Taylor, of Dob Lane. Prayers were read by Rev. Charles Wallace, and an ingenious and very able sermon was preached by Rev. James Malcolm, of Chester, from Galatians vi. 9.—The meeting for business was formed at the close of the service, the chair being taken by Rev. John Colston. The minutes of the last general meeting and of the subsequent committee meetings were read by the Secretary, and reminded the assembled friends that, in addition to the loss by death of Rev. John Kentish, there had been two bereavements in the county,—Mr. Hornblower, of Nantwich, and Mr. Fillingham, of Congleton,—both of whom had taken a part in the proceedings of the last meeting. It appeared also that the committee had devoted their attention to the circular letter of Rev. John Kenrick respecting the observance of the Lord's Supper, and recorded their

warm approval of the valuable practical suggestions offered by him to ministers and congregations on this subject. The services of the preacher and supporter were acknowledged by a cordial vote of thanks.

Rev. Charles Beard called attention to the recent interesting proceedings of Rev. William Forster. He said, that in some quarters surprise had been expressed that it had been thought necessary to take notice so publicly and frequently of Mr. Forster's secession from the Independent connection, and of the establishment by him of a Free Christian Church. It was true that the Unitarians were not a sect who either directed their chief efforts to make proselytes, or indulged in much self-laudation when they were made; they could not afford to base the truth of their views on their acceptability among men, and were certainly not inclined to found an argument for them on the conversion of any one individual. But there was a great peculiarity to be remarked in the present state of all so-called orthodox churches. Their members were every day more widely deviating from the strict letter of their creeds. The creed which a man professed was no longer sufficient evidence of his theological views; and the denomination of a church afforded hardly any criterion of the doctrine which might be heard from its pulpit. Now this freedom of theological speculation was inconsistent—if not something worse—in members of a communion established upon a definite doctrinal basis. Such persons were placed in the dilemma of sacrificing either their freedom of thought or their religious honesty. This was especially the case in the Church of England. There were many of that Church's most distinguished theologians, whose distinction was based upon the freedom with which they treated her most precise declarations of Christian doctrine. And when these men had modified and explained away the dogmas they were sworn to believe and defend in their literal integrity, we were astonished at their happy audacity, and they were held up as models of ecclesiastical liberality. Of a leading member of this school, the late lamented Dr. Arnold, it had often been said, that he was too liberal to be a Bishop: had his theological integrity been equal to his liberality, he would have been too honest to be a Churchman at all. The venerable house of prayer in which the Association was

then assembled was a yet existing testimony to the fact, that other and purer notions of theological honesty had once prevailed; and it was because he believed that such honesty was especially necessary to the Christian minister, and that a paltering with conscience in this matter could end only in a proportionate injury to the whole moral nature, that he cordially moved the vote of sympathy with Mr. Forster, who had set so admirable an example to the so-called liberal members of the Independent ministry, and had obeyed the dictates of his conscience at so great a sacrifice to himself. "That the members of this Association feel a deep interest in the important religious movement recently originated in the neighbourhood of London by Rev. William Forster, and desire publicly to record their admiration of his upright and courageous obedience to the dictates of conscience, and their sympathy with him in his desire to form a church of free Christian worshippers, who regard the Scriptures as the sole rule of faith and guide of life—who practise free inquiry—and who, while they discard all human authority in the interpretation of the Holy Scriptures, yet recognize the importance of forming individually definite religious convictions, and who propose to combine with the exercise of their Christian freedom, catholic charity towards all the sincere disciples of Jesus Christ."

Rev. R. B. Aspland, in seconding the resolution, which was passed unanimously, read some interesting extracts from a letter recently received by him from Mr. Forster, and stated several facts illustrative of the religious honour of Mr. Forster, and his disinterested and courageous assertion of what he believed to be scripture truth.

Rev. Charles Wallace proceeded in very affecting terms to refer to the recent decease of Rev. William Fillingham, of Congleton, and having paid a forcible and just tribute to his modest worth, good sense and kindly feeling, proposed this resolution:—"That this meeting is desirous of expressing its regret at the death of one of its oldest members, the Rev. William Fillingham, and of recording its respect for his character, as that of a humble and faithful minister of Christ, who for thirty-nine years discharged the duties of the pastoral office at Congleton, with the affection of his congregation and the esteem of his brother ministers."

The resolution was seconded by Rev.

John Wright, of Macclesfield, who had on the Sunday evening previous paid a tribute, from the pulpit at Congleton, to the memory of his neighbour, and who had heard from the lips of the clergyman who officiated at the funeral, and from other inhabitants of Congleton, gratifying expressions of respect and esteem for his deceased friend. Mr. Wright exhorted the ministers present to give the aid of their counsel and encouragement, and occasionally of their pulpit services, to the Congleton congregation, who would find it a very difficult matter to secure the services of a successor to Mr. Fillingham.—The resolution was passed by the meeting with expressions of deep sympathy.

Joseph Barrett, Esq., said that he and several friends with him had attended the meeting to ask for counsel and aid in respect to the little chapel at Cross Street, near Stretford. The building had fallen, through age and neglect, into a bad state of repair. But owing to the settlement in the neighbourhood of several Unitarian families, increased importance belonged to the place, and an effort had been made by their valued friend, now about to leave them for the College in London, Professor Vance Smith, for obtaining the necessary funds. By their own and others' subscriptions, the chapel had been put into repair, and was nearly ready for re-opening. About £30 remained to be supplied to the repair fund. They trusted, when this debt was paid, they should be able to secure the services of a minister for at least one part of each Sunday.

The Chairman and other ministers present expressed much approbation of the past proceedings of the friends at Cross Street, and advised them to have a public opening on a week-day in the course of the present autumn, and to ask the assistance on that occasion of their Unitarian friends in both counties. This course it was understood they were prepared to adopt.—The business closed with a hearty vote of thanks to Mr. Colston and his flock for the kind welcome they had given the Cheshire Association to their ancient and pleasant house of prayer.

About thirty-five gentlemen sat down in the afternoon to dinner at the Old George inn, Wilmslow, under the presidency of Samuel Robinson, Esq., the Vice-chair being filled by Rev. John Colston. A spirited and delightful afternoon was passed in the interchange

of kindly sentiments and the discussion of topics bearing on the promotion of Christian truth, charity and righteousness.

SOUTHERN UNITARIAN SOCIETY.

The annual meeting of the Southern Unitarian Society took place on Wednesday, September 14, at Newbury, Berks. In the morning, Mr. Howse, of Frenchay, read the Scriptures and gave out the hymns; the Rev. E. Kell offered the general prayer; and the Rev. H. Hawkes preached an effective and appropriate discourse on the apostles' discipleship contrasted with our own. In the evening, the Rev. J. E. Fletcher, of Coseley, conducted the devotional services, and the Rev. E. Kell preached, earnestly and affectionately urging, that to seek the truth of God and to diffuse it with the ardent zeal and devoted love of the Saviour, was the imperative duty of Christians. With the desire of preparing for the services of the anniversary, the Rev. J. E. Fletcher had preached, at the request of the congregation, on the preceding Sunday; in the morning, on "Unitarians the Ministers of Christ and Stewards of the Mysteries of God," and in the evening, on "Unitarianism proved by universally-admitted Scriptural Facts;" and on the Tuesday evening, the Rev. H. Hawkes delivered a lecture, from John x. 30, on "Christ one with God." The services were throughout well attended. After the morning service on the Wednesday, the Rev. Robert Harris was called to the chair, and the report of the Society was read by the Rev. E. Kell. Besides the ordinary subjects of the report, allusion was made to the suggestion of the Rev. John Kenrick on the observance of the Lord's Supper, and to the decease of a much-esteemed member of their body in the district, the late Admiral Gifford. The following resolutions were unanimously passed:

Moved by the Rev. H. Hawkes, seconded by Mr. Squier—"That this meeting, feeling deeply that the importance of a more general observance of

our Saviour's request, 'Do this in remembrance of me,' requires that attention which has been drawn to the subject by the Rev. John Kenrick, would earnestly recommend a more regular and devout attendance at the Lord's Supper, as calculated to promote our love and imitation of our revered Master, and affectionate obedience to his commands."

It was moved by Mr. Howse, seconded by Mr. Kimber—"That this meeting, duly sensible of the obstacles to the progress of Unitarianism, congratulate its supporters on the advances it has made since the formation of the Southern Unitarian Society, as furnishing unanswerable reason for continued exertion in the holy cause."

It was moved by the Rev. E. Kell, seconded by Mr. Burgess, of Southampton—"That this meeting, bearing in mind the valuable publications of the late Admiral Gifford, of Jersey, in behalf of our religious opinions, the large pecuniary efforts made by him in promoting them, and the admirable manner in which he adorned his religious belief by an exemplary practice, record their high sense of his abilities, his unflinching integrity, his ardent zeal and Christian benevolence, and desire to offer to his sorrowing Sister their sincere sympathy under her severe bereavement."

Between the religious services, about thirty members and friends of the Society dined together at the White Hart, Mr. Kimber in the chair; and the meeting was addressed on various topics connected with the progress of our pure and holy faith, and the support of truth and righteousness, by the gentlemen already mentioned. An excellent tone of harmony, piety and zeal, characterized the proceedings of the day. Though Newbury has always been regarded as included in the district of the Southern Unitarian Society, this was the first occasion of a meeting of the Society in that place; and a strong desire was expressed by the members of the congregation that the visit should be repeated. We are happy to record that some additional members were there added to the Society.

OBITUARY.

Aug. 15, at Brighton, aged 37, the Rev. FREDERICK WILLIAM ROBERTSON, Perpetual Curate of the proprietary Trinity Chapel in that town; and on Monday, the 23rd, his body was interred in the extra-mural cemetery of Brighton, with accompaniments exhibiting a degree of public esteem and affection rarely beheld, and extending beyond the members of the Establishment. Among a numerous body of parochial clergymen who followed in procession, were Mr. Goultry, of the Congregational chapel, and Mr. Ross, minister of the recently-formed congregation who had followed their pastor on his expulsion from the Scottish Presbyterian Church at Brighton for heresy. There was, besides the Committees of the Brighton Athenæum, Mechanics' Institute, and other secular bodies, a cortege of 1500 men, walking three abreast, and forming a train nearly half a mile in length, manifesting signs of personal grief seldom witnessed in bodies so numerous. The incidents of this gentleman's life were of an ordinary kind. He was born in London in 1816, and was the son of a Captain of the Artillery, and his grandfather and two younger brothers were all military men. His only early taste, as well as his personal habits and accomplishments, were such as are generally cultivated in the English officer. He had great bodily strength and activity, was of ardent temperament and high spirits, was an excellent rider and a fine shot, and having been placed, by the desire of King William IV., on the Commander-in-chief's list, his destiny in life seemed fixed. But in the mean while he had received religious impressions, and from his boyish days had been distinguished by a moral purity and strictness generally thought inconsistent with the free habits of the camp or garrison; and yet, when on one occasion this was pointed out to him by a near relation, he said, with the frankness of youth, that he hoped to be the *Cornelius* of his regiment. He had received the rudiments of his education at the Grammar-school in Beverley (Yorkshire), and after spending some time on the continent with his parents, was placed in the new Academy in Edinburgh, where, remaining a year only in the Academy, he pursued his studies under the now Bishop of Edinburgh (Terrot), who was his private tutor. It was after this period that the conflict arose in his mind between a military and a clerical life. The present Bishop of Cashel was among those who recommended the adoption of that course which he actually

took; and it was considered by his father as a sort of intimation of the will of Providence, that four days after he had been matriculated in Brazenose College, Oxford, official notice was received that he could be appointed to the second regiment of Dragoon Guards. But the die was cast. This only has been yet made known concerning his college life, that when he took his degree he declined going up for honours,—that on the first examination, the examiners urged him to change his resolution, but he persisting in that refusal, they placed him in the third class. He was ordained by Sumner, Bishop of Winchester, immediately after he had left college, and performed the duties of a curate in that city for a single year; but his health already began to decline, and he endeavoured to recruit his strength by a pedestrian tour in the Tyrol, &c. While on this continental journey, he married at Geneva a daughter of Sir George Denys, Bart; and on his return to England, became curate to Mr. Boyd, the incumbent of Christchurch, Cheltenham, where his family then resided. Here he remained four years, and at once acquired that reputation for eloquence, as well as powers of original thinking and illustration, which increased with his years.

We have noticed his early military taste, but this did not accompany him in his change of profession. On the contrary, he would not readily have distinguished himself in the church militant. The polemics of religion he abhorred as he did the unjust wars of ambition. Had his life been prolonged, and those spiritual or ecclesiastical conflicts arisen which now seem imminent, it would have been his ambition to take the lead as a reconciler and conciliator; and this it will appear was in fact the bent of his mind, though untimely stopped in his career.

An enemy to all excess, he was displeased by the violence of Mr. Close, the Evangelical minister at Cheltenham, and therefore underwent the imputation of being High-church, or, in the *soubriquet* of the day, a *Puseyite*. Conscious of his powers and to what especial objects they might most profitably be directed, he looked out for one of those district or proprietary chapels in a populous neighbourhood, which, without giving to the incumbent absolute freedom,—which he was enough of a Churchman not to desire,—yet left him some portion of liberty, of which a curate is altogether deprived. That, indeed, is inevitably a state of subjection and obedience to be tolerated

for a time by a man conscious of power, as part of the process of education.

One incident we wish to relate which occurred to him before he became acquainted with Brighton. An incumbency was offered him in the diocese of ——. [We will err, if we do err, on the safe side, by omitting the name, though the transaction does honour to both parties.] At that time, the question concerning Baptismal Regeneration was the one on which the two parties in the Church took their stand. He was himself inclined to the view taken by Gorham and the Low-church, and he had reason to suppose that the Bishop inclined to the High-church, solution of the enigma. He therefore requested the Bishop to peruse a short tract stating his own view, intimating that, as on the one hand he could not surrender his own conviction to the judgment of his ecclesiastical superior, so he would not voluntarily place himself under his Lordship, and maintain opinions which his diocesan disapproved of, even though the Bishop might not attempt to interfere with him in the conscientious exercise of his own judgment. The Bishop replied, that Mr. R. had justly supposed that he did not concur with him in opinion on that much-controverted question, but that the very manner in which he had stated the difficulty to him, satisfied him that he could have nothing to apprehend from that sort of difference of opinion; he should therefore, with a full knowledge of this fact, be desirous of his services, &c.

Ultimately, Mr. Robertson contracted for the Perpetual Curacy of the Trinity Chapel. To use an ignoble word, he *farmed* it,—a word which exposes the peccant point in this modern ingredient of the complex Church system. It becomes us merely to remark, that however the proprietors of these chapels, often builders, may avail themselves of the agency of a popular preacher to render their speculation profitable, Mr. R. was not the man to turn his talents to such an account, and yet he could not fill a station of so great responsibility on terms which did not permit him to exercise his talents freely. Once inducted, he was understood to be independent of the vicar. But Mr. Robertson experienced a sad exception in the single point of the appointment of an ordinary curate in the case of illness. This became a source of great suffering to him in the refusal of the vicar to sanction his choice, and aggravated the fatal disease under which he sank. This has been the subject of a local controversy, on which it would not become us to enlarge.

Mr. Robertson delivered his first sermon in August, 1847, which excited gene-

ral attention, and obtained for him an immediate popularity. Its effect, as well as the impression made by his preaching, was heightened by the contrast it afforded to that of his predecessor, a clergyman of great personal worth and much respected, but belonging to the High-church party,—one of those uncompromising men who deemed it a point of conscience to assert in the pulpit, in terms, that “the Creator of the world died on the cross,” unaware, perhaps, that such language might have subjected him to the imputation of being a *Patri-passionist*. Yet it must be owned that such an expression is, like the Romish epithet, Mother of God, for the Virgin, a violation of good taste, rather than illogical, according to the orthodox creed. Equally conscientious, Mr. Robertson was desirous of removing stumbling-blocks, rather than ambitious of raising them in the way of scrupulous persons. And this more considerate tone is better adapted to the spirit of the age. Proprietary chapels are chiefly supported by pew-rates; and during the whole period of Mr. R.’s ministry, every vacancy was instantly filled, and a right of pre-emption anxiously claimed.

Were the merits which obtained this public favour spurious or genuine? This will be asked by many at a distance who know of what various quality are the sermons of popular preachers. As far as this question has a reference to the talent of the preacher, the means will probably be soon supplied of answering the question, by the publication of some of his written discourses, which is already announced. During his life he had rather eschewed the character of an author; and what he did print was certainly not of a theological, and more of a literary than a religious character. He was fully aware of the difference between a book and a printed lecture or speech. He delivered and published Two Addresses to the Young Men of the Working Classes, which, as well as Two Lectures on the Influence of Poetry on the Working Classes, were deservedly admired. He delivered an excellent Lecture on Wordsworth, of which an elaborate report appeared in the Brighton papers. Disclaiming the literary character, which he did unaffectedly, what opinion should we advance of him as a preacher? Not to change our style, though the singular pronoun would here be more becoming, we venture to say that what distinguished him among celebrated preachers was the combination of excellences not absolutely incompatible, but very rarely found united.

In the first place, his discourses were eminently scriptural. He delighted in

and made free and copious use of scriptural language. His treatment of the historical books of the Old Testament was unique, giving a significance and an interpretation to the events; and drawing parallels between them and the characters in them, and the occurrences and persons of modern times, which excited a general interest, but sometimes gave offence. The novelty of this class of his sermons, as well as of other discourses more directly doctrinal, might well be puzzling to that large class of church-goers who expected and desired only to be confirmed in preconceived opinions; not to be called upon to perform the disagreeable labour of inquiring on what those opinions rested, and whether they were warranted in the conclusions which they had formed. On one occasion, we understand, a discourse on the history of one of the Kings was complained of to the Bishop, and the preacher was required to send it. He was able to send a copy, which, though not reduced to writing until after the application was made, yet relieved him from the desired censure of his diocesan, and yet was not complained of as incorrect. Mr. Robertson, until his illness was become serious, did not write either of his sermons preached on the same day. At length he yielded to the remonstrances of his friends, who were aware of the excessive labour required by the double service.

But with so much to excite curiosity and a purely intellectual interest, there was at the same time an earnest, affectionate tone, that which was in the last age generated in the Anglican Church by the Methodists, who were expelled the Church for their excess, and, when they set up for themselves as unwilling and protesting Dissenters, was adopted by the modern Evangelicals.

Brighton, when Mr. Robertson appeared there, possessed but one preacher of that class,—Mr. Sortaine, of the Church of Lady Huntingdon's community, of an extensive and deserved popularity for his eloquence. Among the pious members of the Evangelical party in the Church and the orthodox Dissenters, Mr. Robertson could not but receive a portion of favour. This he at once obtained by the assiduity with which he discharged the pastoral functions of his office. He formed catechetical classes for young people of both sexes, and became the chaplain to the diocesan institution for training school-mistresses. These pious labours (so severe as to affect his health and hasten his early death) might not alone have protected him against the imputation to which he was otherwise exposed, of hold-

ing unsound doctrine, had he not been willing to make use of all the received language of the Church. So far was he from shunning the creeds, that, unlike those liberal Bishops, Tillotson and others, who wished the Church well rid of the Athanasian Creed, Mr. R. was known to declare to his personal friends that he felt no reluctance to the recital of it, and should not have objected to its being rendered a part of the compulsory weekly service, instead of its quarterly repetition being enforced by a legal penalty.

At the same time, and this alone renders what has been already said worthy of being recorded, is, that with this free use of what those out of the Church consider as the most perilous and objectionable of dogmatic terms, none of which, being the language of Scripture, he would cast aside, yet he would at the same time give his own earnest, bold and free interpretation of their meaning, which, though it could not fail to expose him to a two-fold imputation, at the same time rendered him acceptable alike to the numerous body of uninquiring, because undoubting, simple-hearted, pious believers, and that other less numerous class of modern "noble Bereans" to whom his discourses afforded ample materials for the exercise of that peculiar quality on which the apostle has conferred the merited praise. Mr. Robertson never failed, and we have no doubt with perfect truthfulness, to assert the doctrines, *as he understood them*, of the Holy Trinity, Original Sin, the Atonement, the Sacraments, &c. The means have not yet been supplied to us of attempting to judge with what wisdom, consistency or critical propriety, this was done. A small portion only, we fear, of his habitual hearers could do this. We are concerned here with the statement of our undoubting conviction of his personal integrity. He had to pay the penalty of such conduct, and he was content to do so. One anecdote current among the gossips of Brighton had, we happen to know, more of truth in it than such anecdotes usually have; and it may serve to account for, not excuse, these imputations. Making a slight change in the epithet, a sentence from one of his sermons might be adopted as a motto:

"To the *priestly mind*, candour seems the first step towards unbelief."

A lady of station and influence in his congregation visiting him, availed herself of his absence to gratify her womanly curiosity by peeping into a book on his table. "I am sorry, Sir, to see," she said, on his return, "you are reading

book of Dr. Channing's" [it might be his Life]. "And why, Madam, should that make you sorry?" "Why? Was not Dr. C. a Socinian or a Unitarian?" "Pray do not suffer yourself to be carried away by names. Whatever he was besides, he was an excellent Christian." He then read to her a passage from the Doctor's writings. "That sounds very well, Sir," she replied. "But might he not have written that to gain applause from men?" This, it is said, so displeased the divine, that he exercised the apostolic office of admonition so severely, that he put it to her conscience whether this uncharitable imputation, ascribing to the spirit of evil what came from the Holy Spirit, might not be the very unpardonable sin which theologians have made a theme for controversy; and with such effect was this reproof administered, that she never submitted to it a second time,—withdrew from the chapel, and not improbably spread among her neighbours the report that Mr. K. confessed himself a Unitarian. Had we thought him to be a Unitarian, in the sense in which that word is commonly used, and in which we are well pleased to accept it for ourselves, we could not honour his memory as we do. We hold in utter contempt that selfish class—if they be a class—who give and take, as in praise, the characteristic, that they think with the wise and talk with the vulgar—that is, when it implies the desire of obtaining at once the material rewards of conformity with vulgar prejudice, and the credit of a finer discernment. But we must not omit to preserve the balance between the illiberal of both classes by declaring, that we acknowledge little, if any, difference in spirit between the ignorant dogmatist who assumes that every one who deems Channing a Christian must himself be a Unitarian, and that other dogmatist—more culpable, because less ignorant—who assumes that Robertson could not have been a sincere clergyman, loving such Unitarians as Channing. The fear of giving countenance to either of these injurious suppositions has not deterred us from being early in bearing our testimony to his worth, satisfied that the now harmless misapprehension will soon subside. This is no novel occurrence in the history of sectarian controversy. Every age has had its liberal ministers in the Church, whom their narrow-minded brethren would expel, but whom we should not therefore have claimed as belonging to us, in the more confined sense of our denomination; preferring to consider them as

"For ever separate, yet for ever near,"

and not caring to ascertain whether thick or

"Thin partitions do the bounds divide."

It is not as a Unitarian, but as a Christian Reformer, our first and better title, be it recollected, that our obituary receives his name within its narrow space. That character we are certain he was most anxious to merit. A frame early exhausted by disease aggravated by excess of irritability in his nerves, removed him early from the field of active exertion, or he would have proved, we doubt not, also a Christian Reformer of great energy and to a vast extent, though those attempted reformations must have brought him within the field of controversy, which he, during his actual life, was anxious to shun.

We are aware of the perils to which this course is exposed, and as well of the temptation by which it is assailed as of the calumnies to which it is especially liable.

In stating our sense of his high worth, we carefully abstain from all points of controversy, and especially avoid any comparison between those who leave the Church, as many noble confessors have done, and those who remain in it from a sense of duty. Mr. Robertson, we learn from his friends, had an affectionate attachment to the Church, like that of a child to his parent, and by his early death has been spared a severe trial. Isaac Taylor, who was a convert from orthodox Dissent to the Church, declared that it must perish unless a second Reformation took place. We may without presumption be confident that had it been within the scheme of Providence that the struggle should arise between the Reformers and the supporters of the corruptions of the Church, Mr. Robertson would not have been found among those supporters; and, at the same time that we decline hazarding a speculation, which unhappily no one can either refute or confirm, declare our comparative indifference to the mode by which currently-received Christianity may be reformed—if it be but reformed. Even had we a decided opinion on these much disputed points, whether it is by or against the authority of the State—that is, the laity of the community—that a genuine Church can be instituted, such as the apostles laboured to establish—and how Christianity is to be rendered in *fact*, what it is in *idea*—if it were our function to attempt to decide these questions, it could not, at all events, be done in this page.

THE CHRISTIAN REFORMER.

No. CVII.]

NOVEMBER, 1853.

[Vol. IX.

FREE CHRISTIAN CHURCHES.*

A Christian Church should be another name for freedom,—the freedom of intellectual and moral truthfulness, inspired by a high sense of religion. Discipleship to Christ was designed by the great Teacher to be the reverse of thralldom. "If ye continue in my word," he said to half-persuaded Jews, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free,"—free from the commission and servitude of sin, he adds, when they revolt at the insinuation that they, the children of Abraham, are otherwise than free already. Discipleship,—knowledge,—freedom from sin;—such is the divinely-appointed order of emancipation in Christ. And a Christian Church, to be truly worthy of its high function, must not abridge these fair proportions in any direction. Discipleship must open the door to knowledge as a boundless, never-exhausted field,

* Free Inquiry the Great Duty of Man; a Discourse preached on resigning his Charge over the Congregational Church, Kentish Town, by W. Forster. Freeman, 69, Fleet Street.

In course of publication, Discourses on Difficult Texts and Texts Misunderstood (preached at the Free Christian Church, Hawley Crescent, Camden Town), by the Rev. W. Forster:

The Mission of Jesus—God's Merciful Presence and Power with Men. (Published September 3.)

The Indwelling Word—the Source of Christ's Power, but not a Part of Himself. (Published September 10.)

The Knowledge of Jesus—derived from Heaven, to be imparted to Men. (Published September 17.)

The Son of Man—in Years though Young, in Official Designation older than Abraham. (Published September 24.)

The Death of Christ—its Grand Design the Purification of Souls, not Punishment for Sins.

Jesus, on Earth, in the Form of God and in Fashion as a Man—the *Fact no* Mystery, a Real Condescension, and a True Example.

The Exaltation of Christ—the Reward of Obedience, the Admiration of Men, and the Glorification of God.

"The Three Heavenly Witnesses," or "The Holy Trinity"—its Human Origin, its Disastrous Influence, and its Certain Fall.

Moses in the Law and Christ in the Gospel—the Successive Schoolmasters of Mankind.

The Holy Spirit—the Meaning of the Term, the Nature of the Influence, and the Result of its Reception in Faithful Souls.

Christ under God—the Founder of Spiritual Society, not the *Creator of Matter* and Mind.

The Kingdom of Christ—its Origin, its Triumph, and its End, when the Son will be Subject and God be Supreme.

where the infinitude of the Divine works and ways supplies ever fresh material of thought and wonder, and the spirit of the Master gives motive, interest and help, in the all-animating pursuit; where Truth, the intellectual ideal at first, stands distant, yet not unapproachable, and as she is approached seems diviner in aspect and becomes more infinite in blessing to the moral and emotional parts of our nature, the claims of which this divine Truth alone can harmonize with those of the intellect. There is, indeed, nothing so large and comprehensive in the whole range of the world's philosophies, as the spirit of the gospel in the words and the life of its Founder. The notion of Truth, which systems of philosophy have often narrowed to comprise merely intellectual phenomena, is in Christianity connected, as it is in Human Nature, with emotion and conduct. "Ye shall know the truth, and the truth shall make you free from sin." Such is the freedom of the gospel;—the healthy developement and virtuous activity of the mental and moral powers, under a profound sense of God in Christ. And such should be the spirit of every Christian Church.

Alas, that it has been and still is so far otherwise! According to the constitution and usages of most Churches, discipleship is the end, not the beginning, of progress in religious truth. Inquiry is foreclosed by their articles on entering; intellectual freedom is subscribed away thenceforth; and in place of that moral freedom which Christ offers through the harmonious action of the human faculties under the guidance of divine truth, the disciple is directed to seek emancipation, not from sin, but only from its penalties, by a sentimental imputation first, and then by an equally sentimental release, which the fearless spirit of Truth would pronounce impossible in human nature, and incredible as ascribed to the just and holy will of God.

A few Churches have been, in various ages and countries, honourably distinguished from the unevangelical servitude of the rest. In England, the days of political struggle for freedom gave self-government and the power of revising even their self-imposed confessions of faith, to the Independent and Baptist communions; while to the Presbyterians the varied experience of those days intrusted a yet more precious gift in advance, namely, the perception of the necessity of doctrinal differences and doctrinal progress. It is in the English Presbyterian Churches, accordingly, that the progress of religious thought and inquiry which has characterized the last century and a half, has principally gone on. They have experienced greater doctrinal changes, and exhibited at every step a greater diversity of opinion within their own borders, than any other denomination, and have been the open places of refuge for minds inspired with theological ardour or perplexed with theological doubts. A noble mission theirs to many true hearts, which must have been crushed by terror or smothered by excommunication elsewhere!

Less rapidly, but steadily and surely, the same process has taken place, and is now visibly going on, among the Independent and Baptist Churches, of providing for some diversity of opinion among their members, and for progress or change of opinion with the progress of time. Their written creed has been changed, and can be changed again. The now recognized formulary of the Independent (or Congregational) Churches, retains scarcely a shadow of the Assembly's Confession of Faith. Their best recent writers on scriptural criticism speak rationally about the inspiration of the records. Their best theologians have put forth very modified views of atonement. Eternal punishment has been relinquished for the more merciful scheme of annihilation, or mitigated into eternally diminished bliss. The Baptist Churches have been always less amenable to written creeds than the Independent, and their living creed has the more freely modified its own doctrines. The ministers of both denominations now receive the education of accomplished scholars and philosophers. The small proportion of their laymen who attain a correspondingly high intellectual culture, is the great difficulty still in the way of theological freedom and progress. The déacons, on occasions of dispute, still sit in judgment on the theology of the pulpit, and usually decide by the statute law of the creed or confession, rather than by the common law of Christian freedom and a large faith in the spirit of truth and progress. Yet the progress of free thought and inquiry, and of modified doctrine in consequence, is rapidly going on in these two denominations. To what kind of manifestation it may lead in the course of time, it may be difficult to anticipate. But beyond all doubt, a great change for the better is going on in the minds of thoughtful men in the Congregational and Baptist Churches, the natural and necessary result of advancing education, intelligence and activity of thought on all subjects,—some of the most palpable signs of which are at present shewn by the formation of "Free Christian Churches."

By *Free Christian Churches* is meant what in Ireland is denoted by the term *Non-subscribing*, each term being designed to intimate the absence of tests or creeds, while each term is awkwardly subject to the *equivoque* of what the Church of England means by a Free Church, namely, one endowed for gratuitous use by the poor. The Churches theologically free are self-sustaining alike in temporal and spiritual resources.

The Christian Reformer has watched and duly chronicled various movements of this kind with earnest sympathy. Not with sectarian triumph, but as simple matter of fact, we have hailed such societies as attaining our own happy position of free thought and Christian comprehensiveness of feeling. We have seen them, "at a great price" of moral heroism, winning to themselves the glorious liberty to which we were "free-born," and have heartily wished them God-speed. We have not minutely canvassed their

existing doctrinal conclusions, feeling that the great principles of human and Christian right which they and we share together, and from which we derive our own theological results, may possibly give to other minds different doctrinal results, and that, in any case, the essential thing for them and for us is, to be spiritually free. To them, as to us, there is no longer an *orthodoxy* to desire, or a *heterodoxy* to fear. The confusion of mind and distress of heart which come from being taught that spiritual blessedness depends not upon the mind's moral truthfulness, but upon the abstract truth of its conclusions, is for ever henceforth spared them; and they and we can be equally *of the truth*, though of differing opinions. They have thrown away "orthodoxy," with its seductive *prestige* and its withering curse, personal and social. It is only with that horrid thing *orthodoxy* that we quarrel; and this for the sake of human honour and Christian love. Trinitarianism, if it can still be held apart from the presumptuous claims of orthodoxy, is to us, Unitarians as we are, morally inoffensive, though we, of course, deem it theologically false. But, in point of fact, every Church that has been formed on these principles of spiritual freedom, has consisted altogether of persons holding very *liberal* views of theology; and, though not called *Unitarian*, or founded (any more than our own Churches are) upon any formal confession of Unitarian theology, their mode of worship in all cases is *characteristically Non-trinitarian*, or, in other words, virtually Unitarian. In some, there may be a less free discussion and avowal of religious opinions than our Presbyterian forefathers and ourselves have successively exhibited; and we have avowed our conviction that a *Free Church* is not really free if made the cover for vagueness or compromise of religious opinion on the part of the minister, whose duty is freely to declare his convictions of scriptural truth, to study diligently the explanation of all hard things in the Scriptures, and in his preaching and expositions faithfully to present these results of his learning and leisure to his people's thought and reflection, while conducting a mode of worship which shall imply as little specialty of sectarian doctrine as possible, it being, in other words, simply offered to the Heavenly Father in the name of the Lord Jesus Christ. We have, consistently with this perfect appreciation of the freedom of all Free Churches, been a little jealous of some such avowed movements, when they have seemed to cast an undeserved and most unhandsome slur upon the freedom of those very Churches whose principles and spirit they can only imitate. No Unitarian, minister or layman, need leave his present associates in search of liberty at any rate. Whatever else he may need, it is certainly not freedom of thought or freedom of speech that he has to go in quest of. There is no man intrusted with such unbridled liberty of speech and action as a Unitarian minister in this country. It is bounded only by the limits of good

principle and of good taste, in regard to which latter he must err palpably before any one will find fault with him. As to the Unitarian layman, what shackles can he find upon his limbs or speech or intellect? Did he ever yet recognize his minister as his priest or father-confessor? Has he ever feared to discuss, behind his back or to his face, the doctrines, theological, metaphysical, social, political, propounded by him in the pulpit or out of it? Has he ever scrupled to talk as he thinks and act as he believes right, for fear of clerical censure, anathema or excommunication? The idea is absurd. The Unitarians have no spiritual church government at all. Some may think our constitution too free; but no one can find more freedom, at any rate, go where he may. From thorough freedom he cannot retreat to any thing freer. Our religious constitution, in fact, consists simply in the living bond of similarity of religious views and feelings; and its expression is our voluntary union in that broad form of Christian worship which the newer "Free Churches" imitate and adopt from us. We will not endure, then, to be told of Unitarians seeking freedom elsewhere. They may seek sentiment of another order; they may seek excitement of a different or more powerful kind; they may seek music, oratory, poetry; they may seek to gratify personal taste or preference as regards the preacher and all that is personal to him; but they will find no higher liberty than that by virtue of which they leave the old Unitarian Chapel for the new Free Church,—none presuming to question their act as matter of right or of taste, if they would not at parting commit the folly and indecency of casting a slur upon the liberty of those who have trained them to their own boasted freedom.

Mr. Forster's Free Church at Kentish Town has our intire and warm sympathy. It is no cloak for obscurity of opinion. It does not pretend to unite Trinitarians and Unitarians in one form of worship. He is an avowed Unitarian Christian. He is come out from free to freer, at the dictate of a high sense of scrupulous honour, when he might have retained a position of great influence and usefulness among the most liberal section of the Congregationalists, had his views of Christian doctrine been less decided or less far in advance of those held by the body of his hearers. Legally, he might have held his place notwithstanding; but a high sense of honour forbade. We gave in a former number of the *C. R.* (p. 460) an account of Mr. F.'s resignation. It must have been no slight trial to leave a splendid Gothic Church, with its beautiful stained glass windows "casting their dim religious light," the monument of his own successful ministrations,—and to leave also the majority of those among whom he has successfully ministered,—for a carpenter's shop (suggestive, indeed, of the literal history of the origin of the gospel), where, amid the zeal of his intelligent and inquiring adherents, a new struggle has to be sustained against outward difficulties, aggra-

vated and embittered by orthodox efforts to throw odium upon their noble enterprize. Honour to this good man and to his faithful band of believers! for theirs is indeed belief worthy of the name,—belief in the supremacy of conscience, and the sufficiency of God's own light in the soul. Old friends may look coldly on them in the name of orthodoxy; but their own regard for old friendships is not chilled by their new religious views, however tried by the treatment they receive,—a contrast which must endear the more to them the beneficent spirit of their "Free Church." But Mr. Forster must be allowed to tell his own story, which he does with unaffected simplicity and manly straightforwardness at the end of his farewell discourse, as follows:

"I would fain have finished this discourse without saying one word about myself. This seems to be impossible. The occasion requires a short statement of the cause which has led to the resignation of my charge. Five years ago I saw reason to give up some of the leading doctrines of Calvinism. This investigation, which led me to abandon unconditional election, the final perseverance of the saints, and the special influence of the Holy Spirit, shattered fearfully the whole system of opinions in which I had been educated, and which I had hitherto faithfully upheld. You also adopted my new views. We became an Arminian church. Of this we made no secret. This edifice was erected for the teaching of anti-Calvinistic opinions. This is provided for by express clauses in the trust-deed. My views of the Trinity became also gradually modified; and in drawing up the creed for the trust-deed, I mentioned to the deacon my objections to employ in the creed of a progressive church like ours the old terms used to describe God. He concurred. I was very minute in giving my reasons. It was agreed that all definition of God, Christ, and the Holy Spirit should be avoided, and that the clause—'This place is erected for the worship of God as the Father, through the Son, and by the Holy Spirit,' should be placed at the head of the creed. To this you consented by passing it unanimously in church-meeting assembled. Through growing doubts on the subject I resolved eight months ago to look into the whole question of the Trinity. That inquiry has been gone through; and the result you know. I now give up this pulpit (which I could have legally retained), because I am resolved, whatever may be the consequences, not to take advantage of a creed drawn up by myself for the express purpose of leaving the church and future pastors unfettered upon a subject which has perplexed the wisest and best of men. A few weeks ago this edifice was put in trust by myself and the two other lessees of the ground. I made not the slightest objection to do this, though I might have refused. Under that deed you were not a church until you received your certificate of membership from your pastor. With that document you were supplied on the very evening you met to receive my notice of resignation.

"I mention these things to remind you how spontaneous was my retirement; how entirely you are indebted to my strict sense of duty for the quiet possession of this building, and for your enfranchisement as a Christian community. I would not have given this detailed account had I not heard that the reasons for the relinquishment of my pulpit

have been grossly and wilfully misrepresented. I have done what all just and impartial men, I think, must approve. And now I must bid you farewell. It would be affectation in me if I were to pretend that it was not a great trial to leave this pulpit. This beautiful church was erected through God's blessing upon my labours. Seven years ago you were few, divided, and depressed. There had been, up to that time, for years, wealth, piety, and prayers, striving to keep up the 'cause,' but it gradually sank into the lowest condition of distraction and weakness. I need not dwell on the efforts I put forth to overcome the apparently insuperable difficulties of this position. With what success I leave you to judge. During the period of my pastorate I have lived among you like a friend and brother, not as a priest and ruler. I have been with you in weddings, baptisms, sicknesses, losses, deaths, and burials. I have never craved the luxuries of your tables; the gaieties of your social circles; the recreations of your leisure hours. The sick, the sorrowful, the bereaved, and the dying, have had a larger share of my attention than the wealthy, the tranquil, and the happy. I have sought to inculcate in the minds of your children sound principles; to give them clear views of truth; and to convince them that religion is to make men wise, cheerful, good, virtuous, benevolent, and happy. I have not been severe to the failings of the poor, and winked at the faults of the rich. The richest among you can bear testimony to the truth of this statement. I have kept back no truth because it was unpalatable and unpopular. I have brought such truth forward, though I knew it would bring down upon me the displeasure of such as have the peace of a Dissenting minister in their power. In the government of this church I have never sought to lord it over any man's faith or opinions; I have freely conceded to all their just rights, and respectfully asserted my own. Fondly did I hope, as I saw these walls rising, that I should have ended my days among the people who were to be collected within them, for the worship of God. The Disposer of all events has seen fit to order it otherwise. Be it so. It is not proper that this cup of bitterness should pass away untasted. It might have been avoided I know. But then, sincerity, truth, honour, self-respect, would have been sacrificed. This could not be.

"In taking leave of you, I feel this to be a solemn moment. The eye of the All-seeing is upon us. The judgment-seat rises before my view. In reviewing the labours of seven years among you, though not unconscious of many defects, I am grateful to Him whom I have served in the gospel of his Son, that I can, in his awful presence, as well as before you all, appeal to your consciences, in the language of the great apostle, 'I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.' Let me urge you again, and for the last time, to 'prove all things, and to hold fast that which is good.' 'And may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever. Amen.'"

We must also give the tender and touching introduction :

"When a man has anything to do for the last time—something in the doing of which he has always taken great pleasure—he is certain

to be the subject of solemn and sorrowful feelings. He will naturally wish to do it better than he had ever done before, and yet, from unavoidable anxiety and excitement, he is almost sure to fall short of his aim. If it were the last opportunity of speaking to an individual for his good, how careful would he be in the selection of the topic of discourse, in the arrangement of his thoughts, in the ordering of his words, in the expression of his emotions, lest the effort should fail through personal feebleness or folly. How great, for instance, would be the solicitude of a venerable father, who, from a dying pillow, had to take a final farewell of his children. Passing by subjects of minor interest, how would he point out their duty to God, their fraternal conduct to each other, and the principles which should regulate their lives in all their transactions with their fellow-men! How he would lay hold of that view of each subject most likely to affect their minds, rouse their consciences, and guide their steps in the path of piety and virtue! How he would strive to make it plain to the dullest, attractive to the most careless, and touching to the most callous of the family circle! How he would enforce his advice with all the affection which long years had garnered up in his heart, with all the strength which he could gather together in the article of death, and with all the solemnity which an overshadowing eternity could give to his last words! If even a most inveterate foe were present to whom his death would be a sort of relief and gratification, yet, in such an awful hour, it would be difficult for malignity itself to turn his emotions of tenderness into ridicule, to treat his dying advice with contempt, or to attribute this last attempt to benefit beloved survivors to any but self-forgetting and benevolent intentions. Not very unlike this situation is that of the faithful pastor who has to address his people for the last time. How searching are the self-questionings in prospect of this painful leave-taking! What topic shall be chosen for the occasion? What arguments shall he use to give it logical force over their understandings? In what way shall he best obtain for it a lodgment in their consciences? In what words of transparency and wisdom shall he clothe his thoughts? Such are some of the inquiries which present themselves to his mind. Great is the occasion, weighty the duty, severe the demand upon his powers. Still his feelings are so solemn and so sad as to depress or debilitate his energies, and unfit him for the duties of the situation. Such is the case with him who is now addressing his flock for the last time. I might have taken a topic for this occasion which would have thrown us back amid the peaceful and pleasing scenes of the past. This would have given room for the play of imagination, for gushes of friendly feeling, for appeal to the sympathies of kindly natures. This would not answer the design of the preacher. I have chosen a subject calculated to do you lasting good; such a subject as I would have chosen if, at the close of this service, I had to stand at the foot of the Eternal tribunal; a subject suited for all, young and old, rich and poor, learned and unlearned; a subject for the present age, for all ages to come; a subject which must be understood and reduced to practice by all Englishmen before they can advance much farther in the path of improvement marked out for them in the divine map of their onward course, or discharge the duties which Providence has imposed upon them to take the leadership of the nations in endeavouring to realize the highest

forms of freedom ; to bring about the true solidarity of all peoples, and to abolish for ever the tyrannies which, like an incubus, have lain upon the huge and heaving breast of humanity for thousands of years. You will find this topic contained in the familiar, but much-unheeded, advice of Paul to the Thessalonians, in his 1st Epistle to the Christians bearing that name, the 5th chapter, 21st verse—‘Prove all things: hold fast that which is good.’ ”

The discourse which was thus begun and concluded, is a thorough-going and powerful exposition of the duty of Free Inquiry. The non-responsibility of man for his belief is avowed and explained at once, in words which recal to mind the unexplained and random assertion of the same great principle by Lord Brougham many years ago, in his well-remembered Inaugural Discourse as Lord Rector of the Glasgow University. Man is not responsible for his belief to his fellow-man ; and even to God he is responsible not for the intellectual truth of the result, but for the moral truthfulness of the process. The former limitation Mr. Forster lays down in the outset ; the latter great principle he illustrates throughout his discourse. Had the statesman been as accurate in his terms as this preacher, he would perhaps have precluded the equally inaccurate counter statement of responsibility which he provoked from another divine at the time we have referred to. But the statesman was understood at the time to deny all moral responsibility as attaching to the formation of opinions ; while the orthodox divine, Dr. Wardlaw, in his turn asserted a responsibility which the “tender mercies of Calvinism” alone can contemplate without shuddering. Let us hear Mr. Forster, who makes all clear by a careful statement :

“ We must get it wrought into our minds that we have no more *right to quarrel* with a man on account of his religious opinions than for the colour of his skin or the play of his lungs. He is no more accountable *to us* for the one than the other. To each of us the exhortation is addressed. ‘Prove all things: hold fast that which is good.’ It is a duty we owe to God, to truth, to ourselves, and to our race. To this theme I have now to direct attention.”

Lord Brougham did not use the words we have marked with emphasis, nor did Dr. Wardlaw take the distinction which he had overlooked. We must quote intire the first head of the discourse, shewing the *duty* of assaying and testing “all things which come seeking a place in the understanding, heart and conscience:”

“ IT IS EVERY MAN’S DUTY TO DO THIS, *because his mind is endowed with faculties to search after truth.*”

“ Intellectual and moral freedom is the birthright of every man. From his Creator he has received a power over the members of his body, the faculties of his mind, the affections of his heart, and the volitions of his will. In this prerogative is found the peculiarity of humanity, the basis of responsibility, the fount of moral life, the starting-point of all progress, and the principle of the highest excellence. For the exercise of his

powers and susceptibilities, of his freedom and ability, he is answerable to his Maker. With this condition he is at liberty to put them to whatever use is most agreeable to the impulse of his passions, or the dictates of his duty. No force can interpose to prevent or impel him. He may do as he likes. What he sows, however, he must reap. He cannot escape this law. The consequences of the right or wrong use of his talents are fixed as the immutable effects of physical causes. In the foresight of these he finds the strongest motives to proceed with care. Of all his endowments, this faculty of discovering truth is the most important. It belongs to every man. It is distinctive of his nature. It is placed under his control. It must be voluntarily employed. Its highest exercise is in the investigation of those facts which involve his spiritual well-being. He has been created capable of sitting as umpire over the conflicting claims of real and pretended revelations from God. He can perceive what is true and what is false in all religious communications. He can judge or taste what is genuine or what is spurious. His mental perceptions and moral sentiments are given him for this function. He must do it for himself. It cannot be done for him by another, as can the erection of his house, the manufacture of his clothes, or the dressing of his dinner. There are no minds specially endowed and anointed for this work. However low a man's powers of discernment may be, yet there is always enough strength in them to lay hold of some truth. If he faithfully use what he can thus acquire, it will diffuse a light and impart a purity which will qualify and dispose him for the acquisition of more, and still more, in pauseless and indefinite progression. To this divinely-instituted tribunal in every man the old prophets, Christ, and the apostles appealed, yea, God himself appeals, for he spoke through them,—and upon its faithful decision he rests the reception of those doctrines by which he designs to shew men the evil of sin, to bring them to repentance, to reconcile them to himself, to cultivate their spiritual natures in piety, holiness, righteousness, virtue, goodness, and worship. The Divine Being has so constituted the human soul that he knows whatever truth is in the Bible will obtain a place in the intellectual and moral nature of man, if he is faithful to his faculties. God has sent the truth he would have man receive to the judgment-seat of reason and conscience to investigate its claims. He does not enter the court where they carry on their inquiry to overawe by his greatness, to terrify by threats, or corrupt by bribes. As man discharges the functions imposed on him he increases in capability for this duty. 'His love of what is good abounds more and more in all knowledge and judgment, or sense, so that he can try things which differ,' and thus 'by reason of use, or habit, he has his sense exercised to discern good and evil.' It is from the truth itself acting on the intellect which God has given him that he gains this godlike power. Having sat in judgment on the contents of the Bible, he is able to try all human creeds and dogmas by the standard raised in his own mind. The objective truths of revelation become subjective in his thoughts, feelings, and principles. He becomes wiser than his teachers. Whatever help he gets from God or men, the final decision rests with himself. There is no more thanks to him for this awful power than for the peculiar configuration of his body. He is born a judge of divine things. The faculty which makes him so is the birthday present of his Creator. He cannot get at truth as such

but in this capacity. God has laid before him the subjects on which he is to decide. He holds him responsible, not for the judgments he may pronounce, but for the fidelity with which he cultivates his powers and weighs the evidence submitted to his investigation. He has no right to suspend their operation. He cannot transfer the office of judging to another without great culpability and detriment. Neither God nor man, Christ nor apostle, pope nor priest, pastor nor parent, can relieve him of this burden. He must bear it alone. To 'prove all things' is not only a sacred right, a high dignity, a vast utility, but a solemn necessity, an imperative duty, an unchangeable law. He is bound to resist any attempt, however plausibly or violently made, to rob him of his right or relieve him of his duty. It is the boast of Protestantism that it respects this right and urges this duty. On its proud banner is seen flashing in the sunbeam and the breeze the well-known motto, 'The Bible, and the Bible only, is the religion of Protestants.' The statement contains a profound truth; but what a falsehood is it often in the mouths of those who most vociferously proclaim it. How little have the contents of the Bible to do with men's personal belief. How seldom are men taught to rely on their own powers in the investigation of the truth. How few are the Christians who sit at the feet of Jesus or frequent the apostolic college. If Dissenters have renounced the infallibility of the Pope, have they not bowed their necks to a yoke almost as heavy and galling? If they have given up the Thirty-nine Articles, have they on that account conceded to each other the right of judging all things for themselves? If the Trentine pandects are not retained as the law of their religious faith and life, are they not bound by the institutes of Calvin, the Westminster Confession of Faith, the Assembly's Catechism, the Minutes of Conference, and the Sermons of Wesley; the creeds of chapel trust-deeds, the Congregational Union Confession of Faith, or by the writings of Howe, Watts, Doddridge, Gill, Fuller, Hall, Priestley, Watson, Channing, and of other great men, who ought to be dear to their hearts, but not lords of their faith? Are we not all of us more or less guilty of this servility? Have we not yet to learn that there is no *via media*, no middle way between Reason and Rome? There is, unhappily, floating over us an invisible and unexpressed opinion, to which all, in the main, must agree. It hovers over the pulpit and the pew; over the church and congregation; over the professor's chair and the student's form; over the family and the school; over the Bible and the commentary. All thought, all sentiment, all investigation, all conclusions, all teachings, are controlled by it. It is this which checks free inquiry, shuts the mouths of those who have convictions which fit not the Procrustes' bed according to which all opinions are to be shortened or stretched; makes hypocrites of those who cannot afford to keep a conscience, or have not courage to brave the consequences of honesty; turns the pulpit too often into the chair of restraint, concealment or compromise. Wherever this tyranny is obeyed, there cannot be much depth of conviction, vitality of sentiment, growth of knowledge, and improvement of religious life. If this principle were applied to science it would paralyze all the energies of investigation, and make the wheels of progress stand still. If churches will not respect individual liberty, will not let their ministers and members investigate the Scriptures, and theology, the fruit of other men's examination of

the Scriptures, as fearlessly, impartially, and rigidly as men inquire into Nature and the human results of searching into Nature, such as astronomy, chemistry, and any other branch of science, then it is the duty of every Christian, in God's name and the name of human nature, to resist the imposition. It may cost him friends, income, reputation, station, and much which he highly values. He is bound, at whatever sacrifice, to maintain his inborn and inalienable freedom. In this way the yoke of the creeds would be broken. The churches would be turned into the seats of liberty. A noble, manly piety would grow up among us. The truth, whatever it is, would be discovered. A new state of things would be instituted. Every man would be respected as he rejected human authority over his conscience, refused to allow uninspired men to make his creed as his furniture, his bread, or books, tested all opinions by the light of his own reason, chose to give an account of his convictions, or the use of his powers in obtaining his convictions, to none but his Maker. Self-respect, love of truth, reverence to God, benevolence to men, call upon us all to stand by our native right and duty of searching into all truth, contained in all creeds, confessions of faith, catechisms, and all other documents, whether human or divine. The obligation lies in our power of searching into whatever concerns our moral culture, spiritual life, and religious duty."

The preacher next considers "the reward which will follow the discharge of this duty" (it consists in gaining "what is good"); and then he goes on to ask, "what we are to do with the good and beautiful when we have got it." He replies, we are to hold it fast; *by nourishing and strengthening our spiritual natures with it; by cultivating the spirit and keeping up the habit of fearless and careful inquiry, and by making faithful use of it for the good of others.*

"Our souls require to be fed as much as our bodies. Man cannot live by bread alone. If he had only a mere animal nature, then he would need no higher food. We crave for something which riches cannot buy. It is the want of suitable aliment for the soul which makes man restless and dissatisfied. In the distraction of his thoughts he is ever crying, 'Who will show me any good?' The worldling, the sensualist, the philosopher, the priest, offer to take him by the hand and to lead him to the fountains of pleasure for which he thirsts. They all disappoint him. He wants that which they cannot give. He needs the good which can be obtained only by the exercise of his own powers on God's truth. It is this which will nourish his soul, allay its desires, fill it with peace, make it strong, holy, beautiful and active. He must, by spiritual assimilation, turn the food which he finds in the truth into part of himself. In this way he garners it up where moth cannot corrupt it, and thieves cannot break through and carry it away. It is transubstantiated into the thoughts, the feelings, the principles, the affections, the habits, the whole inner life, of his spirit. Wherever he is, there is his treasure. It is with him at home and abroad, in the city and the field, in the crowded thoroughfares of men and along the quiet way-side; in society and solitude, in the occupations of business, and in the hours of recreation; in the mart of commerce and in the church of God. It has become

bone of his bone, flesh of his flesh, spirit of his spirit. He cannot but hold it fast. If his religious views were contained in creeds which had been providently drawn up for him, or if they were expressed in the books of some favourite author, or if they were held by the community to which he belonged; if they have no place in his views of right and wrong, in his convictions, his affections, his principles, his motives, his prevalent volitions, his daily doings; if they do not make up the vital elements of his inner life, do not lie at the bottom of all that he is, are not involved in all his thoughts, feelings and conduct; then he may part with them as easily as with an estate, a garment, or a house. They are to be bought. He would give them for love of reward or the fear of loss. To hold fast that which is good, we must have it laid up in our own spiritual and everlasting natures. It is sure to be secure there. Reason, conscience, love, hope, fear—all that is strong and invincible to mere force—will keep it in safe custody. Fire, fetters, dungeons, hunger, tortures, death, could not force it out of the soul. Promises, rewards, favours, riches, ease, rank, applause, will not tempt to give it up."

The principal HINDRANCES WHICH PREVENT MANY FROM OBEYING THE APOSTOLIC INJUNCTION, are briefly, but truly and fearlessly stated to be—*a deference to antiquity, the power of numbers, the influence of education, mental indolence, and regard for secular interests.*

"Such are some of the hindrances which prevent men from inquiring freely into the truth which concerns their highest well-being. How generally their force has been felt and allowed! But few in any age have had strength of purpose enough to overcome them. They must, however, be universally vanquished before mankind can shake off the shackles of the most ignoble restraint, strike away into the path of eternal excellence, follow the guidance of the fire-pillar of truth which conducts to the region of eternal day, and rejoice in the glorious liberty of the sons of God. To inspire men with this mental freedom should be the aim and tendency of all preaching, all education, all example, all institutions. When it is obtained, knowledge, righteousness, virtue and happiness will take up their pure, serene and happy home among the sons of men."

The duty advocated in this noble discourse, his last in the Gothic Church, Mr. Forster is illustrating week by week in a work-shop, by a series of well-chosen subjects connected with "difficult texts and texts misunderstood" (of which we have given the titles at the beginning of this article), and each discourse is published at a cheap rate as soon as possible afterwards. We rejoice to know that these lectures are attracting great attention. The room (a large one) is inconveniently filled with intelligent and inquiring people, a large proportion of whom are *men*, manifesting their evident sympathy with the masculine reasoning and gravity of the religious views there propounded. Their numbers increase rapidly, and their zeal and faith grow stronger continually. Orthodox zeal is roused to the distribution of tracts specially pointed against the new society, and the rising spirit of controversy is hailed by them as sure to produce good results.

The London Unitarians have, individually and collectively, given them hearty sympathy and co-operation; and steps are in progress for raising the means of building a suitable place of worship.

Who shall tell us that the Unitarian controversy is over? Why it is new at this day to all the zealots in Kentish Town, who have to learn its very elements at the suggestion of this strange event that has just happened in their neighbourhood. And it will not be over till Orthodoxy is everywhere relinquished, and Trinitarianism sabellianized at least. A long time to look forward to! A long time for such labourers as Mr. Forster to persevere! Of his discourses now in process of delivery and publication we may probably find occasion to speak when the series is complete. At present we observe, that they are precisely the order of topics calculated to bring into view the positive advantage of the Unitarian over the Trinitarian theology; and not only to solve the scriptural difficulties alleged by orthodoxy against the former, but to throw the burden (where it really lies) in accumulated weight upon the latter.

The lectures are popular, but not superficial. In a note accompanying the first (on the Mission of Jesus), Mr. F. says,—

“It will be seen at once by the critic that these discourses are addressed *ad populum*, not *ad clerum*. They are intended to popularize certain religious views which have been generally represented to the people as unscriptural, rationalistic, injurious in the present life, and leading to eternal death. As the author believes them to be the identical views respecting God, Christ, and the means of redemption, taught by Jesus and promulgated by his apostles, he is persuaded the people will readily receive them, fully yield to their divine influence, and gladly walk in their heavenly light. He has chosen a series of texts which he admits to have their difficulties, but maintains to have been entirely misunderstood by the great body of Christians and their teachers. He will endeavour to show the perverted sense put upon them, to bring out as simply as possible their real meaning, and to point out their practical bearing on the spiritual life. Amply will he be repaid if his testimony contribute in the least degree to the spread of the pure, rational, quickening and sanctifying Christianity of Christ. He feels confident that the masses need only to be convinced that the prevailing opinions on theological subjects are perversions of the Word of God, have no real sanction from the discourses of Jesus and the writings of the apostles, in order to secure their honest and hearty consideration of the whole subject of Christianity. It is the absurdities of the Trinity, and the revolting doctrine of the satisfactionist theory, which cause them in their strong sense to reject a religion really designed to make them intelligent, virtuous, holy, free and happy. If they were only disabused of these erroneous but vulgar notions of the religion of the New Testament, they would cheerfully receive him as their teacher and guide, whom, when on earth, the ‘common people gladly heard.’ It is for the promotion of this great and most desirable end, that the author has consented to give publicity to discourses which were originally designed merely for his own congregation.”

How true is this explanation of the causes of popular unbelief! May Mr. Forster find access, through the interest excited by his peculiar circumstances, to readers as well as hearers inaccessible to ordinary Unitarian agencies, and help to spread the fact, so little known, that Christianity is a reasonable religion! We are struck with one beautiful characteristic of these lectures, which shews Mr. Forster's own deep sense of the blessedness of Christian Unitarianism,—namely, his frequent allusions to the Religion of Nature. God's works reflect the same attributes as His revealed word. The analogy of Natural Religion and Christianity is the delight of the Christian Unitarian to contemplate and illustrate. We conclude with one of many instances in which Mr. F. shews his evident delight in this divine reconciliation and harmony of things, so sadly set in opposition by the prevailing theology:

“WE HAVE NOW TO CONSIDER HOW THE MISSION OF JESUS IS THE PRESENCE AND POWER OF GOD WITH MEN.

“It is by giving them the help which they need, and which they could not obtain but by special interposition. It is extended to them by the hands of a Mediator. Is not all divine help mediatorial? Does not God help men through Nature? Is not *its* name, properly, Emmanuel, *God with us*? Why should it not be? Did not Abraham call the place where he received divine relief in a great strait, Jehovah-jireh, *the Lord will provide*? Will men ever view Nature aright until they regard it as the living and life-giving agency formed and employed by the Creator to nourish and gladden his creatures? He has put his own divine name into it. It is not only the Shekinah of his cheering presence, but the medium of his sustaining power. Nature, however, is not God, nor a part of God. Christianity is a fuller and higher application of the same principle. It is the spiritual help given to men through the medium of humanity. It is God helping us by a ‘man whom he ordained,’ and specially qualified for his work. Christ, however, is not God, though he is the image of God, and filled with all the fulness of the Godhead bodily. His nature is human, though his Messianic powers are divine. In a higher degree than Nature, he deserves to be called Emmanuel; because in him and through him God is with us to give us greater help.”

E. H. H.

HENRY MORE.

His Letters on Disinterested Piety, his boundless charity, his zeal for the utmost toleration, and his hope of a general improvement from “a pacific and perspicacious posterity,” place him high in the small number of true philosophers, who, in their estimate of men, value dispositions more than opinions, and in their search for good, more often look forward than backward.—*Sir James Mackintosh's Miscellaneous Works*, Vol. I. p. 96, note.

ON THE POETRY OF THE HEBREWS.

POETS, like the professors of the other imitative arts, besides aiming at moving our feelings and raising our thoughts by the more real beauties of their works, have usually been willing to give further pleasure by adding ornaments. Some of these in poetry form its versification, such as a fixed length of line, or syllables marked out by length and accent, or rhyme at the end of the line, or alliteration in the middle; by all of which, strength is added to the pauses and the memory is helped. Another ornament is an artificial diction, or a choice of words not used in every-day life. But the employment of ornament is dangerous; many a bad poet has given us common thoughts, ornamented with versification and artificial diction in the place of poetic beauties; and perhaps the safest way to reach excellence is to look with distrust upon all ornament as a snare. From this danger Hebrew poetry was remarkably free. Its rude, simple language had no words but those of the actions and feelings of every-day life. The only mark of its versification was for the most part in the sense, and very little in the sound. It was made by dividing each sentence into two or more parts, so that the latter clauses either repeated in new words, or answered, or in some way balanced, the first. This is called the parallelism of the clauses in Hebrew verse. As an example, we may take Job's praise of Wisdom:

"But where shall Wisdom be found;
And where is the place of Understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, It is not in me;
And the sea saith, It is not in me.
It cannot be gotten for gold;
Neither shall silver be weighed for the price thereof."
(Job xxviii. 15.)

This mode of marking the verse by the arrangement of the thoughts, is seen as well in the English translation as in the Hebrew original. It is also seen in the Greek of the New Testament, when poetry is there introduced. In the beginning of Luke's Gospel, Mary says,—

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
He shewed strength in his arm;
He scattered the proud in the imagination of their hearts,
He put down the mighty from thrones,
And raised up the lowly.
He filled the hungry with good things,
And the rich he sent away empty."

Thus, since the Hebrew poetry received so little help from outward ornament, it was driven to rest its claims entirely on the

higher and truer merits of the art ; on its lofty thoughts, its depth of feeling, its bold and grand images. In these higher excellences it was not a little helped by the nature of its subject, which is usually devotional, and expresses a more earnest trust in the Almighty than is found in the poetry of nations who cultivate a divided worship. Even when smarting under their sufferings, the Jews never thought themselves forgotten by their God, or doubted his power to help them.

“Behold (says Isaiah) the Lord’s hand is not shortened that it cannot save ;

Neither his ear hardened that it cannot hear.” (Ch. lix. 1, 2.)

And the prophet Habakkuk beautifully says,—

“Although the fig-tree shall not blossom,
Neither shall fruit be in the vine ;
Though the labour of the olive shall fail,
And the fields shall yield no meat ;
Though the flock shall be cut off from the fold,
And there shall be no herd in the stalls ;
Yet will I rejoice in the Lord,
I will joy in the God of my salvation.” (Ch. iii. 17, 18.)

Equally beautiful is the melancholy tone with which the prophets speak of the nation’s sufferings :

“Let the priests, the ministers of the Lord, weep between the porch and the altar ; and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, Where is their God ?” (Joel ii. 17.)

The change from narrative to a speech, from speaking of God to addressing him, is frequently very impressive. Thus :

“God hath spoken once ; yea, twice have I heard it,
That power belongeth unto God.
Likewise unto thee, O Lord, belongeth mercy ;
For thou renderest unto every man according to his work.”
(Ps. lxii. 11, 12.)

And again :

“O bless our God, ye people,
And make the voice of his praise to be heard.
He holdeth our souls in life,
And suffereth not our feet to stumble.
For thou, O God, hast proved us ;
Thou hast tried us as silver is tried.” (Ps. lxvi. 8, 9, 10.)

In many passages, earnestness and enthusiasm are a cause of sublimity far beyond what ornament produces ; as,

“Blow ye the trumpet in Zion,
And sound an alarm in my holy mountain ;
Let all the inhabitants of the land tremble ;
For the day of the Lord cometh, it is nigh at hand.” (Joel ii. 1.)

And again, when the Psalmist says,—

“If I forget thee, O Jerusalem,
Let my right hand forget her cunning,
If I do not remember thee;
Let my tongue cleave to the roof of my mouth,
If I prefer not Jerusalem above my chief joy.”
(Ps. cxxxvii. 5, 6.)

The similes are usually chosen from the most familiar objects;
as,

“My days are consumed like smoke;
And my bones are burned like an hearth.
I watch and am as a sparrow alone upon the house-top.”
(Ps. cii.)

The metaphors are of the boldest kind; as, when the people are happy, “the mountains skip like rams, and the little hills like lambs” (Ps. cxiv.). When the nation is alarmed, “the earth trembleth, and the hills smoke” (Ps. civ. 32). When the wicked reproach, “they sharpen their tongues like a sword, and shoot their words like arrows” (Ps. lxiv. 3).

No writings furnish us with finer instances of the sublime than the Old Testament. At the head of these stands the description of the creation of light in the Book of Genesis. It strikes us with its shortness and almost bluntness. The creation follows at once upon the Creator's word. “And God said, Let there be light; and there was light.” The first words raise our expectations, and those which follow fully satisfy them. The act is instantaneous, without mention of instruments or succession of events.

Another method of producing the sublime is by several grand images rising one over the other, so that at every pause the mind feels satisfied, and always rests with pleasure upon the last thought as being yet more striking than any that have gone before. Such is the prophet Nahum's vision of the march of the army and storming of the city of Nineveh:

“Woe to the city of blood!
It is full of falsehood and robbery; but the prey will not escape.
[Hark!] there is the sound of a whip, and the rattling of wheels.
There is a noise of prancing horses, and of jumbling war-chariots.
[Look!] the horseman lifteth up his bright sword and glittering spear.
There is a multitude of slain, and a great number of carcasses.
There is no end of corpses; they stumble over the dead bodies.”
(Chap. iii. 1.)

The reader is hurried along by the hurry of the battle, and his ears and eyes are both engaged in noting the advance of the Babylonian chariots and the slaughter of the Assyrians. Here the description rises from a state of quiet to noise and to dreadful action. But yet more grand are those pictures which, on the

other hand, rise from noise and action to rest and silence. Such is the history in prose of Jehovah speaking to Elijah at the Mount in Horeb, which teaches us the superiority of rest over action as a source of the sublime :

“And a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord ; but the Lord was not in the wind.

“And after the wind came an earthquake ; but the Lord was not in the earthquake.

“And after the earthquake a fire ; but the Lord was not in the fire.

“And after the fire a still small voice.

“And it was so that when Elijah heard it, he wrapped his face in his mantle and came forth out of the cave.” (1 Kings xix.)

Perhaps no other instance can be given of a writer venturing so slowly and so boldly to raise our expectations, and then completely satisfying them. And if we would explain the sources of the sublime in poetry by those in either of the kindred arts, we may compare the creation of light to one of the huge simple pyramids of Memphis, without ornaments and without parts, before which we bow down in awe and wonder. The history of Elijah we may compare to one of the temples of Upper Egypt, where, after examining the massive roof, the strength of the walls and columns, and the size of the sculptured figures, we feel encouraged in our efforts to overcome difficulties, and even to aim at something great.

S. S.

FAITH AND DOUBT.

1.

SOME men have never believed enough to doubt.

2.

A sigh shall be given to the doubt of love, which is refused to the doubt of indifference.

3.

The belief *diabolical* ends in trembling ; the belief Christian ends in doing.

4.

We may question the decisions of the intellect ; but it is at our peril that we tamper with the verdict of the heart.

5.

To the priestly mind, candour seems the first step towards unbelief.

6.

You choose a guide amongst precipices and glaciers ; but you *walk* yourself.

The Rev. F. W. ROBERTSON, late of Brighton.

INAUGURAL ADDRESS DELIVERED BY REV. J. J. TAYLER, B. A.,
PRINCIPAL OF MANCHESTER NEW COLLEGE, IN UNIVERSITY
HALL, FRIDAY, OCT. 14, 1853.

THE opening of the first session of Manchester New College, on its removal from the position which it has occupied for considerably more than half a century in the North of England, and its annexation, as a School of Theology and Religious Philosophy, to a national seat of Secular learning in the Metropolis, seems to afford a suitable opportunity for taking a brief review of the relation of our Institution to the general condition of learning and religion in this country, of the higher requirements and wider prospects which the diffused intelligence of the times brings to the Christian Ministry, and of the superior advantages for the training of men to that important office, and for acting with increased effect on the state of public opinion, which, it may be hoped, our Academy will enjoy, under the new circumstances to which it is now transferred.

For the information of those, if any, now present, who may be strangers to our religious denomination, and to rectify the misapprehensions so often prevalent among such as might be supposed to be better acquainted with it, I think it may be well to state at the outset the precise nature of the relation in which Manchester New College now stands to University College and University Hall.—Manchester New College, at its first establishment in 1786, in the city from which it takes its name, was intended to embrace in its course of Academic instruction, the education of both laymen and divines. On its transference to York in 1803, the same plan was pursued; and during the seven-and-thirty years of its continuance in that city, not only a large proportion of the ministers who now fill the most important pulpits in our denomination, but many also of our laymen who have since risen to stations of honour and influence in the country, received their education under the learned and excellent men who at that time conducted its studies and maintained its reputation. In 1840, it was brought back to Manchester, and the plan of combined instruction for laymen and divines was attempted anew. Success, however, did not correspond to expectation;—not from any lack of zeal or ability in the several distinguished men who had charge of its secular department, but because the superior attractions and advantages of University College naturally drew off from it the supply of lay students, and almost entirely superseded, as far as they were concerned, the necessity for a separate denominational institution. Some of the best friends, therefore, of the College came to the conclusion, that as our young divines and our young laymen might henceforth have access to an abundant supply of the best secular learning at a national source, our only need in future would be to provide

ourselves with the theological, and in some degree the philosophical, instruction which the central institution, by the terms of its foundation, was precluded from furnishing. The establishment of University Hall for the residence, the domestic discipline, and the private tuition of young men resorting to the classes of University College, strengthened this view of our true Academic interest, and pointed out the way in which it might be advantageously carried into effect. The direct and principal object of Manchester New College from this time forth, will be the education of men for the Christian ministry; but its connection with University Hall will afford its teachers the opportunity of regularly imparting to young laymen, during their course of Academic study, the religious and ethical instruction which is indispensable to the completeness of a liberal education, and which University College cannot supply. For divinity students, Manchester New College prescribes a course of six years. Of these, the three first will be devoted to literary and scientific studies in the classes of University College; during the continuance of which, the needful test of proficiency will be applied to those who have been confided to its care, by periodical examinations from time to time in the course of each session, conducted by its own officers—its own teachers supplying, wherever necessary, some branches of instruction which are required for matriculation and a degree. The three last years will be occupied exclusively with Theology and preparation for the Christian Ministry; and this part of the course will embrace the Criticism and Exegesis of the Scriptures, studied in the original languages—the Evidences of Natural and Revealed Religion—Ecclesiastical History, accompanied by select Patristical reading—Doctrinal and Practical Theology, including a view of Christian Ethics—and weekly exercises in Composition and Elocution. The Library of Manchester New College is deposited, and its class-rooms are assigned, in University Hall. Its students, even when not residents in the Hall, are enabled and encouraged to connect themselves closely with its discipline and partake of its influences.* Thus University Hall is the link which connects Manchester New College as a Theological Institute, with University College as a seat of Secular learning. The lay and divinity students who assemble for instruction and discipline within its walls, are each presided over and represented by their respective Principals, whose cordial union and co-operation must bring them more and more under the control and guidance of a common Academic system. I look forward with confidence to the uninterrupted continuance and deepening intimacy of that union and co-operation; and I anticipate the happiest effect on the future condition of our churches, from the intermingling of our young laymen and our destined ministers in the halls and

* Nearly all the Manchester New College students have already become non-resident members of University Hall.

class-rooms of their Alma Mater, and from the friendships contracted between them in the open-hearted years of youth, amidst the generous rivalries of an honourable ambition, and the still nobler sympathies of a common thirst for knowledge and an united pursuit of truth.

Our old Universities, in the spirit of their institutions and in their characteristic influence and tendency, represent the interests of the Church and the Aristocracy. As a fitting response to the new demands of a more advanced age, the plan of a National University in the Metropolis was conceived by a number of enlightened men in the earlier part of this century, for the special benefit of those classes, containing so much of the freedom and vigour of our national mind, who feel themselves excluded, on whatever grounds, from the ancient seats of English learning, and who, up to the time of the new foundation, had endeavoured to supply the want for the education of their ministers, and in some degree for that of their laymen, by the maintenance of small denominational Academies in different parts of the kingdom. The limited range of instruction corresponding to limited resources, and the narrow, sectarian spirit,—an unavoidable result of exclusive association,—which under the most favourable circumstances had been more or less inseparable from the old Non-conformist system, would be remedied, it was hoped, by the higher influences of a truly national institution, that might command the service of the most eminent learning and ability in every department of literature and science, and must soften down party prejudice by attracting to a common centre the youth of all religious persuasions, and engaging them in the joint prosecution of an ennobling intellectual culture. The University of London has abandoned its original design, and assumed a new relation to the various seminaries of the higher learning spread over the country. But University College, which inherits its position and represents its fundamental principle, is still aiming to accomplish the same important purpose, which the first conception of the University itself had chiefly in view. That it has not to the full extent realized the expectations which the earliest projection of a scheme so liberal and so comprehensive excited in many sanguine minds, must be imputed, I fear, in part to the comparative apathy and indifference of the very classes whose benefit was specially proposed in its foundation. There was one imperfection, it must be confessed, in the scheme; but it was an inevitable result of the conditions under which alone it could be honestly carried into execution, and of the divided state of religious opinion to which it had to be applied. The new institution could not, without breaking faith with some of the parties whose mental elevation it sought to promote, and whose conscientious scruples it had sworn to respect, make any direct provision for theological instruction, or even for those higher branches of philosophic discipline which involve in them

the elements of theological warfare. An ungenerous use was made of this deficiency, to the prejudice of the London University, and in the name of Religion—by many, who would far better have served religion by pointing out and facilitating, as they easily might, the means of its removal. If, acknowledging the want which the University, and subsequently the College, could not, from the nature of its constitution, itself supply—but grateful, nevertheless, for the full recognition of the noble principle which occasioned it—all who felt that religious culture was indispensable to the completeness of an Academic course, had only done, what the spirited founders of this Hall have done—opened class-rooms where instruction might be given, in accordance with their own principles, on those subjects which could not be brought within the prescribed range of studies in the national College,—they would have met the difficulty, not only in the sole way that was possible, but, more than that, in the very way which more effectually than any other would have attained the object so earnestly desired. Europe might then, for the first time, have rejoiced at the spectacle of a national seat of education, which was based on the principle of religious freedom and equality, where Catholic and Protestant, Churchman and Dissenter, Christian, Jew and Theist, Believer and Unbeliever, alike enjoyed unobstructed access to the fountains of secular learning—but which at the same time rendered full homage to the indestructible sentiment of religion, as it is variously conceived and appropriated by the human mind, in the encouragement which it gave to the most diversified schools of theological belief, to come and cluster round it on every side. A centre of University learning surrounded by these various opportunities of spiritual culture and theological instruction, would be only a fitting expression of the rich and manifold religious life which is a fruit of our English freedom; and to doubt that Christianity and the truest spirit of Religion would be benefited by such an arrangement, is to want all depth of faith, and to admit that our strongest convictions must lose their hold upon us, as soon as they are looked at from opposite points of view. For there is a common vitality at the root of all our different forms of Christian belief—there are seeds of imperishable truth common, as I believe, to every modification of genuine religious feeling—which it is strengthening to our own faith, to see brought out and presented under new aspects to the mind, by the able and conscientious expounders of various creeds. What earnest searcher after truth would not esteem it a privilege to have an opportunity now and then, during his Academic years, of hearing the strong points of the ancient faith of Christendom elucidated by such accomplished teachers as Möhler or a John Henry Newman—of knowing what can be said for the Anglican system by such men as Arnold, Conybeare or Hare—of weighing the arguments produced for a learned Unitarianism by a Kenrick

or a Norton—or of considering the plea for Orthodox Nonconformity as set forth by a Robert Hall or a Pye Smith? Who would not rejoice to be made acquainted with the moral and spiritual resources of Judaism by an enlightened Rabbi; or to learn how much could be brought out of simple Theism for the consolation and guidance of mankind, by any earnest and reverential asserter of its principles? In a seat of learning, circumstanced as I have now supposed, where sectarian bitterness would be tempered by the amenities of a high intellectual culture, and all the ascendant influences would promote a reverential toleration, any teacher, to whatever persuasion he might belong, who was eminent in his own department, would be sure to attract to his lectures occasionally, and for particular parts of his course, many hearers not denominationally connected with him, to whom he could not fail to impart new and wider views of religious truth. Such are some of the facilities and encouragements which, it has ever seemed to me, an Academic institution, based on the principles of University College, might offer for the more perfect cultivation of indispensable branches of learning, not embraced within the range of its own discipline, and of which I cannot but regret that the various bodies of religionists have not as yet made any adequate use. I look on the junction of our own Theological Institute with University College as a recurrence, after some hesitation and delay, to the true Academic policy, and a movement altogether in the right direction; and I believe that the adoption by other denominations of the same course, so as to nurse into strength and productiveness the central institution, and enable it to oppose an unquestioned reputation for thorough scholarship and accurate science to the admitted claims of the old Universities—would, by raising the character, promote the truest interest, of Nonconformity, as an important element in our national life, and best meet the requirements and coincide with the strongest present tendencies of the public mind.

If I interpret that mind aright, the age of rigid dogmatism, of narrow, hard sectarianism, is gone—and nothing can bring it back. The very struggles of its blinded adherents to keep it where it is, only accelerate the tendencies which are sweeping it to its final destruction. But if it is not to be followed by a period of heartless indifference and vague unbelief, there must be an union, such as a great centre of national learning naturally invites, among earnest and enlightened men of all persuasions, for placing the cultivation of theology on a wider and more liberal basis, that by free interchange of thought, and a candid recognition of whatever is beautiful and true in their respective systems, they may gradually prepare the way for the ascendancy of a larger, a more generous and a more catholic Christianity. Such a change is to be promoted, not by compromise and vacillation—not by surrendering our hereditary position, where we know it to be

strong, or giving up one doctrinal point which our forefathers have satisfactorily established—but by earnestly developing from our own point of view, the various links of spiritual affinity which connect us with the good and devout of other denominations, and striving honestly to pierce through the outward form and first aspect of doctrines, to the hidden kernel of essential truth which is so often to be found within them.

The religious life of England, as it shews itself at present in large outward manifestation, is mainly resolvable into two elements—that of our Protestant hierarchy, with its associated Universities, as modified at the Reformation, and that which subsists in the free life and varied action of our multitudinous Nonconformity. Its peculiarity results from the action and reaction of these two elements on each other. In the present state of things, it is not desirable that one of these elements should entirely absorb the other. Each can plead some historical justification of its existence. We cannot yet wholly dispense with either. If the dissolution of the Church of England into a mere voluntary sect, with the breaking up and dispersion of its vast territorial machinery, would certainly destroy some elements of order, conservatism and refinement, which are essential to the health of our highly-organized civilization, still more fatal to all progress and vitality would be the extinction of an earnest and enlightened Dissent, under the dead weight of an oppressive uniformity. What is to be desired for both these elements, is freer scope for internal expansion and reform, that each may fully develop its peculiar capacity for usefulness, and do its part effectually towards realizing in the future some nobler result than either at present could separately yield. Till the Church of England has undergone further reformation, and is restored to a closer dependence on the religious mind of the country,—to which it properly belongs, and of which it ought to be a faithful expression,—the Universities which are so intimately connected with the Church, however much their studies may be widened and their discipline improved, cannot furnish an atmosphere sufficiently pure and free for the vigorous growth of that kind of learning on which the spirit of Nonconformity subsists. All that we can at present insist on, in regard to them and to the Church, as a guarantee for present freedom and future reform, is the great constitutional principle, that their immense revenues—that invaluable educational fund—belong in no sense to the clergy, who hold them only in trust, but to the entire people of this realm, and that they are applicable to any moral and spiritual uses which the people, speaking through its legitimate organs, shall at any time see fit to decree. In the mean while, if Nonconformity would sustain its historical character and exercise its just influence in our social economy, it must make other provision for its highest mental wants than such as

the old Universities can supply. For Nonconformity—let the fashionable world say of it what they will—when we review its traditions and calculate its possibilities, is, after all, a great and stirring element of our national life, with vast resources of intellectual power as yet undeveloped for want of adequate culture and a fitting discipline. Its vigorous but conflicting elements need to be combined and harmonized, and have the broad impress of a noble nationality stamped on them, by the binding force of a common Academic centre; that it may take its place among the higher potencies of the land—that it may be led on in the march of progress and the battle for freedom by an intellectual aristocracy of its own—and rear up a learning, sustained by the sympathies of an awakened and instructed people, thorough, manly and vigorous, based on religious liberty and instinct with a principle of growth, to confront an elder learning, tenacious of the accumulations of ages, fixing its eye reverentially on the past, and polished into dignified courtesy by long intercourse with nobles and kings.

Considering the great importance of a supplementary provision for theological instruction attached to a national seat of learning like University College, we may notice some peculiar advantages for the attainment of this object in the hereditary principles of the religious body which is represented by Manchester New College. It has been for a century and a half the distinction of the English Presbyterians to repudiate the authority of all ecclesiastical creeds, to seek for Christianity in the Scriptures alone, and to submit those Scriptures to the unfettered scrutiny of the inquiring mind; and this broad, general principle is of more value than any particular doctrinal result to which it may have brought us, in the almost universal adoption of Unitarianism—because it plainly authorizes us never to close the door against the admission of any new conclusions that may be suggested by farther reflection and continued research. It is not possible, indeed, for any number of persons to enter into religious association without some great leading principle, held in common, to bind them together; or for any teacher of theology, if his instructions are to be worth anything, to be without clear and strong convictions of his own; any more than a man of science can conduct a manufacturing process, or construct a public work, without some positive views of chemical and mechanical laws, or teach his science systematically from the Professor's chair without the adoption of some guiding theory. But all such views and theories are held provisionally, in relation to some practical application that is to be made of the undoubted facts on which they rest, and always subject to the limitations and corrections of prolonged inquiry. What is obviously required by common sense and a regard to truth, both in scientific and in theological ing, is this,—that the Professor in either case, assuming a

certain circle of facts, whether moral or physical, as the immediate subject of his instructions, shall be at full liberty to investigate and interpret them according to his honest belief of their inherent significance, and his perception of their relation to other groups of facts, in the world of man and in the world of matter, which constitute, together with them, the grand sum-total of this wonderful universe.

Man's indestructible consciousness of the spiritual affinities which connect him with the invisible Sovereignty of all things, and the historical expression, in its most perfect form, of that consciousness in the person and work of Jesus Christ, with their transforming influence on the condition of humanity through all ensuing time, furnish, as I apprehend it, the proper subject-matter of Christian theology; and till the facts which it assumes, shall be dissolved into mere phantoms of the imagination, or shall be shewn to have lost entirely their ancient meaning and value, Christian theology must keep its place among the most important departments of learning and speculation, and cannot be excluded from any course of Academic study which pretends to completeness.

There are some domains, if not of positive knowledge, yet of feeling and sentiment, and of those fundamental convictions which silently pervade and inform the whole moral life of man, in which, by a benevolent provision for the future harmonious development of humanity, the ultimate limit appears to have been reached, and the attainable type of perfection fixed, in the ages which have long passed away. Pure science, indeed, evolved out of the accumulation and comparison of facts, and their resolution into proximate laws, goes on with ever-swelling and ever-deepening stream from generation to generation; nor can we assign any limit to the possibilities of our future acquaintance with the structure and economy of the material universe. But this boundless field of fact does not furnish from itself, apart from the light cast on it by the contemplating mind, any explanation of its own meaning and purpose. It then only rises into harmony and significance, and becomes expressive of a great central thought, a grand moral idea, when it is reduced under principles, and surveyed from aspects, which were struck out by the deep forecast of genius and inspiration in the comparative infancy of our race. Without the guiding laws of truth and beauty which have been exemplified or inculcated in the master works of classical antiquity, and those higher moral and spiritual truths which have been bequeathed to us by an antiquity more venerable still, how would society have worked its way through the oppressive accumulation of new facts and the empiricism of an ever-widening experience! To Greece and Palestine we owe the present condition of civilized man. Strike out of the past the influence of their great minds—their poets, their sages, their

prophets—and how incalculably different would have been the whole course of human history! What a different race would now be spread over Europe and America! What a wild and shoreless ocean of experiences, dim and unmeaning as that which now covers China or Thibet, would have rolled over the perplexed and darkened spirits of men! But the power still working with deepest effect amid the agencies now operative on Europe, grows out of the fact of Christianity and its associated beliefs. For man's highest aim and surest guidance, we discover nothing within the apparent possibilities and prospects of the human race, to supersede the influence which has flowed down to us from the fountains of Hebrew inspiration, and to eclipse the type of religious perfection in the life of Christ; till the present conditions of our planet shall be changed to make way for a new geological era, and human nature as now constituted shall be succeeded by some nobler form of intellectual and spiritual existence. From the limits which confine, and the laws which govern, the possible growth and development of our race, and from the indissoluble connection of our past history with any future which may await us, we may safely pronounce Christian theology, thus widely interpreted, running back on one hand into historical realities, and shooting down on the other into the immutable principles of the human soul, to possess within itself all the conditions of a permanent and progressive branch of human learning. The facts on which it rests are fixed and unchangeable; in the conception and application of those facts, there is endless scope for the varied exercise of practical and philosophic wisdom, and free range for the boldest wing of religious poetry.

It is to this highest subject of human thought and interest, and a faithful administration of its influences to the varied requirements of the world, that the Christian Minister dedicates his life. There are those, I know, who think that his function is rapidly being superseded by more recent and more popular agencies of good. They remind us that the truths which he once almost exclusively proclaimed, are now finding their way in a more attractive form, through innumerable channels, to myriads and myriads of human souls; that the journalist is taking the place of the preacher; that the exciting pages which may be purchased at any railway station, are producing an effect which in former times far less surely and constantly followed a sermon; that the lecture-room, the picture-gallery, the concert-hall, and even the theatre, are supplying the mind with richer and more stimulating spiritual food, than the dull truisms dealt out week after week in the church. And it is impossible to deny the power of these influences—to deny that there is in them a great capacity of good. If the pulpit would keep its position in society, it must become more earnest and fervid; it must address itself more

to living realities and actual convictions; it must quit its beaten track of conventional topics, and bring the whole field of human action and interest within its wider view. But make every concession to the new agencies, and every deduction from the old—is there anything, after all, which can fill the place hitherto occupied in society by the Christian Church? Where else can those scattered influences of good and beauty which stream in upon us irregularly in our passage through the world, be gathered up and concentrated with such a solemn earnestness, blended with our sense of duty and of dependence on God, subjected to the grand formative law of our moral being, and interpreted in the light of that divine character which is the religious type of humanity? And it is the Christian Minister who is summoned to perform with faithfulness and humility this service for a brother's soul. What human vocation, measured by its intrinsic nobleness and not by the judgment of the world, is more exalted than this? The highest studies should prepare it. The finest endowments, intellectual and moral, may be exercised in it. When we see how much knowledge and ability are constantly devoted to the meanest occupations, which offer nothing to interest either the head or the heart, it does seem strange, that to a vocation so truly noble as the Christian Ministry,—representing not the priestly, but the prophetic, function of ancient times,—some men out of every class in life—all, of whatever origin and connections, who are conscious of any sympathy with the work and spirit of Christ—should not feel themselves irresistibly attracted, as to a field which affords exercise for their highest faculties and affections, and presents opportunities of the noblest usefulness. God, says our great Puritan poet, in one of his eloquent protests against a selfish, time-serving ministry,—God “can stir up rich fathers to bestow exquisite education upon their children, and so dedicate them to the service of the Gospel; he can make the sons of nobles his ministers, and princes to be Nazarites; for certainly there is no employment more honourable, more worthy to take up a great spirit, more requiring a generous and free nurture, than to be the messenger and herald of heavenly truth from God to man, and, by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing his spirit of likeness into them, to their salvation, as God did into him; arising, to what climate soever he turn him, like that Sun of Righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness a delicious and fragrant spring of saving knowledge and good works.”*

Two obstacles have stood in the way of this just and natural

* Milton's *Animadversions upon the Remonstrant's Defence against Smectymnus*.

direction of public feeling—the slavery of hierarchies, and the frequent meanness and dependency of sectarianism. As respects the latter, two remedies suggest themselves for its removal: first, a higher preliminary education, which shall enrich the soul with the spirit of self-dependence and of quiet, inward dignity, and make the poor but highminded scholar, even in an humble station, a nobler and happier being, than the mercenary and sensual worldling in the midst of his wealth; and, secondly, such an improved constitution of our religious societies as shall secure to ministers more freedom of action and speech, and provide for them more certain and adequate subsistence, but, above all, shall aid and foster their labours with a larger demonstration of that loving interest and sympathy which is more genial and refreshing to a human soul than the outward honour coldly paid to mere eminence of position in the world. But here, as in all other things, there has been action and reaction. If the mean and dependent condition to which the Christian Ministry is too often reduced, repels men of refined and sensitive natures—all whose feelings and aptitudes are in closest harmony with its objects—from entering it; sometimes, also, it must be confessed, the low qualifications of those who assume its functions, deter congregations from making the efforts of which they are capable, to improve its condition. I do not excuse either party. There has been grievous deficiency on both sides. Evil, arise where it may, is sure to beget and perpetuate corresponding evil. Our wisdom now is, not to look back on a past which cannot be recalled, but forward into a richer and brighter future which we may make our own. Of this I am certain, that if only a few men of high gifts and high culture shall hereafter take up the Christian Ministry in a disinterested spirit and with an earnest purpose, they will at once act on the temper of our congregations, and stimulate them to new exertions, as soon as it is seen that the services of men worthy of such exertions, can only thus be secured.

I would observe, in conclusion, that, independently of providing for the suitable education of men devoted to the Christian Ministry, and even in case the number of aspirants to that office should still continue limited, it is of importance to the true interests of learning and a thorough culture of the human mind, that the study of theology and religious philosophy should be adequately maintained in connection with every seat of the higher education. It is a serious defect in the institutions of Nonconformists generally, that they are too exclusively adapted to popular action and influence, and do not afford a sufficiency of direct encouragement to the pursuit of abstract truth and the cultivation of deep and original learning. The class of men who are most active in supporting them, are too eager for immediate and palpable results, and often ask, with utilitarian impatience and short-sightedness, What is the use of all this speculation and

research? It may be replied to them, that there are many principles at work in society, and fraught with wide-spread effects, whose existence is not very perceptible on the surface of things. None but those who have closely studied the history of opinion, would suspect the silent and searching influence that penetrates into every region of human thought and action, from the solitary chamber of the patient student and profound thinker. Ruhnken, whose universal scholarship well qualified him to attest the fact, has told us, that he could trace the mind of Plato in the sentiments and even in the phraseology of Greek writers of every class, far down into the eventful period which is marked by the transition from Heathenism to Christianity. Paley, in the Preface to his *Moral Philosophy*, has made a similar remark on the wide-spread influence of the abstract reasonings of Locke and Rousseau. What constantly strikes one in society, is the absence, even among educated men, of first principles—such principles, I mean, as go down to the root of a matter and furnish the true solution of a question—on the most important topics of Morals, Government, Religion, Christianity, the moment conversation quits the beaten round of recognized party opinion in which the ideas of the majority mechanically revolve. This often arises, not from unwillingness to inquire, or aversion to the trouble of forming an independent judgment, but from inability to ascertain the facts and work out the principles which are necessary to a rational opinion; although, if those facts and principles were once submitted on reliable authority, the common sense of mankind, however incompetent to elaborate them for itself, would at once perceive the truth contained in them and be able to apply it. It is indispensable, therefore, to the maintenance of a high standard of mental culture and an enlightened condition of public opinion, that some provision should be attached to every seat of learning for the undisturbed prosecution, by a few competent men, of those more recondite studies which do not lie in immediate proximity to the popular interest and persuasion of the day, but which penetrate, nevertheless, to the hidden source of the deeper power that silently moulds and directs them. A large audience and conspicuous social position are not essential to the production of strong and lasting effect upon society. The love of truth and moral earnestness are conditions of far more importance. Who can estimate the influence which Saumur, Amsterdam, and even Warrington, exercised on the Protestant mind of the seventeenth and eighteenth centuries? Doddridge's *Correspondence* and Wesley's *Diary* attest the profound impression of Dr. John Taylor's writings and teachings on the opinions of his contemporaries; yet the highest position he ever reached, was that of Professor of Divinity and Moral Philosophy at Warrington. Le Clerc and Limborch belonged to no great hierarchy, and lectured in a

private academy; yet their instructions influenced the current of theological thought throughout Europe. Two men of competent acquirements and abilities, with leisure and repose of mind to concentrate all their energies on their proper function, would abundantly suffice, under ordinary circumstances, for the adequate cultivation of theology in all its essential branches. For Christian theology may be comprehensively distributed under two principal heads—the historical and the philosophical. We have, first, to study the phenomena of man's religious consciousness, as they lie scattered over the records of ages, or are embodied in the sacred literature which most purely and prominently expresses them; and, secondly, to explore and evolve the principles which underlie those phenomena and explain them, and to assign them their place and working in the general constitution of human nature. We may abjure philosophy as much as we choose in the study of theology; but every form of religious belief implies a philosophy, crude or matured, and cannot be separated from it. History and philosophy must go hand in hand, for either to yield a satisfactory result. History would merely accumulate barren and unmeaning facts, unless it could combine and distribute them according to some organic law which has its source in philosophy; and philosophy would beat the air with vain words, and cheat the mind with a juggle of unprofitable abstractions, unless it rooted itself in that deep human consciousness which finds an ever-varying expression in the facts of universal history. I will not disguise my earnest hope, that a foundation is this day laid for a thorough and scientific cultivation of theology through many future years, under the blended influences of freedom and holy reverence, in permanent connection with a rising, a noble, and, what I trust we may hereafter with still more appropriateness call, a national seat of English learning.

In the foregoing remarks, I have expressed what I think desirable—what it will be my wish to aim at—not what I can myself hope to accomplish. On the first transition to a new state of things, our endeavours must to a considerable extent be tentative, and obstructed inevitably with many unforeseen difficulties. We must do, not what in itself perhaps might be best, but what is possible. I can truly say, that I look upon myself as but a pioneer for better men to come after me. If by diligence and fidelity I can safely and successfully conduct our Academy through its first years of trial and difficulty, I shall feel I have fulfilled my humble share of duty, and be prepared to resign the helm to abler and more experienced hands. Perhaps my fittest title to the responsible office in which circumstances have placed me, will be found in the strong conviction which I have always entertained of the desirableness of the change now made in the external position of Manchester New College, and my determined purpose, through such years of health and vigour as may remain

for me, to give proof, if possible, to the public, that it was a necessary and a beneficial change. It is always good, however, to set a high ideal before us, conscious as we may be of inability fully to attain it. Dissent has been incalculably injured by keeping its standard of culture and refinement low. We have not striven, as we ought, to lift up our condition to the height of our ideas, but too often been content to bring down our ideas to the level of our condition. No enthusiasm—the parent of all that is great and good—can possibly co-exist with such a state of things. May the influences diffused from this Hall tend effectually to introduce a better! The courtesy and consideration which from the first I have myself experienced from its authorities, are to me an encouraging omen of future good. Birth and worldly riches are not the things that we value here. Every man, be his origin what it may, who passes with effect through the refining influences of a high education, is completely raised by them above all that is mean and vulgar, and is fit for the companionship of the noblest in the land. For the spirit of religion is essentially the spirit of courtesy; and Manchester New College and University Hall will not miss their highest aim, if they shall combine to form men who unite in their characters, their attainments and their bearing, the three elements of the Christian, the Scholar and the Gentleman. To exert that blended and most benignant influence on the dark, degraded and sorrowing masses of our kind—to comfort, reclaim, instruct and elevate them—to make them men, citizens, Christians—is the noblest mission to which mind and heart can devote themselves; and for such mission it is the office of our institution to prepare the minds and hearts that are confided to it. In discharging the duties which grow out of that office, I know I may rely on the help and encouragement of my respected colleague, Mr. Smith,—of my friend, the Principal of University Hall, whose parentage and inherited principles, not less than his scientific reputation, proclaim his eminent fitness for the important situation which he holds,—and of my still earlier friend and venerated instructor, the excellent Visitor of Manchester New College, whose name is a guarantee that any institution with which he is associated, will protect with equal care the interests of religion and of learning. I advisedly connect religion with learning, because I am sure they can never be separated without mutual injury. It will be our true policy, I am persuaded, to take a decided position from the first on our distinguishing religious principle. Let it express as spiritual and catholic a Christianity as our forefathers ever contended for, or as the religious temper of the present times shall demand; but let it be distinctly avowed and consistently acted on. We gain nothing but universal distrust by compromise and concealment. Let men of every creed, if they will,—the Catholic and the Jew,—find shelter under our roof

and welcome at our board, and learn with us that best of lessons, that men with differing creeds may be brothers still; but let not their presence withhold us from the freest exercise and fullest enjoyment of a religious communion, in which we do not compel them to join, but which they would not respect us the more, for denying to those whose religious convictions are in harmony with our own. I trust that as our united institution develops its proper character, it will be more distinctly surrounded by religious influences, and its onward course be consecrated and blest by those daily and weekly exercises of social worship, without which no place of education can fashion as it ought the mind and character of youth, and permanently elevate the social condition of mankind.

HUMPHREY CHETHAM :

A SERMON PREACHED AT THE OLD CHAPEL, DUKINFELD, SUNDAY, OCT. 16, 1863, IN REFERENCE TO THE BICENTENARY ANNIVERSARY OF HIS DEATH.

Prov. x. 7: "The memory of the Just is blessed."

ON this day, two centuries ago, as your ancestors returned from morning worship,—whether at the domestic chapel of the estate (now a picturesque ruin), where Samuel Eaton* pleaded with warm zeal for what he deemed an orthodox faith and liberty of conscience, or at the church of the neighbouring parish, where John Harrison† with not less zeal pleaded for the same faith and for the church government of presbyters,—it is not unreasonable to suppose that, as they slowly ascended the village "brow," they talked sadly of the sickness and recent death of a godly neighbour, known to all the country round, and held in high esteem for his commercial integrity and success, for the religiousness of his life, for his public spirit and his goodness to the poor. As they paused for a moment on reaching the eminence on which we are now assembled for worship, we can believe that some eyes were turned with a sorrowful expression in the direction of that picturesque moated residence, Clayton Hall, where Humphrey Chetham had long lived, and whence a few days previously his body had been removed to its last resting-place in the collegiate church.

I have thought it neither improper nor undesirable to avail myself of the recent bicentenary anniversary of the death of the

* Samuel Eaton was an early Independent, and a man in some matters before his age. After leaving Dukinfeld, he went to Stockport, where, in connection with the grammar-school, in 1662, the Act of Uniformity found him, and whence he was ejected. He was the opponent of John Knowles, the first Unitarian in Cheshire.

† John Harrison was the ejected minister of Ashton-under-Lyne.

great Puritan benefactor of Manchester, for the purpose of giving a brief and popular sketch of his life and times, and pointing the moral which they teach. As to the propriety of the topic to which I now ask your attention, let me say a word or two. I have been asked during the week—and the question by no means surprised me—What have we, as a particular religious society, to do with the memory of Humphrey Chetham, who professed not our faith, nor dwelt in our village, nor made it the object of any of his benefactions? In reply, I would say, we have an interest in the life and fame of every disciple of our holy Master, who has adorned by his worth our common Christian profession. Our religion teaches us to bless *the memory of the just*; and the Bible instructs us that a just man is one *that doeth justly, loveth mercy, and walketh humbly with his God*. We are to keep the eminently righteous, and especially those that from pure motives have fed and instructed the poor, in honourable remembrance. With the Gospels in our hands, which teach us the religion by recording the life of Jesus Christ, we may surely be permitted to use the biography of any one who has gone *about doing good*, as a means of moral and religious instruction. As to the local objection, let me observe, that the charities of Humphrey Chetham were not mere local benefactions. The moral light and social warmth diffused by schools, well-selected and public libraries, and other judicious charities, can no more be confined within a prescribed pale, than the light and warmth of the sun can be confined to some favoured valley or some outstanding hill. Besides, who shall say that, during the past two centuries, none of the forefathers of the hamlet were instructed or bettered in their lot through his large-minded bounties?

Again, I do not ask your attention to my present subject on the ground of any supposed doctrinal accord with the men of the seventeenth century; but I will not consent, on this account, to dissociate my sympathies from the Puritan Fathers of England. I feel that it is an honourable, though responsible, distinction, to be able to claim descent from men who, by their purity and courage, kept alive the light of spiritual religion through a dark and critical period of English history, and whose merit it is, according to the testimony of an unfriendly historian, to have fanned and saved from extinction the apparently dying flame of civil and religious liberty. It is, I firmly believe, an important thing for a religious body to be bound by historical ties to good men of a former age. Some men, I know, declaim against the folly and “cant,” as they are pleased to call it, of reverencing men of a past age. I willingly admit that reverence for the past may be carried to excess. I know it will be injurious to those who fail to regard present duties; but I have yet to learn that our principles may not be strengthened, and our sense of duty may not be made more clear, by contemplating with becoming

respect and honour those who, preceding us, have been faithful servants of God in their day and generation.

Humphrey Chetham was born at Crumpsall, a hamlet adjoining Cheetham Hill, in 1580. He was the fifth son of Henry Chetham, descended from an ancient and respectable family in the county of Lancaster, the head of which, in the unhappy wars of the Roses, had fought on the losing side, and been stripped of his lands soon after Henry VII. ascended the throne. In the quaint language of Fuller, in his "*Worthies of England*," amongst whom Humphrey Chetham is justly enrolled, "the posterity of Sir Geoffrey Chetham were unwilling to fly far from their old though destroyed nest, and got themselves a handsome habitation at Crumpsall, hard by, where James, elder brother of this Humphrey Chetham, did reside." He was baptized, July 10, at the collegiate church, of which Dr. Chadderton, Bishop of Chester, was then warden, whom a contemporary described as "a learned man and liberal, given to hospitality, and a more frequent preacher and *baptizer* than other Bishops of his time."*

Humphrey Chetham received (it is with every probability conjectured) his education at the Manchester Grammar-school, an institution founded in the early part of the sixteenth century by Hugh Oldham, Bishop of Exeter, of whom it is recorded to his praise that he was a promoter of learning and an enemy of monkish superstition, and that, through his boldness and independence in resisting the Pope, he died in a state of excommunication. Schools of this kind were, in the early periods of our history, when knowledge was rare, and the population and their means equally scanty, great local blessings. Had they been always conducted in the liberal spirit of their founders, they might be so still. Hollingworth, the historian of Manchester, from whom I have already quoted, says that Bishop Oldham, "out of the good mind he bore to the county of Lancaster (being, I believe, his native county), perceiving that the children thereof, having pregnant wits, were for the most part brought up rudely and idly, that knowledge might be advanced (the art of grammar being the ground and fountain of all the liberal arts and sciences), and that children might be occupied in good learning, better taught to love, honour and dread God and his laws, founded the free-school in Manchester."

The sunken fortunes of his family, happily for himself and for his native county, compelled Humphrey Chetham and his younger brothers to embark in trade. Manchester had at this early period become, indeed had been for considerably more than a century, the great seat of the manufacture of the clothing in common use by the people of the country; it was also the centre of action for merchants whose transactions had become extensive.

* Hollingworth's *History of Manchester*.

The progress of the trade of this country may be viewed in other and more important lights than as a system of barter (serviceable on both sides) of the necessities of life. It affected and rapidly accelerated the progress of civilization, and it was closely connected with religious liberty. It served more than any other single influence to break through and destroy those feudal institutions which fostered a haughty spirit of caste, and were strong barriers against improvement and social progress of every kind. An instance of the beneficial effect of trade in sweeping away worn-out, useless and mischievous institutions, is to be seen in the history of the Sanctuary, which existed in Manchester, with all the strange privileges belonging to those institutions, till the reign of Henry VIII. Then an Act of Parliament was passed, which throws more light than any other known existing document on the character of the manufactures and trade of the town three centuries back. The preamble states that Manchester was well inhabited, and distinguished for its trade both in linens and woollens, had obtained riches and wealthy living, and employed many artificers and poor people; that by their "strict and true dealings" they had given rise to the resort of many strangers. It then recites that many of the processes of manufacture and customs of trade were endangered by the resort of light and evil-disposed persons to the town, who had fled from the consequences of their misdeeds, and found a refuge in the privileged precincts of the Collegiate Church. By the salutary Act then passed, the rights of the Sanctuary were abolished in Manchester, and transferred to the Cathedral of Chester, a city in which there were no manufactures to be imperilled, and where there were municipal officers possessed of large powers for curbing and punishing evil-doers.

The connection of trade with religious liberty was also strikingly illustrated in Manchester, as well as in London and Norwich. Civil tyranny and religious persecution drove many ingenious and industrious artisans from France and the Netherlands into England, where they found quiet and protection, in return for which they enriched their adopted country by their industry and manufacturing skill. The enormities of the Duke of Alva in the Netherlands, the religious wars of France, and especially the revocation of the Edict of Nantes, drove thousands of skilled artisans into exile. Many of those from Belgium settled in Manchester, and gave a rapid impulse to the manufacturing prosperity of the town.

The branch of trade pursued by the Chethams was to purchase goods from the manufacturers of Manchester and the neighbourhood, and the sale of them to the dealers throughout England. Wealth flowed rapidly in upon the upright and energetic traders. It did not taint the character or pervert the principles of Humphrey Chetham. "He signally improved himself" (says Fuller,

who derived his information from Mr. Johnson, one of the clergy of Manchester and a trustee appointed by Chetham) "in piety and outward prosperity. He was a diligent reader of the Scriptures and of the works of sound divines; a respecter of such ministers which (as) he accounted truly godly, upright, sober, discreet and sincere." Content with his rank and happy in the sphere of duties and simple pleasures which befitted the English merchant, he not only did not aim at, but declined some public honours. Knighthood was offered him soon after the accession of Charles I.; but as that compliment was then frequently offered to wealthy men with the sole object of extorting exorbitant fees, the fact of his declining the honour is perhaps unimportant. He purchased large estates, and amongst them a picturesque residence at Clayton Hall, situated a mile or two on this side of Manchester. In 1634, he was named by the Judges as a fit and proper person for the shrievalty of the county. He would fain have escaped the responsibility of the office, on both public and private grounds. He wished not to be brought into the King's view, feeling that the honour would be a burthen to him; and his sagacity enabled him to foresee that unsettled and calamitous times were impending. But in spite of his reluctance and disclaimers, he was appointed Sheriff in the year 1633-4.

It was characteristic of the simplicity of his habits and a sign of his indifference to the vanities of heraldry, that up to the time of his shrievalty he had not assumed the armorial bearings of his family. In consequence of his connection with trade, difficulties, real or pretended, were made respecting his right to assume arms. The gentlest natures will sometimes resent as well as resist. In the motto which he put under the crest which he in the end obtained, *Quod tuum tene*, so little descriptive of his general personal character, it was thought there might be a reference to his determination not to resign a clear right to mere prejudices or to the pride of a class.

Having the office of Sheriff forced upon him, he determined so to perform its duties that it should in his hands lose nothing of its wonted honour. Although there were some of the country gentry who resented the intrusion into knightly rank of one who, though sprung from gentle ancestors, had had the sense and industry to achieve his own fortune, there were not wanting others of better mind, who willingly paid him the honour due to his character even more than his office. "He discharged," says Fuller, "the place with great honour; insomuch that very good gentlemen of birth and estate did wear his cloth at the assize, to testify their unfeigned affection to him."

In consequence of his official position, he was called upon to collect the illegal impost called Ship-money, invented by the King for the sake of dispensing with the unacceptable services of Parliament. Whatever might be his individual opinion on the

conduct of the King and his advisers, the tax had received a colourable judicial sanction, and he collected it. He had none of the political enthusiasm or high bearing of a Hampden and a Pym, and he is not entitled to any share of their fame as fearless patriots, willing, if need be, to shed their blood for their country's liberties; but he quietly performed his prescribed duties, and chalked out for himself a path to usefulness and honour.

In 1640, Mr. Chetham was nominated High Collector of the Subsidies for the county of Lancaster. In 1643, he was (still greatly against his will) appointed General Treasurer of the county. When the civil war broke out, the county of Lancaster suffered more immediately and more severely than any part of the kingdom. There was not merely the presence of a hostile Scotch army, but a famine, and that followed, as is often the case, by a pestilence. In such a state of things, it was no enviable post to be charged with the collection of the general and local taxation. When the Royal authority was superseded by that of the Parliament, Humphrey Chetham still possessed the confidence of the Government, and was still burthened with the office of Treasurer. Besides supplying the wants of the forces in his own county, and they were considerable (for we learn from a document bearing date 1644, that the army was "in great want and distress, and the county wholly spoiled and wasted by the enemy"), he had also sometimes to provide the funds required in the county of Chester, where the troops were under the command of the then proprietor of this estate, Colonel Dukinfield. Copies have been preserved of urgent notes from the sturdy warrior for relief, not unaccompanied by the threat of marching his troops into Lancashire, and quartering them upon the county.

Humphrey Chetham's residence, as well as his official duties, brought him into contact, during this sad period of our history, with much anxiety, distress and misery. From the moment that the first hostile gun was fired against the citizens in the streets of Manchester by the followers of Lord Derby, until the entire cessation of the war, all the usual resources of the ten thousand people who were then resident in Manchester were cut off; trade was entirely destroyed; for confidence is the breath that animates the commercial body; and war, and above all civil war, is always destructive of that. Oh, let those who are now, with more of passion than patriotic wisdom, sounding the trumpet-note of war, and needlessly urging our rulers to precipitate this country, and with it all Europe, into a state of warfare, think of all the indigence, anxiety, sufferings and horrors which that state brings in its train; and instead of manifesting impatience at the continuance of peace, let them pray that our statesmen may be enabled to protect at the same time the honour of our beloved country and the peace of Europe! So profound and varied were the sufferings and indigence of the people of South Lancashire, the

district in which manufactures and commerce had previously flourished, that collections were, by order of Parliament, made on their behalf in the principal churches in London and other places.

We may feel assured that the philanthropy of Humphrey Chetham alleviated as far as possible the miseries of his neighbours during this painful and protracted struggle. Manchester was besieged by the Royal troops, and defended successfully on behalf of the Parliament by the inhabitants. The neighbourhood was the scene of many battles. Wigan, Stockport, Warrington, Chowbent, and various other places, witnessed the conflict of fellow-citizens. Bolton was besieged by the King's troops under Prince Rupert, and when taken, the inhabitants were exposed to the violence of troops influenced by religious as well as political hatred, and infuriated by previous checks and defeats. The neighbouring town of Ashton-under-Lyne suffered fearfully. The following picture of the misery that prevailed in South Lancashire is taken from an appeal issued in the year 1649, and signed, amongst others, by several of the personal friends of Humphrey Chetham.

"The hand of God is evidently seen stretched out upon the county, chastening it with a three-corded scourge of sword, pestilence and famine, all at once afflicting it. They have borne the heat and burthen of a first and second war in an especial manner above other parts of the nation. Through them the two great bodies of the late *Scottish* and *English* armies passed, and in their very bowels was that great fighting, bloudshed and breaking. In this county hath the plague of pestilence been raging these three years and upwards, occasioned chiefly by the wars. There is a very great scarcity and dearth of all provisions, especially of all sorts of grain, particularly that kind by which that country is most sustained, which is full six-fold the price that of late it hath been. All trade by which they have been much supported is utterly decayed. It would melt any good heart to see the numerous swarms of begging poore, and the many families that pine away at home, not having faces to beg. Very many are craving almes at other men's dores, who were used to give others almes at their dores—to see paleness, nay death, appear in the cheeks of the poor, and often to hear of some found dead in their houses or highways for want of bread.

"But particularly the townes of *Wigan* and *Ashton*, with the neighbouring parts, lying at present under the sore stroak of God in the pestilence, in one whereof are full two thousand poor, who for three months and upwards have been restrained: no relief to be had for them in the ordinary course of law, there being none at present to act as Justices of the Peace. The collections in our congregations (their only support hitherto) being generally very slack and slender, those wanting ability to helpe

who have hearts to pity them. Most men's estates being much drained by the wars, and now almost quite exhauste by the present scarcity, and many other burthens incumbent upon them, there is no bonds to keep in the infected, hunger-starved poore, whose breaking out jeapoardeth all the neighbourhood; some of them already, being at the point to perish through famine, have fetch in and eaten carion and other unwholesome food, to the destroying of themselves and increasing of the infection; and the more to provoke pity and mercy, it may be considered that this fatal contagion had its rise evidently from the wounded souldiers of our army left there for cure." *

These were the miserable results of war. Through scenes of this heart-sickening kind did the benevolent man of whom we are speaking sorrowfully drag the closing years of his earthly pilgrimage. His chief personal anxiety was to make a wise disposal of the great wealth which in times of tranquillity he had accumulated. It must not, however, be supposed that he did nothing in the cause of charity while alive, and that, like some founders, he attempted to atone for a life of parsimonious cruelty by devoting the wealth which he could no longer enjoy to charitable purposes. No; his last will and testament was only the completion of a scheme of benevolence of which he had tried and proved the value during a portion of his life. From this interesting document it appears (and the fact is mentioned without any ostentation) that he had "during his life taken up and maintained fourteen poor boys of the town of Manchester, six of the town of Salford, and two of the town of Droylsden; in all, twenty-two. "Having never married," says his principal biographer (the late Mr. Whatton, of Manchester), "he thus became a father of the fatherless and destitute; and doubtless many were the children of adversity that, during the life-time of this good man, successively found protection in his fostering and paternal benevolence." He did not forget, in his zeal for public charities, the claims which his nearer kindred had upon him. It incidentally appears from his will that upon two of his nephews he had settled large estates; and so entirely did the charitable appropriation of his wealth meet with their approval, that he directed his trustees to apply to them for further sums for carrying out his educational charities, should more be required than he proposed to leave. "It is observable," says Mr. Whatton, "by an examination of the numerous documents in the treasury of the college, that Mr. Chetham left behind him a great variety of wills; and it would be curious and interesting to trace the history of his intentions

* Dated May 24, 1649. This document, which is entitled, "*A True Representation of the Present and Lamentable Condition of the County of Lancaster,*" &c., is reprinted in the "*Tracts relating to the Military Proceedings in Lancashire during the Great Civil War,*" published by the Chetham Society, pp. 278, 279.

as they present themselves from the first of these instruments to the last. Some scheme of charity was ever uppermost in his thoughts. At one time he contemplated a suitable provision for the clergy of certain chapelries within or contiguous to which his property was situated; and at another, he had a plan for maintaining a number of aged and indigent persons in certain parishes in which he had resided. His views would seem to have varied with the extent of his acquisitions, until he was finally enabled to devise and execute one grand object, and, by concentrating his means, to render the exercise of his charity more decidedly extensive and efficient."

Amongst various minor benefactions of his, we find one which curiously illustrates the dearth of books at that period, and a curious use to which churches were put as places for the people to read in. He bequeathed the sum of £200 for the purchase of godly English books, to be chained upon desks in the churches of Manchester and Bolton, and in the chapels of Turton, Walmersley and Gorton. But the two great foundations by which his name is rendered famous, were an educational establishment for the clothing, boarding, educating, and afterwards apprenticing, the children of the poor, and a free public library. The catholic spirit in which all the details of these charities were conceived, is deserving of attention. The boys were to be chosen from the poor inhabitants of certain townships in which his principal estates were situated, thus indicating his adhesion to the great principle, that property has its *duties* as well as its *rights*. There was no stipulation of creed, for all were eligible who were children of poor but honest parents, not illegitimate, nor diseased, lame or blind, when chosen. They were to be received at six years of age, and maintained and educated till they were ready to be apprenticed to some honest and useful trade.

Of charitable benefactions of this kind there were many examples in every part of England, and especially where trade had flourished. One distinguished and enlightened commercial benefactor, Sir Thomas Gresham, had preceded him (he died the very year that Chetham was born); and another scarcely less distinguished philanthropist springing out of the trading classes,—Edward Colston, of Bristol,—followed him. But the other great benefaction founded by Humphrey Chetham was in a direction in which he had few predecessors. Libraries were at that time rare, except in connection with the two Universities and some of the Cathedrals. A perfectly free library existed nowhere, and it is a most remarkable fact, as shewing how far this good man was in advance of his times, that it was not till full two centuries after he had made provisions for founding the Library in Manchester, that the example was followed. Had Humphrey Chetham's purpose in respect to his library been carried out in its spirit by every successive generation of feoffees, the Chetham Library would

have supplied to Manchester those urgent wants which have recently called into existence that admirable institution, one of the best ornaments of that great city, the Free Public Library now under the charge of the Corporation.

The two channels into which the stream of Humphrey Chetham's benefactions ran, different though parallel, were the result of his Puritan habits of thought. Careful attention to education was a type of this remarkable class of men, and not merely the education furnished in schools, but the after and more important education of the mind and heart. They were the men who carried on the work of religious reformation,—who rescued the Bible, the Book of books, from the seclusion into which, by priestcraft and Popish superstition, it had been thrust. They were lovers of books and promoters of learning. A striking proof of this is given in the history of the Pilgrim Fathers, who, when denied religious freedom at home, carried religion and freedom, and with them a high civilization, into the wilderness on the other side of the Atlantic Ocean. No sooner were they planted in peaceful society in America, though struggling with disease and the dread of famine, than they took steps for founding an institution where University learning might be taught to their children and their children's children, wisely thinking that if they once allowed the sacred, life-giving lamp of knowledge to go out, all that they most valued, all for which they had quitted their native hearths, and encountered the perils of the sea and of the untracked wilderness, would be in jeopardy of being lost.

One of this noble army of confessors, a gentleman by birth and education, whose early years had been passed in the walls of a manor house in the county of Nottingham, the archiepiscopal palace at Scrooby, did not hesitate to earn his bread at Leyden by the labour of an artizan, and with true Puritan instinct he chose the printing-press as his instrument of labour. Some of the greatest collections of books in existence in England in the time of Humphrey Chetham, owed their existence to men trained in Puritan principles. Of this number, Sir Robert Cotton was, I believe, one; and certainly another was Sir Thomas Bodley, the great benefactor of Oxford, and the founder of its matchless Library, who in early life fled from England to escape the Marian persecution, and received a part of his education in the city of Geneva, being a pupil of the illustrious Calvin.

The Puritans were, I admit, not faultless. They were on some points narrow and fanatical; but they were always true to certain great principles. They revered the spiritual nature of men, and they put a high value on everything that assisted in its cultivation. They had faith in the power of religion to save and to exalt the human being, and they were wise enough to perceive that religion could not be kept pure, and could not produce its

rightful effect, unless learning was upheld and education unfolded the faculties of the mind.

The will of Humphrey Chetham was signed on the 16th of December, 1651. He had then reached and passed the three-score years and ten, beyond which inspired wisdom declares that man's strength becomes *labour and sorrow*. Though oppressed with infirmities, he lived nearly two years longer; and then, in a ripe old age, full of faith and hope—above all, of the better gift of CHARITY, he surrendered his spirit to God.*

I shall attempt no formal panegyric on this enlightened benefactor. If the recital of his actions have not raised your admiration, I am sure no rhetoric within my power would do it.

The portrait of him preserved in the Hospital exhibits to us the features of a wise and thoughtful man—profoundly calm, almost sad, in its expression—the brow remarkably lofty—the whole revealing a man of no common mark, capable of impressing his example and memory on a future and distant age.

It has been observed that it was somewhat a disgrace to Manchester that no monument was raised to this its great benefactor. This disgrace is now removed; and to-day the worshippers in the church where Humphrey Chetham was baptized, and where his funeral obsequies were celebrated, will enjoy the opportunity of contemplating two interesting memorials of him, a statue and a memorial window, placed there by a citizen of Manchester, who received his education in the Chetham Hospital, and who is happy in devoting a portion of the wealth which he has since obtained to an expression of his reverence and gratitude.

The times immediately succeeding Humphrey Chetham's death were not favourable to schemes having a moral or literary object. There was an unsettled government; then a violent re-action;

* Various dates have been assigned to the death of Humphrey Chetham, viz. Oct. 16, Oct. 12, and September 20. The first is certainly wrong; the second is, we believe, the date of his burial. The third is taken from the "Gorton Historical Recorder," a very careful compilation made by Mr. John Higson, and is said to be founded on an entry in the parish register of deaths. Mr. Higson's statement is, "Humphrey Chetham, Esq., died September 20, in his 74th year. Tradition says this humane gentleman, when residing at Clayton Hall, constantly attended Gorton chapel, coming on horseback down the fields attached to the hall farm, and thence up the old 'Green Lane.' In winter this road must have been miserable indeed, thus shewing he must have been zealous for personal attendance on the public means of grace. On the south side of the old chapel, nearly adjoining the chancel, was a small raised gallery, known as 'Chetham loft.'" Mr. Higson also states that the pious bequest to Gorton chapel,—a large chest of books containing about 50 volumes of folios, &c. (the works of Calvin, Perkin and Preston are specified),—is still in existence. "They have been removed into the Sunday-school, *the minister keeping the key*." This is a type of the administration of too many educational charities in England, from which the persons intended by the founders to be benefited are systematically locked out. It appears from some documents preserved in the Chetham Hospital, that the body of Humphrey Chetham was embalmed. This circumstance makes more probable the unusual length of time which elapsed between his death and burial.

and debauchery and tyranny, civil and ecclesiastical, ran riot in the land. Afterwards, revolution and long periods of warfare occupied the thoughts of the nation. It has been our privilege to enjoy nearly forty years of peace, during which trade and all the arts of civilization have made rapid progress. The virtues and wisdom of Humphrey Chetham have at length, in these happy times, received their due reward. Great men can afford to await the sure, though sometimes tardy, payment of time.

The further moral which I would impress upon you from this noble example is, that to do good and communicate you forget not. Let the wealthy and the powerful especially realize to themselves their privileges and consequent duties. They are stewards of God's bounties: let them be ever ready to distribute. Let them not, however, fall into the sad mistake, that charity is the mere careless, thoughtless handing over to others of that which they cannot themselves use. Without thoughtfulness and caution, their so-called charities may prove a curse rather than a blessing, by preventing self-reliance and personal exertion, by undermining honest independence, and thus increasing the destitution which they seek to relieve. Let them especially devote themselves to that best form of charity, EDUCATION, which, when perfectly carried out, elevates the mind, purifies the heart, makes the child of earth a child of God, and fits him to be an heir of Heaven.

ANECDOTE OF BARROW, WILKINS AND BAXTER.

DR. WILKINS, then minister of St. Lawrence-Jewry, being indisposed, desired Dr. Barrow to give him a sermon the next Sunday, which he readily consented to do. Accordingly, at the time appointed he came, with an aspect pale and meagre and unpromising, slovenly and carelessly dressed, his collar unbuttoned, his hair uncombed, &c. Thus accoutred, he mounts the pulpit and begins his prayer. Immediately all the congregation was in an uproar, as if the church were falling, and they scampering to save their lives, each shifting for himself with great precipitation. There was such a noise of pattens of serving-maids and ordinary women, and of unlocking of pews, and cracking of seats, caused by the younger sort hastily climbing over them, that, I confess, I thought all the congregation were mad; but the good Dr., seeming not to take notice of this disturbance, proceeds, names his text, and preached his sermon to two or three gathered, or rather left together, of which number, as it fortunately happened, Mr. Baxter, that eminent Nonconformist, was one, who afterwards gave Dr. Wilkins a visit, and commended the sermon to that degree, that he said he never heard a better discourse. There was also amongst those who stayed out the sermon a certain young man, who thus accosted Dr. Barrow as he came down from the pulpit—"Sir, be not dismayed, for I assure you it was a good sermon." By his

age and dress he seemed to be an apprentice or the foreman of a shop, but we never heard more of him. I asked the Dr. what he thought when he saw the congregation running away. "I thought," said he, "they did not like me or my sermon, and I have no reason to be angry with them for that." "But what was your opinion," said I, "of the apprentice?" "I take him," replied he, "to be a very civil person, and if I could meet with him I'd present him with a bottle of wine."

There were then in the parish a company of formal, grave and wealthy citizens, who, having been many years under famous ministers, had a great opinion of their skill in divinity, and their ability to judge of the goodness and badness of sermons. Many of these came in a body to Dr. Wilkins, to expostulate with him why he suffered such an ignorant, scandalous fellow, meaning Dr. Barrow, to have the use of his pulpit. It happened to be when Mr. Baxter was with Dr. Wilkins. They came, as I have said before, in full cry, saying they wondered he should permit such a man to preach before them, who looked like a starved cavalier who had been long sequestered and out of his living for delinquency, and came up to London to beg, now the King was restored, and much more to this purpose. He let them run themselves out of breath; when they had done speaking, he replied to them in this manner: "The person you thus despise, I assure you, is a pious man, an eminent scholar and an excellent preacher; for the truth of the last, I appeal to Mr. Baxter here present, who heard the sermon you so vilify. I am sure you believe Mr. Baxter is a competent judge, and will pronounce according to truth." Then turning to him, "Pray, Sir," said he, "do me the favour to declare your opinion concerning the sermon now in controversy, which you heard at our church the last Sunday." Then did Mr. Baxter very candidly give the sermon the praise it deserved; nay, more—he said that Dr. Barrow preached so well, that he could willingly have been his auditor all day long. When they heard Mr. Baxter give him this high encomium, they became ashamed, confounded and speechless; for though they had a good opinion of themselves, yet they durst not pretend to be equal to Mr. Baxter. But at length, after some pause, they one after another confessed they did not hear one word of the sermon, but were carried to dislike it by his unpromising garb and mien, the reading of his prayer, and the going away of the congregation; for they would not by any means have it thought, if they had heard the sermon, they should not have concurred with the judgment of Mr. Baxter.

(Note from Dr. Walter Pope's *Life of Seth Ward* (Bp.), 1697, in the *Diary and Correspondence of Dr. John Worthington*, Vol. XIII., published by the Chetham Society, 1847, pp. 67, 68.)

CHRISTIANITY.

1.

It is the part of Christianity to bring out the worth of that which is apparently mean, and the dignity of that which is apparently low.

2.

Paganism held in adoration the characteristics of *man*—courage, strength, &c.; Christianity added thereto the virtues which distinguish and adorn the character of *woman*.—F. W. ROBERTSON.

CORRESPONDENCE.

MR. FULLAGAR ON UNITARIAN AND FREE CHURCHES.

SIR,

IN a late Reformer (p. 592), you notice Mr. Howorth's resignation of the pulpit at Bury, adding that he has since opened a place for free and unsectarian Christian worship. You then say, "We regret even in appearance to lose from the Unitarian denomination so good and zealous a Christian teacher as Mr. Howorth, but trust that practically there will be no wider separation between him and other Unitarian congregations, than there is between us and the ministers connected with the Domestic Missions."

In this hope, Mr. Editor, I most heartily agree, nor do I see any reason why it should not be realized; but this may arise from my not understanding *what is meant by a Free Church*, or in what it differs from an Unitarian Chapel. I have read Mr. Forster's Address, but I still feel very ignorant on this head. He says, "Human Creeds, Articles of Faith, Catechisms and Chapel Trust-deeds, have to a deplorable extent robbed men of all denominations of their noblest birthright;" and he then states that these abuses will have no place in a Free Christian Church which he and some others have formed at Camden Town. Now, without meaning to dissent from the statement of Mr. F., which has too much truth in it, I cannot admit that Unitarians have sinned or erred in the manner above mentioned. Our chapels are open to all; *our communion* is open to all; our chapel deeds are not very precise—at least, not a few *General Baptist* chapels, though nominally claimed by the Baptist body, are in the hands of *Pedo-baptists*; and our recent chapel deeds are not very binding in point of doctrine, and our Catechisms are based on the plainest teaching of Scripture; so that I do not understand how any religious instruction can be more free from mental shackles than ours is; and certain pulpit resignations or congregational splittings which we have of late years witnessed, evince that there is quite as much freedom in our congregations as is compatible with social or Christian harmony, and perhaps rather more; at all events, I have no conception how any minister can so expound the Scriptures as perfectly to satisfy the minds of a very mixed assembly. In saying this, I wish it to be borne in mind that I am writing for information. I should suppose, from the list of texts and subjects on which Mr. Forster has been preaching, and from the way in which he explains Scripture, that no one could find any difference between him and an Unitarian; and if so, why he should object to be so denominated, I do not understand. Some of our opponents have, if I mistake not, expressed themselves annoyed with us *because we have no creed to attack*: while we can better St. Athanasius, they seem to feel that they are firing at what eludes their grasp. I must own, therefore, that, as it appears to me, this Free Church fancy is making a distinction where there is no difference; and I lament that these worthy seekers after truth will not allow us to rank them with ourselves, by so far adopting our livery as to answer to our name. But if this cannot be, sincerely do I hope, with you, Sir, that there will be no lack of mutual esteem, but that it will

be seen that we are all fervently uniting for the accomplishment of one great end. And again saying that, if I am wrong in my views, I shall be thankful for further information, I am yours very truly,

Chichester, Sept. 3, 1853.

JOHN FULLAGAR.

THE APPEAL OF THE COMMITTEE OF MANCHESTER NEW COLLEGE.

SIR,

THE proceedings of the Committee of Manchester New College, according to the Address which appears in your last number, seem very extraordinary.

They alleged, as a strong ground for removal to London, the great and unnecessary expense of the College at Manchester, and they now ask for an additional income of £300 a-year (at least) as absolutely necessary for the purposes of the College in London, and for a further income of £300 a-year to enable them to remove Mr. Martineau. They maintained in the Rolls Court the right to remove the College from the North of England, on the ground that the English Presbyterian Dissenters had always established their Colleges in those localities where there were ministers of our denomination fitted to conduct them; and they have removed two ministers from Lancashire to London, and are now preparing at heavy cost to remove a third.

Can any one inform your readers what are the real objects of those who at present guide the counsels of Manchester College? The real objects and the avowed ones seem not to be the same.

Mr. Kenrick, in his celebrated letter to the Inquirer of November, 1852, spoke of the reputation for prudence and economy (I quote from memory) which the Manchester Committee had acquired. If these proceedings are to go on, will the Committee continue to maintain this character?

October 10, 1853.

SPECTATOR.

[We print the letter of *Spectator* with some reluctance. The question which it would raise is settled. The removal of the College to London is now an established fact, and it behoves all the friends of a learned ministry amongst us to exert themselves in its behalf. If we allow division of feeling to continue, we shall be unable to support a College in any locality. *Spectator* is wrong in imputing to the Committee of Manchester New College any argument for removal on the score of economy. That argument was used by a portion of a Special Committee, whose functions terminated some months ago. The duty of the College Committee is now arduous and responsible. They have to steer their course through a great conflict of opinions. A correspondent in the Inquirer blames the Appeal of the Committee for not manifesting greater warmth of zeal in favour of the proposed third Professorship. The Unitarian public will settle this question by giving or withholding the larger amount required. The officers of the institution would be unworthy of the confidence reposed in them, if they neglected prudential considerations. By avoiding extremes, they may, and we believe they will, conciliate the general support of the Unitarian body towards the College, and establish it in its new locality on a wide and perfectly safe basis.—
Ed. C. R.]

INTELLIGENCE.

NEW UNITARIAN CHURCH AT HUDDERSFIELD.

The Unitarians of Huddersfield are going on with their plans with great spirit. We have in previous numbers of our Magazine given some particulars respecting their intended place of worship. The site in Fitzwilliam Street is everything that could be desired,—on rising ground, in that portion of the town near the magnificent railway station and square, which there can be little doubt will form the best part of this rapidly-improving place. The chapel is to be built by contract, under the inspection of Messrs. Bowman and Crowther (the architects of the chapels at Leeds and Gee Cross), and, so far as we can judge from the description and the illustrative drawings, will do credit to them.

The style of architecture adopted in the building is that usually denominated the Perpendicular, being the latest development of the Pointed or Gothic style in England, and which arose towards the end of the 14th century, and prevailed during the whole of the 15th and a portion of the 16th centuries. It is a style almost peculiar to this country, and is therefore, as well as on account of its inherent beauty, particularly worthy of adoption. From its stately, and, to some extent, constrained and formal character, it is perhaps better adapted than any other of the varieties of Gothic, for use in a town, where it is viewed in connection with lofty buildings in the comparatively stiff classical styles of architecture; and it has the additional advantage of admitting considerable richness of character at a comparatively small cost.

The general design of the building may be described as consisting of a nave and chancel, 68 feet long and 22 feet wide, occupying the full length of the building, both being of equal width and height throughout, the roof running continuously from one end to the other. The height from the floor to the apex of the roof inside is about 42 feet, and the height of the walls 24 feet 6 inches. The length of the building, lying north and south, at right angles to Fitzwilliam Street, is divided into five bays, the one to the north forming the chancel, where stands the communion-table surrounded by a railing.

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On the west side of the nave and chancel, of equal length with them, and separated therefrom by a row of stone pillars and arches, is an aisle, 11 feet 8 inches wide, measured to the centre of the pillars, and covered by a lean-to roof. The northernmost bay of the aisle, adjoining the chancel, is partially partitioned off by a low wooden screen, for a vestry, and near this is the space for the organ. All the remaining portions of the floor are occupied by seats, which are entered from one passage running up the centre of the nave, and another in the aisle adjoining the pillars. The seats will accommodate about 300 worshippers, all upon the floor; they will face towards the communion end, and are to be without doors. It has been the desire of the Minister and the Committee from the first, to obtain the required accommodation without galleries, which, however well designed, never fail to injure the effect of any building which may contain them; and this they have been enabled to do.

The seats for the singers are to be placed on the floor at the point of junction between the nave and chancel, but arranged on each side so as to leave an unobstructed passage to the communion-table.

The pulpit will stand against the furthest pillar at the north end, and be so placed that the minister can be seen by the whole congregation, with the exception of about eight or ten.

Should the accommodation require extending at any future time, it is proposed to build an aisle on the east side of the nave, corresponding with that on the west.

Above the arches separating the nave and chancel from the aisle, is a low clevestory, pierced with small windows in the form of a quatrefoil.

All the roofs are open to the interior, the spaces between the rafters being plastered.

In the south front, facing Fitzwilliam Street, is the principal entrance to the church, opposite the centre of the width of the nave. The jambs of the doorway are enriched with shafts, with moulded caps and bases, and the arched head is elaborately moulded; the hood mould, or outermost member of the arch, forms a canopy over the doorway, and is ornamented with crockets and

terminated with a finial, the spandrel between the canopy and the point of the arch being filled with tracery. The doorway is flanked by small buttresses with crocketed pinnacles.

Above the doorway is a large window, five lights in width, divided by stone mullions. The head is filled with elaborate tracery. Over this window rises a high pitched gable, terminating the nave roof, covered with a moulded coping, and crowned with a carved stone cross, the top of which is about 40 feet above the ground at the entrance.

The portion of this front corresponding with the width of the nave is flanked by massive buttresses in three stages, above which rise, from the springing of the gable, two canopied and crocketed pinnacles, the tops of which reach to about the level of the apex of the gable.

The remaining portion of this front is formed by the end wall of the aisle, on the west side of the nave, and is in the same plane as the main part of the front just described. It contains a window of two lights, with simple stone tracery. The south-west angle of this front is strengthened by two buttresses, one on each face of the wall, and consequently set at right angles to each other: on the angle of the wall rises a small crocketed pinnacle.

The south-east angle of this front has also buttresses similarly placed, but larger.

The east and west sides of the building are divided, as the inside, into five bays, by buttresses, those on the east in three, and those on the west in two stages. In each bay is a two-light window, with tracery similar to that in the window at the south end of the aisle. The east side being the full height of the nave, while the west side is only the height of the aisle, the windows in the former, though of equal width, are of considerably greater height than those in the latter, and they are therefore, both for the sake of appearance and also for greater strength, divided in the middle of their height by a stone transom, the portion of the lights below the transom having arched heads similar to those in the window heads. The windows on the east side are also kept considerably higher above the floor than those on the west.

At the north-east angle are buttresses corresponding in size and position with those at the south-east; and the north-west angle has others, and also a pinnacle, corresponding with those at the

south-west. The aisle wall is surmounted by a low parapet.

The north front is similar in its general arrangement to the south, the main portion, forming the end of the chancel, being flanked by buttresses, and containing a large window of five lights of about equal width, but greater height than that in the south front, and divided in about the middle of its height by a transom similar to those in the east windows. The tracery in the head of this window, though corresponding in size, is of different design from that in the large south window. On the north-east angle, the pinnacle which would correspond with those on the other three angles of the nave, is replaced by two chimney shafts, of appropriate character, terminating the lines from the rooms in the basement.

The north front has also a lofty gable, crowned with a carved stone cross, corresponding with, but differing in design from, that on the south gable.

Underneath the church is a school-room, occupying the whole area of the building, with the exception of the northernmost bay, which is devoted to the purpose of a dwelling for the keeper of the building. On the west side is a sunk area, about seven feet wide, being the space between the building and the side street. The ground on the east side has been excavated to a depth below the level of the school floor, and for a sufficient area to form a spacious yard or playground for the children.

This arrangement of a school-room under a place of worship cannot but be regarded as in many respects highly objectionable, but chiefly for two reasons, one of a sanitary and the other of an æsthetic nature. It inevitably cramps the height of the school-room, and in doing so renders it not only less healthy, but also diminishes the light; as a *wide* room can only be efficiently lighted either from the ceiling or by *lofty* side windows, neither of which is possible in the case supposed.

Another great objection to this arrangement is, that it takes away the unity of effect which all buildings of this description ought to possess. If the sunk areas which are necessary for giving light to the room below completely surround the building, it has the effect of standing in a pit,—a position so glaringly opposed to good taste, as never to our knowledge to have been adopted in any instance, although such an arrangement would manifestly be to the advantage of the room itself.

To avoid this obviously bad arrangement, without losing the advantage sought to be derived from it, it has become usual, in cases where the funds will not allow of a separate building for the school, to confine the sunk areas to three of the sides where they will be least seen, and to shew on the fourth side (which is of course the *principal front*) only so much of the building as corresponds with the church or chapel, and no more. This may be all very well, so long as the building is seen directly in front; but the moment the side comes into sight, it is discovered that there is something else below, which, from a consciousness of its incongruity, has been concealed from view in the principal front. Besides this incongruity, the building has the appearance of standing partly on a high and partly on a low level, which to an eye of taste has a very unpleasant effect.

Besides, the *idea* of a room even partially under-ground is closely connected in the mind with that of a cellar; and though we may be quite aware of its real use, yet the two ideas of a place of worship on the one hand, and a cellar, or at any rate a place devoted to some secular or economical purpose, on the other, do inevitably come into disagreeable connection with each other.

These objections apply with still greater force to the keeper's dwelling, although the rooms in it are so arranged as not to appear at all from the outside.

Both the Committee and the Architect had, we believe, a very strong objection to this arrangement, and, had the funds at their disposal permitted, would probably have adopted the preferable course of having both the school and the keeper's house in separate buildings. It was only after trying all possible expedients to avoid it, that they were ultimately compelled to yield to the present plan as a matter of necessity. Their only alternative was to do this, or give up the school altogether.

The ventilation and warming of the building are intended to be effected by means of gas, and are to be combined in one system.

Between the principal or south front and Fitzwilliam Street, is a space of ground about forty feet wide, which is intended to be laid with grass and planted with shrubs, leaving a footpath in the centre leading to the principal

entrance. This ground, being considerably above the level of the street, will be approached by a flight of five steps.

The corner-stone of the church was laid on the afternoon of Monday, October 3rd. The day was, happily, clear and bright, and, notwithstanding the advanced season, the out-of-door proceedings were in every respect successful. The members of the congregation and their friends assembled at their present chapel, in Bath Buildings, early in the afternoon. Many friends from a distance were prevented from attending by previous engagements and the very short notice of the day necessarily given by their Huddersfield friends. There were, however, friends from Manchester, Stand, Dukinfield, Wakefield, Bradford, Leeds, Lydgate and Southampton. The accidental absence of many of the West-Riding ministers was regretted, and especially of Rev. Charles Wicksteed, who, to the great injury of our cause, is at present disabled from public services of every kind by illness. Soon after four o'clock, a procession was formed, headed by Mr. Mark Philips, with Mr. England, the Treasurer of the Building fund, on one side, and Mr. Bowman, the architect, on the other; next followed Mr. Schwann and the other members of the Committee; then the Rev. J. K. Montgomery, attended by Rev. Dr. Beard, Rev. E. Kell, Rev. P. Cannon, Rev. J. Cropper and Rev. R. B. Aspland. The members of the congregation, including many ladies, and attended by various distant friends, followed. The procession, which appeared of a goodly length, was brought up by the scholars and their teachers belonging to the Sunday-school. On the ground, they were joined by a large number of the townspeople of various ranks, all of whom listened with decorous interest to the proceedings, which occupied rather less than an hour after the procession had reached the site of the church. The minister of the place gave out the hymn, beginning,

"This stone to Thee in faith we lay;
We build the temple, Lord, to Thee."

Rev. J. K. Montgomery proceeded to address the company. He congratulated the congregation on having so far realized an object so much desired, and the subject of many prayers. He would cast no shadow over the pleasure of the occasion by reference to the difficulties and struggles through which

they had passed, or to the remaining clouds that might seem to darken their horizon. The occasion was to him one of interest intenser than he dare venture to express. They were met to ask the Divine blessing on their undertaking from its very commencement; and let them remember, that "except the Lord build the house, they labour in vain that build it." They desired thus from its foundation to gather around their house of prayer religious sympathies and associations. Time was, such assembling of themselves together would be an illegal act, and at the peril of imprisonment or worse consequences, and when their "conventicles," if built at all, had to be built in out-of-the-way localities, the lanes and alleys of their towns, and guarded against intrusion of the civil magistrate. Let them be thankful that they live in happier times, when religious liberty was better understood; and when, as then, they could assemble in face of high heaven and their fellow-men, and in a commanding locality, to erect a new church wherein to worship God according to the dictates of their conscience, "none daring to molest." The building whose corner-stone they were met to lay, was to be dedicated to the noblest of purposes,—the religious education of the young in its schools, and in the church, the worship of the only living and true God, even the Father of our Lord Jesus Christ, according to their simple, rational, scriptural views of Christianity. It was to be dedicated to freedom of thought—to the development of their highest nature, in the direction of truth, virtue, piety; dedicated to the diffusion of the benign and holy religion of the blessed Jesus, and the culture of the Christian spirit and the Christian life, of which himself was the living illustration. Not in mere antagonism to, but rather in fraternity with, churches around them, did they raise their house of prayer. He would neither magnify nor undervalue their differences with their fellow-Christians; yet were they such as to constrain to separation for *purposes of worship*, which, in his view, required a certain agreement as to its *object and character* greater than existed between themselves and surrounding churches. Whilst, however, standing fast in their Christian liberty, they yet accorded to all that liberty which they claimed for themselves, and sought ever to maintain towards all that charity which thinketh no evil, striving to keep

unity of spirit in the bond of peace. However divergent their path of doctrine, he yet believed that the end aimed at by all was one, and felt that what was common to all churches,—the Christian virtue, holiness and piety, the love of God and man inculcated by our holy religion,—was bond strong enough to unite them, in love and unity of spirit, to all true Christian churches, whose discipleship to Jesus was evidenced by the simple test set forth by himself,—obedience to his teachings, love of God and one another. He urged that, whilst rearing that outward temple, they should aim to build up unto God a holier sanctuary in their own hearts, from whose altar there might be continually ascending the incense of devout affections, and that living sacrifice of soul and body, unto God an offering of sweet-smelling savour;—commending them to let the simplicity, beauty, gracefulness of their outward church, be the symbol of that simplicity, beauty, gracefulness of Christian character, which each one should strive to form within himself by the ministrations of the outward sanctuary; and the cross surmounting their edifice be to them the symbol of that self-sacrifice, death-enduring love and devotedness to God and duty, alone fitting them for that heaven, whither it directed their aspirations as to their upturned gaze it stood reflected against the sky. Without further detaining them, he would call upon the Rev. Dr. Beard to offer up the prayer of dedication; not that he believed that they should thereby make holier the walls they were about to raise, or in aught consecrate the ground whereon their church would stand; for every ground, he believed, was holy, where prayer is offered and God is worshiped by his children. "The woods were God's first temples." They sought rather to consecrate in their hearts the edifice they were about to raise—to set it apart in their affections, as devoted to the holiest of purposes, around which all their most spiritual, holiest, devoutest sympathies, and those of children's children, were to be henceforth gathering with increasing power and increasing purity and depth of love and veneration.

Rev. Dr. Beard then offered the prayer of dedication amidst the perfect stillness of the now large crowd of spectators.

Mr. W. P. England, the Treasurer of the Building fund, addressing Mr.

Philips, said he had been deputed to present to him, for the purpose of enclosing in the cavity of the stone, certain documents explanatory of the circumstances attending the erection of their church. Those documents possibly might not be seen again for some hundreds of years, and might hereafter be regarded with curiosity and interest. The papers, hermetically sealed in glass, were then placed by Mr. Philips in the prepared cavity. They contained the newspapers of Huddersfield and the *Inquirer* of the previous Saturday, a list of subscribers to the church, a brief history of its rise and early progress, and a list of the persons taking a principal part in the ceremony of the day. The historical document stated that the congregation was formed in Huddersfield in 1846, under the ministry of the Rev. George Heap Stanley, now minister-elect of the Unitarian church, Sydney, New South Wales; and that the site was granted by Sir J. W. Ramsden, Bart., M.P., at one half the rent-charge usual in that locality.

Mr. Ibbetson, as Treasurer of the congregation, then presented to Mr. Philips an elegant silver trowel, having a suitable inscription, and said it was a pleasant task to offer him that trowel for the performance of the duty which he had so kindly undertaken in laying the corner-stone of their church. It was to be a church for Unitarian worship; and in the present state of the religious world, an Unitarian must be an intelligent and a bold man, and he should also be one who united with piety to the One True God, love to all the children of a common Father.

On receiving the trowel, Mr. Mark Philips addressed the assembly in nearly the following words: "I beg to thank you and the members of this Christian church for the elegant gift which you have just placed in my hands, and to assure you that the work which you have assigned to me on this occasion, is one thoroughly congenial to my feelings. You, Sir, have justly described what the position of Unitarians is, and what their views and feelings ought to be. If men are consistent Unitarians, they must not only dare to inquire and think for themselves, but, when they have so inquired and found what they believe to be truth, they must have the courage to act upon their convictions. I, for one, can say, that the religious opinions which I have deliberately formed give me unalloyed satisfaction. Those opinions are in perfect conso-

nance with the views already expressed by those who have so ably taken part in these interesting proceedings. It is therefore with feelings of pleasure that I shall presently proceed to that mechanical part of the work which you have this day allotted to me—the laying of the corner-stone of your church. I cannot, on an occasion like this, address myself to Christian men, residing in a populous manufacturing district, without calling upon them, as owners of property and as employers of labour, to reflect on the duties which devolve upon them, and upon the example which it behoves them to set. I would exhort them to remember that there are higher and nobler things to be secured than the things of this world; I would entreat them not to lose sight of what is required from them in the peculiar circumstances in which they are placed. The tendency of all manufacturing and commercial enterprise is to give a great start to population. All property has its duties, and most responsible are the duties of our merchants and manufacturers. As an association of Christians, it is your duty to recruit your moral strength from time to time by taking counsel one with another, and listening to the instructions of those who can impart to you the highest knowledge; also to practise habitual freedom of inquiry. Let there be no interference with the rights of conscience; here let there be perfect liberty. Your minister, while he practises perfect freedom himself, will urge you all to read the Scriptures and judge for yourselves—to bring every opinion and doctrine to the test of Scripture; and when you are satisfied in your minds that you have found the truth, then by all becoming means shew to the world what it is you believe. I have been a Dissenter from my youth upon conviction. Let no one suppose that those who went before me (whose early training was in the Church of England, but who from inquiry embraced the principles of Dissent) ever wished to warp my judgment or endeavoured to make me adopt opinions which I did not receive as true. On the contrary, the principles which I now advocate, and which I would commend to your regard, are those which I have myself embraced from the conviction that they are right, and now cling to from the experience of their value. My religious opinions are to my mind day by day a comfort and a consolation; and should your lives be

spared to reach my time of life, you will know the value of religion.—I have now to consider what is the intended purpose of the building of which we are about to place the corner-stone; and it is a matter of perfect satisfaction when I think of what will be the use to which it will, by generation after generation, be put. If there be one place more than another in the world in which men meet on terms of perfect equality, it is surely in the house of God. That which will be taught within these walls is that on which will depend your immortal welfare and salvation. Though I may be thought to be entering on topics which belong more properly to your minister, permit me to say that it is impossible for a man to live to my time of life without having these solemn convictions brought home to him. I trust and believe that this church, when completed, will be dedicated to the pure worship of God; that here you will for many years meet in peace to receive religious instruction; here, no doubt, many marriages will be solemnized; here parents will bring their children for baptism; here the last token of earthly respect will be paid to departed worth, and here the sorrowing heart will receive consolation. It will be matter of deep satisfaction to me, if I am permitted to know that the results of this your undertaking are commensurate with your honest and unexaggerated expectations. Let me ask you to pay becoming respect to your minister. Listen to his advice with respect. Be cordially united amongst yourselves. Differences of opinion there may and will be, but let them be as few as possible. If as a Christian community you are knit together in the bond of peace, you will be objects of respect to those who may differ most widely from you, and you may venture to hope that God will smile upon you. I heartily wish all possible success. I wish to your minister a long connection with an earnest and united people. I wish that it may be your happiness to exemplify in your lives the noble principles of your faith, and so to let your light shine before men that they may say, 'Whatever differences of faith may exist between them and us, these men at least are Christians.' I fear I have trespassed too long upon your attention; but when a man's feelings are excited in favour of a valuable object, he is liable to say more than he intended. I congratulate you that this building has been so auspiciously commenced.

Long may this stone remain in the position in which we are about to place it; and if ever it is removed, may it be for the purpose of raising a much larger edifice in its place!"

The address of Mr. Philips was delivered with a depth of feeling which will not soon be forgotten, and made a very strong impression on the hearers, who were markedly silent during his speech. He then proceeded to lay the stone with the usual forms, and handled the trowel and mallet with the ease of a true and accepted mason.

Rev. R. Brook Aspland, at the request of the Committee, proceeded to address the people, and said, in consideration of their comfort, he would not detain them much longer in the open air, but he wished to add his congratulations on the interesting occasion which had brought them together, and on the arrival at this important stage towards the completion of their laudable ambition as a Christian church. They had now, with happy omens, laid the corner-stone: it was his prayer that the building might be raised to its roof-tree without a single accident to the workmen engaged upon it. When completed, it was his further prayer that generation after generation of worshippers might assemble within its walls, and derive all the instruction, peace and joy, which belong to pure religion. He was glad to see that the occasion had assembled many of the neighbours and friends of other religious denominations, as well as the members of the Huddersfield Unitarian church. There were grounds on which he could claim their sympathy with the undertaking now begun. All might feel satisfaction and sympathy when they saw a house raised in faith and charity for the worship of God. He could assure them that they were assembled, not for a political, not for a philosophical, but for a strictly religious and Christian purpose. He and those with whom he was that day acting valued Unitarianism, not as a system of abstract philosophical truth, but as the doctrine of the gospel. He believed that it was most important for the interests of the whole Christian world that Unitarianism should be preached and generally understood; that it should be possible for at least one sect to state its faith, and its whole faith, in the simple but expressive words of scripture, taken in their natural and obvious sense; and that Christianity should be presented to the intelligence of the age freed from

needless mystery, and shewn to be in alliance with, not subversive of, man's cultivated reason. Unitarians were allies, not enemies, of other Christian sects. They had rendered not unimportant service to Christian literature, and from their writers had proceeded some of the soundest and most impregnable defences of the common Christianity, which all received and prized. At present they were a very small body; but this was no legitimate ground of exception against the disciples of that Master, all of whose followers once met in an upper room in Jerusalem. Small as the number of professed Unitarians was, it had been much smaller. At the beginning of the present century, there were probably not more than fifty congregations in England that would have accepted the name Unitarian. Now there were in England about two hundred; and in America (according to a very recent statement which had fallen under his notice) there were about three thousand congregations which, if not all nominally, were substantially Unitarian. If this progress had been achieved in times comparatively dark and intolerant, during a portion of which the law, as well as public opinion, had been against them, what might they not anticipate as the result of faithful labours hereafter! Now they stood with all the shackles which encumbered their ancestors struck from their limbs; now they were free men able to speak to free men the words of truth and love, none daring to make them afraid. With the light and increasing liberality which were the fruits of education,—with all the aids which a free press could give them,—and with the sympathies of masses of the people now for the first time in favour of religious reformation,—the field of action open to Unitarians was full of promise. He concluded with expressing an earnest wish that the little church at Huddersfield, in common with their Unitarian brethren of other places, might fight the good fight of faith, and win many bloodless victories in the name of the God of truth and love.

Another hymn, given out by Rev. John Cropper, of Stand, was then sung; and the proceedings on the ground were closed by Rev. E. Kell, of Southampton, with a solemn prayer and benediction.

At the close of the proceedings, the minister and his congregation and friends again formed themselves into a procession and returned to the chapel

in Bath Buildings, where they partook of tea. They were here joined by Rev. J. H. Ryland, who had been prevented attending the previous proceedings by an important educational meeting in Leeds. The chair was taken by Rev. J. K. Montgomery; and by him, Mr. Philips, Mr. Hornblower, Dr. Beard, Mr. England, Rev. Edmund Kell, Rev. R. B. Aspland, Rev. J. Cropper, Rev. J. H. Ryland and others, various addresses were given, which breathed a fine healthy spirit, combining Christian charity with Unitarian zeal. We much regret that we cannot find space for the report of the meeting. In the course of the evening, the Chairman announced that Mr. Philips had increased his subscription to the Building fund from £10 to £50. One of the strangers present, after paying a tribute to the growing importance and architectural magnificence of the new town of Huddersfield, dwelt on the propriety of the congregation carrying out their building plan in its integrity, and rearing a church not unworthy of their cause, when viewed in comparison with the handsome buildings in its vicinity.

SYSTEMATIC RELIGIOUS INSTRUCTION.

Judicious and intelligent religious instructors must be well aware of the want of suitable manuals for communicating systematic religious instruction to vestry and Sunday-school classes. An effort has just been commenced in Manchester and its vicinity to provide, by means of organization and co-operation, this long-felt want. The origination of the plan is, we believe, mainly owing to Rev. John Wright, now of Macclesfield, and the minister-elect of Bury, whose zeal and practical skill in religious education have been evinced in several ways. With the aid of Rev. J. J. Tayler, Dr. Beard, Rev. T. E. Poynting, Rev. Charles Beard, Rev. W. Gaskell and others, a Society has been formed, the object of which is, "to produce a series of manuals, which, besides furnishing instructions in the principles and practice of religion, shall also afford directions and aids for the use, not only of the manuals themselves, but also of the books of Scripture; the whole course being distributed into a number of sections. Such a course will be intended to furnish rather a guide for the mind of the teacher, than matter to be literally committed to memory by the young. It

will also point out the order in which the different subjects of instruction can with most advantage be successively taken up. Previous to each lesson, the Teacher should make himself thoroughly acquainted with the matter which is to be the subject of it, not merely as contained in the book itself, but as digested in his own reflections, or enriched by his own reading and inquiry, for pursuing which, it is intended that sufficient references to the best sources of information should be given. So that instead of having questions technically framed, to be put in the same form in every instance, the Teacher will be assisted to adapt his questions specially, upon the matter before him, to the disposition, feeling, knowledge and capacity of the catechumen. The exercise should not be one of simple memory, which may be conducted without any effort or interest on the part of the Teacher, or any improvement or advantage to the child; but the living, active heart and mind of the one should be brought to bear on the living sympathy and susceptibility of the other. For the object of such a course is not exclusively, or even principally, to impart knowledge, but to awaken sentiment and cultivate belief—to educate in fact a religious frame and temper of mind—and to furnish such knowledge as can be embraced by the memory, mainly as a foundation of clear and positive ideas for the support and nutriment of the higher spiritual principles.

"In such a series of works, it is thought desirable to keep as much as possible to what is now universally admitted by writers of the highest authority, and to exclude doubtful and controverted matter. Many even of our recent elementary works use little discrimination in this respect, and are quite below the present standard of religious and Biblical knowledge. They overstate their case; and being written too much in the spirit of advocacy, they sow the seeds of future doubt. It is well that young people should have as little as possible to unlearn, when they begin to read and think for themselves; for the process of unlearning what was learned in childhood and youth, weakens for the time the authority even of fundamental truths. Happily the things that are of the most importance, are the most certain, and the least exposed to the questionings of different schools and sects; such as the truths of a living God, a providence, a moral government, a future life, the

great evil and misery of sin, the indispensableness of a pure and loving heart and a holy life to inward peace and the Divine blessing; the great historical facts and the great monotheistic doctrines of the Old and New Testaments: the mission, teaching, character and fate of Jesus Christ. These appear to be the matters which should be comprised within the range of catechetical instruction; speculation and controversy belong to a riper age: and if these matters be from the first intimately associated with deep religious feeling, with genuine reverence and tenderness of mind, with a strong sense of their bearing on human conduct and happiness, and the true interpretation of life, the most effectual provision will be made for encountering safely, and solving practically, at a more advanced period, the more difficult questions which will probably suggest themselves sooner or later to all thoughtful and inquisitive minds, but which childhood and youth should be taught to regard it as their duty reverentially to postpone till they have knowledge enough, and mental strength and security enough, to find their way through them, and turn them to some practical use."

A meeting of the promoters of the plan was held on Thursday, Sept. 22, at Cross-Street chapel-rooms, Manchester. The chair was taken by S. D. Darbshire, Esq. There were present, in addition to the gentlemen already named, C. J. Darbshire, Esq., of Rivington; Rev. Rees Lloyd, of Belper; Rev. James Bayley, of Stockport; Mr. Glossop and Mr. Freestone, of Manchester; Mr. Robert D. Darbshire; and Rev. R. B. Aspland. The plan proposed to the meeting was to form a Society to raise a sum of not less than £300, for the purpose of publishing a series of nine progressive manuals, each composed by an author or authors selected by the executive Committee. The first resolution was proposed by Rev. Dr. Beard, and recognized the necessity of establishing an Association for the publication of a series of books containing systematic religious instruction. The second resolution, proposed by Rev. R. L. Lloyd, appointed the officers of the Society: Rev. John Wright, Secretary; S. D. Darbshire, Esq., President; J. Pemberton Heywood, Esq., Treasurer; also a large general and a smaller executive Committee. The third resolution, pledging the meeting to assist in raising the re-

quired fund, was proposed by Rev. R. B. Aspland. All the proceedings were characterized by a cordial and unanimous spirit, and a subscription was begun at once in aid of the proposed fund.

TESTIMONIAL OF ESTEEM TO THE REV.
EDMUND KELL.

A very beautiful silver salver, weighing sixty ounces, was lately presented to the Rev. Edmund Kell at Southampton, as a testimonial of affection and esteem, by William Mortimer, Esq. (senior Trustee of the chapel at Newport), and John Cooke, Esq., who had been appointed a deputation for that purpose, when Mr. Cooke addressed the friends present with much emotion in the following words :

"My Christian friends,—I am confident you will believe me when I assure you that it is with no common degree of pleasure, though mingled with some regret, that I address you on the present occasion ;—with regret that our friend Mr. Kell should have been induced, from any circumstance connected with the congregation of Newport, to resign his pastoral charge ; but with peculiar pleasure in being called upon to complete our object (at first suggested by one of the oldest friends now present, and supported by others whom we are requested to represent), by offering this testimonial, as expressive of our united gratitude, respect and esteem for his valuable services during the long period of thirty years,—a period in which, not only as individuals, but as members of the same community, we have been benefited by the constant energy of his mind and the purity of his principles, on occasions not to be enumerated without considerable emotion, and when, especially in our family relations, he has been our comforter and spiritual instructor. If it be asked why we have united in presenting this memorial to such a friend, I reply in the words of the great Apostle to the Gentiles, it is because we believe that, after his example, he 'has not shunned to declare the whole counsel of God ;' that he has not been burdensome to us, and that he has been 'willing to spend and to be spent' for us ; in a word, that we have 'esteemed him very highly for his works' sake.' Assembled as we are under his hospitable roof, addressing him in the fullest confidence of friendship, I feel it unnecessary to say anything further than to express a wish that his life may be long spared to dif-

fuse all and greater good than we have experienced, in a soil congenial to his feelings, amongst a circle who will fully appreciate and give renewed efficacy to his labours ; and O, if I might express but one wish more, before reading the inscription engraven on the testimonial, it would be that his beloved wife, pre-eminently the benefactress of the young of our congregation, the founder and unwearied supporter of some of our societies for their temporal and spiritual welfare, may alike experience with him the joys of earth, and finally the perpetual bliss of heaven. With these few words, I have now the extreme pleasure of presenting to you, my dear friend, in the name of the subscribers, this testimonial of their unfeigned respect and esteem, the inscription on which I will now read to you :

"Presented to the Rev. EDMUND KELL, M.A., F.S.A., by some of his Friends belonging to the Unitarian Congregation, Newport, Isle of Wight, July, 1853, as a Testimonial of their sincere respect and esteem for his earnest zeal in the discharge of his Pastoral Office during a period of Thirty Years."

Mr. Kell, in acknowledging the kindness of his friends, said,—“My fellow-Christians, I feel truly gratified by the handsome testimonial of affection and esteem presented by my attached friends of the Unitarian congregation at Newport, and for the kind manner in which you have personally conveyed it. The value of the testimonial, tasteful and costly as it is, and evincing the liberality of the donors, is enhanced by considerations which far outweigh the price of silver or gold ; for it speaks of faithful love. It carries my thoughts back to days when as a young man from College, and with the fresh hopes of ministerial usefulness, I settled among you ; and to those fathers of our Israel who then cordially welcomed me, and who ever kindly appreciated and supported me in my ministerial efforts. It reminds me of many days of arduous duty in instructing the young, counselling the unwary, comforting the sorrowing and smoothing the bed of death, on which memory loves to linger, as among the purest sources of consolation. It speaks, too, of seasons when I have joined the young and the old, the rich and the poor, in meetings of innocent festivity, and endeavoured to brighten our progress Zionwards by mutual sympathy and friendly co-opera-

ration. And the kindness which it marks will encourage me to pursue that course of conduct which has gained for me your graven expression of Christian esteem. I have studied throughout my whole course to live in harmony with all; and though the ministerial office necessarily at times requires the preacher of righteousness to use the voice of reproof, you, I know, will bear witness that it has ever been my aim 'to speak the truth in love.' Permit me to give vent to the overflowings of my full heart on this occasion, by saying to you that lengthened years have deepened my sense of the value of the Gospel of Jesus. Thoughts of its vast importance to our spiritual growth, to every interest both for time and eternity, have crowded upon me, and though it may be inefficiently (for with the apostle I have often been ready to exclaim, 'Who is sufficient for these things!'), yet I have desired to labour more assiduously in the service of my flock, and the general promotion of holiness, and of what we esteem 'the truth as it is in Jesus.' For the sacred cause of truth and righteousness, I trust still to spend the remainder of my life, in, I prayerfully hope, more zealous efforts. In my new charge, which is not altogether to me an untried scene of Christian effort, to be cheered by those who have ever supported me in my past ministry, and to hope that their prayers rise up for me at a throne of grace, will be an unspeakable consolation; to maintain their unvaried friendship, an abiding source of comfort. I cannot now have the pleasure of meeting each one of the friends who have so generously joined in shewing their affection to me. I must therefore ask you to convey to them the assurance of my gratitude, esteem and friendship. Say to them, too, that, though new claims may now demand my time, I shall never forget to pray for their spiritual welfare, and shall rejoice to promote their best interests. May we meet on that celestial shore where people and pastor who have faithfully discharged their duty shall never more be called to part! In concluding, I must express my warmest thanks to Mr. Cooke for his gratifying expressions towards Mrs. Kell, who has cordially co-operated with me in all my ministerial efforts, and who has been indeed 'unwearied' in her devotion to the interests of 'Friendly Visiting' and 'Provident Societies,' and to the Sunday Schools."

William Mortimer, Esq., then closed this interesting presentation by feelingly observing that he fully concurred in every expression that had fallen from his friend Mr. Cooke, which so well conveyed the opinions of the friends who had subscribed to the testimonial. He had only to add the great gratification he had experienced in witnessing the cordial approbation of the inhabitants of Newport generally, expressive of their respect for Mr. Kell.

The Hampshire Independent newspaper, in noticing the presentation of the above testimonial, remarks: "The inscription, a copy of which we append, so fully describes the reasons which have induced the subscription, that we have no need to add to it any eulogium of our own in honour of a gentleman who was so universally respected."

DOMESTIC MISSION CHAPEL AT MILES PLATTING, MANCHESTER.

For many years past the services in connection with the Manchester Domestic Mission have been conducted in a room at Miles Platting. Great inconvenience has been felt, in consequence of the room in which worship was conducted on Sundays, being used on the other six days of the week for secular purposes. The Unitarians of Manchester therefore determined to build a chapel for their Mission, aided by munificent donations from Martin Schunck, Esq., the late Salis Schwabe, Esq., and other friends. A plot of ground was selected, with frontage to the Rochdale Road, about one mile beyond Swan Street. The foundation-stone of the new chapel was laid some months back; and it was opened for divine worship by three services on Sunday, Oct. 16th. Three sermons were preached on the occasion; those in the morning and afternoon by the Rev. Francis Bishop, domestic missionary, of Liverpool; and that in the evening by the Rev. William Gaskell, M.A., of Manchester. The congregations were large at each service, and in the evening the chapel was filled to overflowing, and there was no room for the Sunday scholars, and many persons went away unable to obtain seats. The collections amounted to upwards of £30. On Monday evening, October 17, there was a tea-party in the school-room beneath the chapel; about 200 ladies and gentlemen were present. The chair was occupied by Mr. Eddowes Bowman, M.A.; and the

other speakers were the Revds. F. Bishop, Wm. Gaskell, Dr. Beard, John Wright, J. Layhe, domestic missionary; and Messrs. J. O. Curtis, H. Rawson and H. Fletcher. During the evening several choruses and hymns were sung by the chapel choir. The chapel (which has been built from the plans of Messrs. Bowman and Crowther, architects, of Manchester) is a neat structure of brick. The door is approached by a flight of steps, and opens into a vestibule, from which there are doors into the vestry and to the gallery stairs. The entrance into the chapel from the vestibule is hung with crimson curtains, the open benches reaching from the aisle to the wall on either side. The raised place for the communion-table is raised one step above the chapel, and the table is covered with a crimson cloth. The pulpit is in the corner of the chapel, by the side of the communion rails. The gallery, which extends over the vestibule, contains an harmonium, and will be usually occupied by the choir and Sunday scholars. The roof of the chapel is open, and the stained-oak rafters give a warmth to the upper part of the building which would otherwise be wanting. The chapel is not large, but will accommodate from 260 to 300 persons. Service will be regularly conducted in this new chapel, which is situated in a densely-populated and poor district, by the Rev. John Layhe, the domestic missionary.—*Manchester Guardian*.

BOLTON DISTRICT UNITARIAN ASSOCIATION.

The autumn meeting of this Association was held at Bolton on the 13th of October, and a little additional interest was attached to it from its being understood to be the last occasion on which there would be such a gathering in the old chapel in Bank Street, arrangements being in progress to replace that ancient building with a larger and more commodious edifice. The attendance of visitors from almost all parts of the district was unusually numerous, although, owing to several unfavourable circumstances, the number of ministers present was rather less. The service, which is an afternoon one, was conducted by Rev. C. B. Hubbard and Rev. M. C. Frankland. The latter gentleman preached an excellent sermon from Matthew xxv. 21. There being no business to occupy the members after the conclusion of the chapel

services, they adjourned to the Temperance Hall, where tea was provided for the party, which amounted to considerably more than two hundred. In this spacious building the appearance of the assembly was exceedingly interesting, affording as it did an opportunity, both during tea and in the interval which elapsed before the subsequent proceedings commenced, for social chat and friendly intercourse. One of the grand advantages of these re-unions consists in the sociality and friendships which they promote among the members of distant congregations.

As soon as this social repast was concluded, the Rev. F. Baker took the chair. After some introductory remarks, he took a rapid glance at the present state of the Christian world both abroad and at home, and then called attention to the more immediate objects of the meeting.—Robert Heywood, Esq., as Treasurer, added some observations on the same topic.—Rev. John Ragland dwelt at some length on the duty of ministers to be faithful and earnest in their work.—Rev. M. C. Frankland recommended increased attention to our Sunday-schools, as a field of usefulness to the minister only inferior to that of his congregational labours.—C. J. Darbishire, Esq., adverted in pointed terms to the freedom which ought to be cherished in our churches, and to actuate the body, both ministers and laymen. He thought that religion, no more than science, could be stationary. It ought to be continually making progress, developing truths unseen or unfelt before. He fancied that he saw even amongst ourselves a jealousy of new movements.—Rev. F. Knowles, on the other hand, held Christianity to be a positive principle, agreeably to the text—"Jesus Christ, the same yesterday, to-day and for ever." He admitted that corruptions must be removed, that the simple truths of Revelation must be discovered, but that Religion, as made known in Scripture, was permanent and immutable.—Rev. James Whitehead, in addressing the meeting on the sentiment of Civil and Religious Liberty, alluded to several of its eminent advocates, and from their eloquence and consistency urged its claims on all who valued their rights and privileges. The exclusion of the Jews from Parliament and from civil rights was repeatedly adverted to as one of the remaining blots on our Statute-book.—Rev. W. Probert delivered a beautiful speech,

descriptive and recommendatory of a pure faith and the duties which it imposed.

The intervals between the speeches were enlivened by a variety of musical pieces, sung by the chapel choir, with considerable taste and execution.

The Secretary announced that the spring meeting of the Association would take place at Park Lane on the last Thursday in April in the ensuing year.

MANCHESTER NEW COLLEGE AND UNIVERSITY HALL.

The first session of the College in University Hall opened on Friday, October 14, by the delivery of an Inaugural Address by Rev. J. J. Tayler, the Principal. Of this admirable address, our readers are enabled to judge for themselves. Amongst those present were Dr. William Carpenter, the Principal of University Hall, and nearly all the members of the Council; Rev. Thos. Madge, Rev. E. Tagart, and we believe all the other Unitarian ministers resident in and about the metropolis; Rev. G. V. Smith, the Theological Professor; Rev. E. Kell, Southampton; Rev. John Kenrick, one of the Visitors of Manchester New College; Mark Philips, Esq., R. N. Philips, Esq., Robert Worthington, Esq., S. D. Darbishire, Esq., the students of both the College and the Hall, and many ladies. The library is not yet arranged. The shelves and other fittings are now being put up according to a design of Horace Field, Esq., the architect. The effect of the whole, when filled with the two valuable libraries removed from Manchester, will be very good. It is most satisfactory to us to know that both the College and the Hall commence their united career with brighter prospects than either institution has of late enjoyed. The number of students of the College is increased, and there are other candidates for admission when the Committee obtain the necessary funds. Considering the very limited number of ministers, and the great demand for ministerial service by Unitarian congregations in various parts of England,—we believe exceeding any previous experience,—we cannot doubt that what is required will be speedily supplied.—Nearly all the rooms of the Hall are now occupied.

THE MOSLEY SCHOOLS.

This institution, recently established by the Christian Brethren, thrives very

satisfactorily. The rooms are every Sunday crowded with more than 800 scholars, and, if there were the means of accommodating them, a much larger number would be taught. On the evening of Saturday, Oct. 15th, a public tea-party was held, at which between 500 and 600 persons were present. The object of the party was to originate a Library for the use of the scholars and teachers. The chair was taken by Rev. R. Brook Aspland, who encouraged his Mosley friends in their undertaking by the promise of his counsel and a donation of books. The evening was diversified by speeches, recitations, and some beautiful music. On the following evening, an appropriate and interesting lecture was delivered in the chapel to a large congregation by Rev. Dr. Beard, and a collection was made in behalf of the proposed Library. If any of our Unitarian friends have books which they are disposed to give to this very useful school, they will be gratefully received on behalf of the Mosley friends, by Rev. R. B. Aspland, Dukinfield, Ashton-under-Lyne.

MINISTERS' BENEVOLENT SOCIETY.

The first annual general meeting of this Society was held in the vestry of the New meeting-house, Birmingham, on Wednesday, October 26th, at one o'clock. There was a numerous attendance. The chair was taken by Samuel Smith, Esq.

Rev. E. Higginson had previously given notice of his intention to propose the following alterations in the constitution of the Society:—1. To call the *Beneficiary* Members *Participant* Members. 2. To allow three grades of subscription, of one, two and three guineas per annum, with proportionate advantages accruing. 3. To give each Participant Member a *claim* upon the fund, under the circumstances contemplated, leaving to the Committee the disposal of any surplus in the way of benefaction or gratuity.

The minutes of the last meeting having been read, the Secretary, F. Russell, Esq., read the Committee's report for the past year. It stated that 119 replies of approval had been sent by ministers in Great Britain to a circular issued by the Secretary; that a deputation had visited the South of England with good success; that a meeting had been held in London at the time of the Unitarian Association; and that a Sub-committee had prepared the re-arranged rules for

this meeting to consider.—The Treasurer's account shewed £2406. 3s. in hand on account of the general fund to Sept. 30, and £769. 19s. 5d. on account of the annual income. The latter amount was ordered to be added to the fund.

Rev. E. Higginson moved, and Rev. B. Carpenter, of Nottingham, seconded, the following resolution: "That the constitution of the Society shall be based upon the principle of giving each Beneficiary (or Participant) Member a recognized claim on the Society's funds, on his own part in case of incapacitation, and on the part of his representatives in case of his death; which claim it shall be optional with him and them to exercise or waive according to their own estimate of their own circumstances;—the rate of such claim to be settled from time to time by the annual meetings, so as never to exceed the average income of the three preceding years,—the Committee to have the power of voting any part of the surplus income in aid of cases of special need." The resolution was negatived by seven to twenty.

Mr. Higginson then withdrew his other proposed alterations of the rules, and the rules as proposed by the Committee were adopted, with verbal or slight alterations.

DEPARTED UNITARIAN WORTHIES.

We have observed with regret a disposition in some youthful speakers and writers to treat with indifference, almost approaching to contempt, the labours and sufferings of Unitarians of a past age. This is a very spurious kind of liberality. Unitarians ought to be superior to that narrow bigotry which can see neither truth nor merit, except opinions and actions run in precisely the channel marked out or approved by themselves. Well-informed Unitarians of the modern philosophical school, are the last to depreciate the labours of their predecessors, whether of the past or the present century, who chiefly devoted their strength to the elucidation of scripture. We are glad to enrich our pages with a just and able letter, printed in a recent No. of the *Inquirer*, in vindication of two honoured Unitarian names.

SIR,—In a late number of the *Inquirer*, a letter from a young minister was inserted, which in one paragraph reflects on the reputation of Priestley and Belsham. Now, although I am far from

professing to pin my faith on those eminent divines, and on some points decidedly differ from them both, I should be sorry to think with your correspondent that Priestley might not have been a great chemist if living in the present age, and that perhaps Belsham might be unknown. I trust your young correspondent will not be displeased if I express an opinion, perhaps that of the majority of your readers, that his supposition indicates a partial acquaintance with the lives and writings of those distinguished men; for that they did excite the attention of no ordinary minds, is a fact which he cannot call into question. But where is the vast superiority of the present generation in regard to theology over the two preceding ones? That was the period of Hume and Gibbon, whose attacks on the foundations of Christianity exceeded in power those of all the present unbelievers put together. But the works of Priestley and Belsham contain ingenious, forcible and ample refutations of the arguments of both. Belsham, if he lived in the present day, would doubtless have turned his powerful artillery against those who now attack Christianity, and would have awed into silence, as he did in his day, the bishops who thought fit to calumniate the Unitarian doctrine and its professors. But these have learned a better lesson; and to those who have preceded us are we indebted for the calm in that quarter which we, their successors, enjoy. Mr. Belsham's talent for condensation, his power of luminous, perspicuous, and even elegant expression, as well as deep devotional feeling, pervade his writings generally. Perhaps those qualities are most remarkable in his "Evidences" and the two volumes of Sermons. Indeed, I am at a loss to think of any English sermons of the last or present generation that can be said to equal, in these respects, Mr. Belsham's. Will your young correspondent be pleased to suggest any? I might proceed at greater length, but wish not to be tedious.

A word on Priestley as a chemist. This illustrious man has a niche in the annals of chemistry which will make him known for centuries to come. Not being myself a chemist, I wish to speak with diffidence, and prefer citing the judgment of a Professor in the present day, whom I suppose your correspondent will allow to be a great chemist. At the Centenary of Priestley's birth, in the year 1833, when the scientific men assembled in London to do honour to Priestley as a philosopher, and vied with each other in his praise, Professor Faraday exceeded all his bre-

thron in lauding the originality of Priestley, and pointing out as his distinguishing merit, that he did not go in the steps of his predecessors, but struck out for himself an entirely new path. Perhaps these qualities might have secured him some notoriety even in the present day. Faraday happily still survives, and would no doubt, on a proper occasion, still bear his voluntary and fearless testimony to Priestley in this respect.

I beg your correspondent's pardon for carrying him so far back into antiquity, or I might tell your readers of the exalted praise conferred on Priestley by Dr. Thos. Thomson, of Glasgow, who has lately finished his career. I know that he sympathized with Priestley both in chemistry and theology.

A gentleman who was present at the Centenary whispered into my ear, as the meeting closed, "The time may come when as large a number may meet to celebrate Priestley's merit as a Theologian."

SEXAGENARIUS.

CALVINISM AND INSANITY.

In the Report of the Lunatic Asylum at Rainhill, in the county of Lancaster, just issued to the magistrates of that county, and signed by Thomas Eccleston, Surgeon Superintendent, a remarkable statement is made on the subject of Calvinism and its injuriousness to sanity.

"The cause of mental disease which ranks only second in potency and fre-

quency to drunkenness, is perverted ideas on religion. The observations of Dr. Halloran, made in the Cork Lunatic Asylum, entirely coincide with my own experience. This physician remarked, that among his patients, although Catholics were in proportion to Protestants as ten to one, no instance occurred of mental derangement among the former from exalted religious opinions, while several instances of insanity thus induced took place among the Protestants. I desire to guard myself from being understood to express any opinion, either favourable or adverse, to the theological doctrines of the Calvinists. I venture to express no such opinion, but limit myself strictly to the medical question of the influence these peculiar doctrines exert in the production of insanity. According to my own experience, all cases deserving the name of religious insanity are, with rare exceptions, the result of the Calvinistic theology. This opinion is fully supported by many authors of deservedly high reputation, and has recently received a strong confirmation from the statistical tables of Dr. Hübertz on the condition of the insane in the kingdom of Denmark, published in the *Annales Médico-psychologiques*. Dr. Hübertz shows that in every 1000 of the general population, which is Lutheran, only 2.10 are insane; while in every 1000 professing the Calvinistic creed, no less than 9.16 are insane. The wards of this institution have contained examples, far too numerous, of mind shipwrecked on the rocks of religious fatalism."

OBITUARY.

July 22, at Leicester, MARIANNE, the beloved wife of Mr. C. HOLLINS.

July 23, MARY, wife of Mr. Richard WAINWRIGHT, of Blaxton Grange, near Doncaster.

July 24, aged 49, SELINA, widow of Captain TUCKER, formerly of Poole, and daughter of the late Rev. Abraham Bennett, of Manchester.

Aug. 28, at Southport, aged 75 years, MARGARET, third daughter of the late Rev. Heseekiah KIRKPATRICK, Unitarian minister of Park-Lane chapel, near Wigau.

Sept. 1, at her residence, High Bank,

Gorton, in Lancashire, aged 74 years, Miss GRIMSHAW.

Sept. 2, at Long Sutton, in the 69th year of her age, after a long and severe illness, REBECCA, the wife of Rev. John COOPER, minister of Lutton and Fleet.

Sept. 5, at his residence, King Edward's Road, South Hackney, aged 70 years, Rev. F. A. COX, D.D., LL.D., the pastor of the Baptist church at Hackney, over whom he had presided for more than 42 years.

Sept. 8, at Malton, Yorkshire, in the sixty-third year of his age, Mr. GEORGE KINGSTON.

Sept. 19, in her 69th year, SARAH, widow of the late Mr. Edward NEEDHAM, of Birmingham.

Sept. 20, at Morston-Hampstead, in the 88th year of his age, Mr. WM. WHITE, solicitor, after a severe and lingering illness. He held a useful and honourable station in society, lived respected and esteemed, and died much lamented by a large circle of friends and relatives. His loss is, and will be, much felt by many. A numerous train of mourners, some from a considerable distance, as a token of respect to his memory, followed his remains to their last resting-place, deeply impressed with the solemnity of the event which had brought them together.

Sept. 23, at Paris, J. JONES, Esq., of Newcastle, Staffordshire, civil engineer, and chief agent to T. Brassey, Esq., contractor of the Caen and Cherbourg Railway.

Oct. 2, in the seventh year of his age, JOSEPH ALLEN, eldest son of Joseph RIDER, Esq., M.D., 39, Dorset Square, London.

Oct. 5, at the house of Mr. William Ashton, Heaton Norris, aged 23, FANNY, last surviving daughter of the late Mr. George ASHTON, of Portwood, Stockport.

Oct. 10, at Prestwich, Lancashire, at the house of her son, Mrs. O'DWYER, of Wakefield, aged 66 years.

Oct. 10, at Cheltenham, after a long and trying illness, Mrs. H. E. FURBER.

Oct. 12, in her 51st year, MARTHA, wife of James GERVATH, Esq., of Dukinfield.

Oct. 14, aged 25 years, MARIANNE, wife of Edward RIGBY, Esq., M.D., of Berkeley Square, London.

Oct. 20, at Hyde, HANNAH, wife of Mr. Alfred BENNETT, and sister of the Rev. Franklin Howorth, of Bury. Gentleness, purity and kindness, distinguished her through life, and the sufferings of a long decline were borne with unwavering patience and faith.

Oct. 21, aged 86, Mr. SAMUEL HART, of Hackney, formerly of Spitalfields. A friend has suggested that the Christian Reformer need not close this month's Obituary without a line or two in memory of one of the best Christians, and one of

the oldest and best of Unitarians, over whom the grave has just closed. On an able descendant, I hope, will devolve the task of sketching the chief particulars of the life of this good man, one of the last links which connect the age of *Priestley* with our own. He was a hearer and a catechumen of that great man; for though born at Hatherleigh, in Devonshire, and apprenticed in Exeter, he could afterwards sit at the feet of Priestley in Hackney, who made it part of his office, as it should ever be that of ministers, to instruct the young in the elementary principles of theological literature and true piety. His subsequent life was in perfect harmony with such early privileges. He greatly enjoyed the services of Belsham and Aspland in after years. Often it has been the delight of the writer to learn of this sensible man, and to trace in him and his descendants the inestimable advantage of early religious training. Farewell, aged and consistent disciple of Jesus! Thou hast verified, both as a religionist and a citizen, the apostolic words, "through evil and good report"!

B. M.

Oct. 22, at his residence, Gatley Hill, near Cheadle, Cheshire, in his 88th year, JOHN ALCOCK, Esq. He was descended from a family who have for several generations belonged to the English Presbyterian denomination, and many of whose members have adorned it by their virtues. He was for many years connected with a branch of the Manchester trade, but had retired from business some time before his death. His intellectual powers, which were solid rather than brilliant, had been assiduously cultivated; and the result was a large store of information, and a judgment remarkably well balanced and true. His modesty was so habitual, that beyond the circle of his intimate friends and the members of his family, few were aware of the value which belonged to his carefully-formed conclusions. A more honourable man never lived. He made every duty a matter of conscience, and his conscience was enlightened by a sound understanding and by enlarged views of religion. His temper was without a flaw, and it may be said with confidence he never made an enemy nor lost a friend. In Unitarianism he found a system of faith which was congenial to the clearness of his understanding, his sense of rectitude, and his benevolence of heart. He was a liberal and judicious supporter of the institutions of his religious denomination. For many years he sat on the Committee of Manchester New College. For a much longer

period he was connected with the Unitarian congregation at Stockport, and took an active part in erecting the new Unitarian church in that town. In politics he was equally moderate and firm, acting throughout life with the Whig party, and conciliating by his consistency the respect of numerous political opponents who were his neighbours. He discharged with fidelity the various parochial and other offices which are incidental to the owners of landed property. If the wishes of those friends and neighbours who best knew his worth had been acted upon, he would have found on the magisterial bench a field for exercising his judgment and practical skill; but diffidence on his own part, and political apathy in others, prevented in this matter the required steps for success. The greater part of his life was passed at Gatley Hill, a patrimonial estate, where he found occupation and amusement in a beautiful garden and greenhouse. He married Elizabeth, daughter of the late Randal Hibbert, Esq., of Godley, and she and a family of four sons and two daughters now lament his loss. His house was ever open to the rites of a simple but not inelegant hospitality. After

an intimacy of nearly a quarter of a century, the writer of this brief tribute of respect can truly say, that the late Mr. Alcock appeared to him to be in a remarkable manner free from those infirmities and imperfections that sometimes detract from the worth of even good men. In every relation of life he was circumspect and faithful, and he never allowed any quality, however useful or pleasing, to grow out of its rightful proportion. The symmetry of his character was remarkable. As his habits and feelings were the fruit of deliberately-formed principles, and as his religious principles were always uppermost in his mind, it is only right that Unitarian Christianity should be regarded as the good tree which produced the good fruit of his character. His friends fondly hoped that a life so gentle, pure and eminently happy as his certainly was, would be continued beyond the three-score years and ten which are the ordinary limits of human strength; but about a year ago there began to be an evident decline of vital power, and under the debilitating effects of organic disease, which latterly made rapid advances, he sank exhausted into his last peaceful slumber.

MARRIAGES.

July 19, at the Upper chapel, Sheffield, by Rev. Thomas Hincks, Mr. HENRY DALTON to Miss ELIZABETH APPELYARD.

Aug. 2, at Mill-Hill chapel, Leeds, by Rev. S. Alfred Steinthal, of Bridgewater, JULIUS WOLFFSOHN, Esq., of Bradford, to ELIZA MARGARET, third daughter of Bradley CLAY, Esq., of Headingley, near Leeds.

Aug. 8, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. DAVID WALKER to Miss SARAH BROADBENT, both of Dukinfield.

Aug. 27, at Upper Brook-Street chapel, by Rev. J. J. Tayler, Mr. J. T. SINGLETON to MARIA COE, youngest daughter of the late Mr. Joshua GORING, of Manchester.

Aug. 29, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. THOMAS ODDY to JOANNA, daughter of Mr. Thomas ROTHWELL, all of Horwich.

Sept. 21, at the Unitarian church, Newhall Hill, Birmingham, by Rev. Samuel Bache, Mr. THOMAS PRIME, Jun., of Handsworth, to ELIZABETH, elder daughter of John GREEN, Esq., of Edgbaston.

Sept. 28, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. HENRY DAVIES to Miss ANN ARREDALE, both of Dukinfield.

Sept. 28, at the Presbyterian chapel, Bury, Lancashire, by Rev. John Cropper, of Stand, Mr. LEONARD WILDE, machinist, to Miss ELLEN CHORLTON, of Birkenhead.

Oct. 5, at the Unitarian chapel, Shepton Mallet, by Rev. J. B. Bristowe, Mr. JOSEPH DICKENS to Mrs. E. DALLIMORE, both of that town.

Oct. 5, at Hope-Street church, Liverpool, by Rev. J. H. Thom, LEYSON, only son of Israel H. LEWIS, Esq., of East Farleigh, Kent, to ISABELLA, daughter of Rev. James MARTINEAU, of Liverpool.

Oct. 12, at Renshaw-Street chapel, Liverpool, by Rev. J. H. Thom, GEORGE JEVONS, Esq., of Birkenhead, to ELIZABETH, daughter of the late John D. THORNELY, Esq., of Liverpool.

Oct. 13, at the Presbyterian chapel, Gainsborough, by Rev. John Shannon, of Hull, Mr. JAMES SAMUELSON, merchant, of Hull, to FANNY, only daughter of Rev. William WORSLEY, Morton, near Gainsborough.

Oct. 23, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. WILLIAM LUDLAM, of Mottam, to Miss HANNAH ADAMSON, of Hollingworth.

THE CHRISTIAN REFORMER.

No. CVIII.]

DECEMBER, 1853.

[Vol. IX.]

DR. JOHN PYE SMITH.*

THE late Dr. John Pye Smith occupied for more than half a century a prominent station amongst English Nonconformists, and adorned his religious profession both by varied learning and a holy life. We are glad of the opportunity which the publication of his Memoirs gives us of becoming acquainted with his personal history as well as his public labours; and we doubt not that our readers generally will sympathize in our desire of paying due respect to the memory of an accomplished Christian scholar. To read the lives of eminent men who have belonged to other communions than our own, is on many accounts profitable. We see the Christian life exhibited in phases with which we are less familiar. We must be very far or very little advanced in moral and spiritual cultivation, if we do not in every such exhibition of the Christian life find something to admire and to imitate. Where, as in the case of Dr. Smith, we are admitted to the inner life of one whom previously we had chiefly met in the tangled and briery walks of polemical divinity, we have correctives of bigotry and helps to the Christian spirit of no slight influence. If, in addition, the biography of those who have warred against our Israel, while it leaves a pleasant impression of their sincerity and personal worth, suggests some motives for being increasingly satisfied with and grateful for our own habitual views of religious truth, attention to it is a useful study, confirming our faith as well as enlarging our charity.

Under the influence of these feelings, we call attention to an outline of the life of Dr. Smith, derived chiefly from the pages of Mr. Medway.

John Pye, son of John Smith, and Martha Sheard, his wife, was born in the town of Sheffield, May 25, 1774. Pye was the maiden name of his maternal grandmother. His great-uncle, John Pye, after whom he was named, was an Independent minister, connected, from 1745 to 1773 (when he died), with the Nether chapel of Sheffield. His father was one of a class of

* Memoirs of the Life and Writings of John Pye Smith, D.D., LL.D., F.R.S., F.G.S., late Theological Tutor of the Old College, Homerton. By John Medway. 8vo. Pp. 647. London—Jackson and Walford. 1853.

tradesmen now, to the regret of book collectors, almost extinct, at least in the provinces,—a bookseller who had his literary tastes and partialities, and who gratified them in the selection of his stock. If John Smith could not relish or comprehend the classical authors and the Greek and Latin divinity on his shelves, he nevertheless prized and loved the Puritan and Nonconformist books which were there plentifully stored. In the metropolis, such men are still to be found, possessing considerable knowledge, which they are not slow to communicate to a sympathizing customer; and it will not seldom happen that they are deacons or members of Dissenting churches. In his position as the son of a bookseller, eager for knowledge, but scarcely fortunate in the character of his early living teachers, young Smith resembled Samuel Johnson; yet the differences between them were in favour of the latter; for of Michael Johnson, the father of the lexicographer, it is said that he was “a pretty good Latin scholar.” John Smith had, like a more distinguished man, “small Latin and less Greek,”—a periphrasis for none at all. Very early in life, his gifted son revealed his appetency for study and indifference to childish sports.

“A single anecdote has been preserved of the period of his mere childhood—that at the age of five years he declared himself a man, and therefore, in his style of ‘putting away childish things,’ he plunged a knife into his drum, thus throwing it aside as a toy which no longer comported with his sense of *maturity*. A very early inaptitude for play, no doubt, characterized him. Born and nurtured as he was among books, and probably bringing with him into the world a strong predisposition for using them, his opening impulses would soon diverge from the common pastimes of a child. It is, however, not a little singular to observe how this remarkably *premature* avowal of his manliness was sustained by the freedom and vigour of his pursuits in after life.”—P. 3.

To the long and interesting list of men who have pursued knowledge and achieved distinction through difficulties and discouragements, that of Pye Smith will henceforth be deservedly added. He owed much to self-education. There was a grammar-school in Sheffield, but there is no evidence that he ever was a pupil in it. Amongst his father's friends was a certain Rev. Jehoiada Brewer, pastor of the Queen-Street chapel, Sheffield, who, in return for the privilege of looking through magazines and other literary wares in the shop at Angel Street, undertook to teach the son, then a boy of eleven or twelve years of age, a little Latin.

“It was not, however, without difficulty that the somewhat desultory course of classical reading was persisted in. The boy had to go on errands, and at such times he would occasionally forget what he had to do, owing to the claims of a book or a lesson, over which he would be seen poring by the road side. A conflict which he had with his Virgil is also among the most current of the anecdotes of that part of his life.

Some word or passage resisted his utmost efforts to find out the meaning; he became excited, fell into a passion, threw the well-bound volume on the floor, and was not satisfied until he had kicked it almost to pieces. But in this instance, re-action answered to action; the stroke rebounded so as powerfully to affect himself. He grew patient and plodding, and for the future was careful to bring his judgment, and not his temper, to bear upon difficulties; and thenceforth he went on his way as one who had secured the secret of victory."—P. 5.

At sixteen years of age, he was bound apprentice to his father as a "bookseller, bookbinder and stationer." He completed the term of his apprenticeship, storing his mind with much valuable, though somewhat miscellaneous, knowledge. His note-books shew that biography, chronology, the history of classical literature, portions of Ovid, Virgil, Horace, Latin epigrams, general grammar, and many other topics of a similar kind, occupied his attention between his twelfth and sixteenth year.

"No such variety of works would have been within his reach at any public school: and if these had been at hand, such a use as he made of them would have been inconsistent with his drilling according to rule: nor would a domestic tutor have been justified, on more accounts than one, in thus allowing a pupil to wander away completely at will in so many directions. The bookseller's shop was his high-school; in which many works were being accumulated, not, indeed, of very ready sale at that early day in the town of Sheffield, but which served to furnish some new stimulus to the reading propensities of the boy, and in this sense were of a value far more precious than could be computed in the day-book or ledger."—Pp. 7, 8.

Here we are again reminded of an interesting parallel: "In this irregular manner," said Johnson, speaking to Boswell of his years between the school at Stourbridge and Oxford passed in his father's shop, "I had looked into a great many books which were not commonly known at the Universities, where they seldom read any books but what are put into their hands by their tutors; so that, when I came to Oxford, Dr. Adams, now master of Pembroke College, told me I was the best qualified for the University that he had ever known come there."

In a spirit as little becoming the Christian in his higher development as the scholar, Smith's biographer fanatically condemns his early studies as "far too remote from a religious tendency to warrant the impression that his diligence flowed from a proper source" (p. 8). The scholar shews his fidelity to the principles of his religion by a resolutely industrious application to the several sources of knowledge, as the merchant shews his by the uprightness and probity of his transactions; and to cast a suspicion upon the principles of either because the one does not strew prayers over the literary criticisms of his note-books, or the other mingle confessions of faith with mercantile contracts, is folly so gross, that we thought, erroneously it seems, that it was now discarded even from biographies got up for the *Evangelical* market. Dur-

ing the years of mingled service in his father's shop and private study, Pye Smith underwent the process called conversion. His first serious impressions he was accustomed to attribute to reading Alleine's *Alarm to the Unconverted*. In the paper which he drew up preparatory to admission to the church assembling at Queen-Street chapel, he made confession of great sins and violations of engagements, declaring that, till he was near sixteen years of age, "he greedily pursued after sin and drank in iniquity like water,—that his conscience had become almost entirely insensible either to the terrors of the law or the glories of the gospel." Now there is nothing whatever in Mr. Medway's account, or in the records of the spiritual life of Smith given in his own words, to justify these humiliating confessions. They were probably the mere religious verbiage of a young man of ardent temperament, endeavouring to conform himself to a certain theory of religion, and thinking it necessary to convince himself that he was a dreadful sinner before he could be accepted as a saint. There is indeed a very interesting and instructive record given of his difficulties in making his actual experience accord with the received theory of conversion. If all were as sincere and as thoroughly watchful over the workings of their own hearts as was the youthful candidate for admission to the church at Sheffield, there would probably be many similar difficulties and conflicts.

"For a long time I was greatly distressed on various accounts, principally arising from my ignorance of the nature of religion, and of the different operations of the Holy Spirit, of which the enemy of souls, no doubt, took advantage. I was firmly persuaded that I could never have real religion unless I experienced far greater degrees of terror than I had as yet known. I also imagined that after I had been for some time in such a state of distress and terror, God would in a moment communicate religion to my soul by some sudden suggestion, banishing all my fears, and filling me with the highest joys. At another time I endured very great anxiety of mind on account of a notion which I had got, that true faith consisted in a firm persuasion of my own particular interest in Christ. But I afterwards gave thanks unto God, that my first experiences were not of that kind I had so earnestly desired them to be. It was discovered to me in due time, that I must not judge of my spiritual state from violent workings of my passions, which (if God permitted) might be excited by the devil;—but from inferences deliberately drawn from a comparison of myself with the scriptural descriptions of real religion. In this manner I was enabled gradually to derive comfort and good hope through grace."—Pp. 22, 23.

Had the conscience of the young candidate been stained by the actual and deadly sins with which he had previously endeavoured to charge it, it is not probable that his sense of grace would have been brought about in this gradual, gentle and almost imperceptible manner. There was indeed no proper conversion in his case, according to all "orthodox" ideas of that mysterious

process; but there was, what might under the circumstances be expected, a growing perception and a willing acceptance of the truths and influences of religion. Oh, what spiritual wretchedness, and, in some cases, what infidelity, would have been spared and avoided, if the representations of the rise and early progress of religion in the soul were divested of the mystery and unreality with which orthodoxy has surrounded it!

Pye Smith began his new spiritual life with the practice of keeping a diary; but he soon discontinued it, possibly from the dissatisfaction which the perception of inconsistencies similar to that which we have pointed out would excite in his thoughtful and conscientious mind. Very early he undertook occasional itinerant religious services in the villages around his native town.

In 1792, James Montgomery settled as an entire stranger in Sheffield. One of his earliest acquaintances was the bookseller's son, who was of nearly his own age. In 1796, the acquaintance casually formed had ripened into mutual confidence and friendship. Mr. Montgomery was the proprietor of the *Iris* newspaper. In the troublous year 1795, a popular meeting at Sheffield was dispersed by the Sheffield volunteers, and in the affray two men were killed. The editor commented on the proceedings of the military as precipitate, and as leading to the unnecessary sacrifice of human life. The style of the censure of the *Iris* was what would now be deemed moderate and simply humane; but to the rabid Toryism of Mr. Pitt's abettors in the south-west of Yorkshire, it seemed factious and libellous. Proceedings were taken against Mr. Montgomery, and at the Doncaster sessions, held January, 1796, he was found guilty of publishing a seditious libel, and received as his sentence a fine of £50 and six months' imprisonment in York Castle.

In this crisis, it was a serious question how, during the imprisonment of its editor, the *Iris* was to be conducted. It was not an easy task in those days to find one in whom were united the literary ability and the personal courage necessary for the work. It was most honourable to the friendship and public spirit of John Pye Smith, that in these circumstances he undertook and satisfactorily executed the duties of the imprisoned editor. The celebrity afterwards achieved by both these men, gives an interest to the brief notes which passed between York Castle and the printing-office, which have been preserved.

"York Castle, January 23, 1796. My dear Friend,—You have now stepped into my place, and you will not long be there before the anxieties and vexations attendant on the discharge of any painful public duty will begin to harass you."

"January 30. I am exceedingly glad to find you take so tender and active a concern in my welfare at home: give my best respects to all the men, and tell them I rely much on their diligence and friendship."

"February 13. I have little room to spare to make any further

observations respecting the *Iris*: be firm, cool, and moderate; you never can sink into dulness, if I estimate your talents right. But beware of being hurried away by generous indignation, *imprudent zeal for truth*, or the dread of censure from *any party*."

"April 2. Your letter received this morning contains no bad news, but yet it has given me inexpressible concern. It hurts me exceedingly to find, though your friendship and modesty combine to conceal it as much as possible from me, that you are very much harassed, and find great difficulty, care, and anxiety attending the discharge of that trust, which I was happy for my own sake, but uneasy from the beginning for yours, to repose in you."

"May 1. My captivity now begins to decline down the hill, and I shall only have nine weeks to stay here on Tuesday next: but I fear I shall not return immediately to Sheffield; the doctors here say it will be absolutely necessary for me to go then to Scarborough' for the benefit of sea-bathing and drinking, at least a fortnight. Of this I apprise you thus early, that if I should be obliged to go there you may be prepared to indulge me with your kind and invaluable services a few weeks longer than we expected. . . . The management and arrangement of the *Iris* has continued to afford me much satisfaction. I shall tremble when I resume it into my own hands, lest its credit should fall with the resignation of its present Editor. But tell that Editor from me not to hack and hew Pit quite so much in the London News; and to be particularly careful in the Sheffield News not to insert any *home occurrence* without the most indubitable authority."

"July 4. I take up my pen with pleasure to snatch a few of the last moments of my imprisonment, to inform you that I shall be set at liberty as early as I please to-morrow morning. Pray, insert in the next *Iris* a plain unvarnished paragraph just mentioning the circumstances, and adding that in consequence of having suffered considerably in my health during the four first months of my imprisonment, I have, by the advice of the Doctors, gone for a short time to Scarborough'; so that it will probably be a few weeks longer before I have the happiness of paying my personal respects to the friends of the *Iris*. . . . I am exceedingly impatient to return, and ease you of those irksome burdens which you have so patiently borne for me during these six unfortunate months."

"Scarboro', July 17. You will not be angry at my impertinent advice, because it is not given under the idea of instruction or injunction, but merely that some of the hints I throw out may assist you in pursuing that path of moderation and security which no man living is more capable of following than yourself. If any riots happen before my return, do not tell any dangerous truths—nor any willful falsehoods:—the latter part of this advice is unnecessary, but you must particularly be on your guard to observe the former."—Pp. 34, 35.

However qualified by patriotic feeling for his task, Pye Smith was at this time sadly ignorant of some of the principles of political economy; for we find him in the *Iris* assigning the scarcity of provisions in part to the destruction of the old English system of small farms, and their "ingurgitation" by the rich and overgrown farmers. However objectionable this process may be on

moral grounds, its tendency, economically regarded, is the reverse of that assigned to it in the *Iris*.

During his Sheffield life, Mr. Smith had also made some acquaintance with literary men, and his biographer mentions letters to him from Roscoe and Coleridge; but as these are not names which "Evangelical" readers are wont to honour, the letters are not given, although the book abounds, usque ad nauseam, with insignificant matter relating to persons of whom few readers will care to know what they did or thought or wrote. Mr. Smith was not allowed to gratify his taste for lay preaching without some opposition at home; his father apprehended it might interfere with his business habits, and his mother, with feminine pride, feared that "preaching tradesmen" were held in contempt by the world. But his bias to religious pursuits was irresistible. He had already converted one companion brought up in Unitarian views to a belief in the Deity of Christ, and, according to his reminiscences in after life, had silenced another, who would not be converted. He had drawn up documents for the church to which he had belonged, and even printed one or two short religious tracts. In the summer of 1796, the objections entertained by his parents to his preparing for the Christian ministry were overcome, and he entered in the autumn of that year the Independent Academy near Rotherham. This seminary was one of several instituted during the last century with the professed intention of "dispelling the cloud of Socinian darkness, then spreading over the northern counties of England," and was at that time conducted by Dr. Edward Williams, assisted in the classical department by Rev. Maurice Philips. Smith was far in advance of his companions (not exceeding ten or twelve in number) in general attainments, having, in addition to his knowledge of languages, some skill in natural history, anatomy and even medicine. The latter he had probably picked up in his intercourse with the Unitarian medical students already referred to. His venturing to prescribe for his fellow-students, though praised by his biographer, was a very questionable "act of friendship." In the winter of 1796 and 1797, his first session at the Academy, he read lectures to his companions on the human mind,—a circumstance which conspires with other known facts to give a not exalted idea of the literary and philosophical standard of the Academy. He also lectured on anatomy, and had his tutors as part of his audience. He cultivated miscellaneous reading, visited in the godly families round about, declaimed in the rostra, and preached to small congregations in the neighbourhood. With so many distracting influences, it is surprising that he rose to distinction as a scholar. He was happily possessed of quick perception, a retentive memory, and the habit of accurate generalization. But however he was enabled by after study to rectify the consequences of his ill-regulated literary career at the

Rotherham Academy, there can be no doubt that in after life he felt and lamented them. To this period, rather than to that of his apprenticeship, as suggested by his biographer, we should be disposed to assign his lament at the close of life over "purposes conceived in sanguine eagerness or sinful self-reliance, irregular plans, fragmentary studies, foolish vagrancy of literary ambition, the sure disappointment of endeavouring to grasp too much in given limits" (p. 8, *note*).

Shortly before the completion of the curriculum at Rotherham, he wavered for a time between several plans; first thinking of spending a winter at Aberdeen, and then of undertaking the office of classical and philosophical tutor in Coward's College at Wymondley; with a view to which, he spent some weeks, towards the close of 1799, in Hertfordshire. His biographer conjectures, with infelicitous blundering, that the proposed engagement was broken off in consequence of the Coward Trustees detecting in the young tutor symptoms of "*decision of character*," which might have proved inconvenient. He finds consolation in the fact, that there were amongst these Trustees certain *Arians*, from whom he conjectures Pye Smith would have received annoyance, who, though "persons of the strictest probity," were "not suited to his order of religious creed or feeling." He next contemplated entering on the pastoral office at Chester, where his pulpit services were received with eager acceptance; but before the engagement was formed, a new and to him more interesting prospect of usefulness opened, by the application of the managers of the Homerton College to undertake the classical professorship about to be vacated by Rev. John Berry. The Homerton College was managed by a committee who represented the remains of two institutions which even half a century ago were venerable,—the Congregational Fund Board, established in 1695, and the King's Head Society, established in 1730. Their leading object was to promulgate the Calvinistic system of theology set forth in the Westminster Catechism. Tutors of some celebrity had adorned the academical institutions carried on by these two societies, amongst whom may be named Mr. John Eames, Dr. John Walker, Dr. Zephaniah Marryatt, Dr. Conder and Dr. Gibbons. On the fifth day of the present century, John Pye Smith entered the house appropriated to the College at Homerton, undertaking, together with the classical tutorship, the conduct of the domestic establishment for the pupils. Though styled Classical Tutor, the duties actually assigned to or voluntarily undertaken by him ranged far and wide. From the inaugural address delivered by him, it appears that he undertook, in addition to Classical studies, instruction in the several branches of Natural Philosophy, Chemistry, Natural History, Geology and Mineralogy, Logic, Mental Philosophy, English Composition and Belles Lettres, History and Mathematics. Not satisfied

with this extraordinary outline of studies, which none but an Admirable Crichton could successfully complete, Pye Smith must needs make a not inconsiderable inroad on the functions of the Theological Tutor, by giving a course of lectures on the Greek Testament, designed to teach the principles of sacred philology and biblical criticism. When it is remembered that this was undertaken by a man not thirty years of age, who, until after he was of age, had enjoyed none of the benefits of systematic intellectual training, although, with our modern ideas founded on a minute subdivision of studies, we cannot entirely acquit the young Professor of excessive self-reliance, we must at least admit his courageous literary ambition. There was some moral courage, too, at that time of day, in the Professor's devoting so large a portion of his students' attention to Nature and its philosophy; for in the eyes of some "Evangelical" Dissenters, Mr. Medway informs us, a large acquaintance with God's works was regarded with jealousy, as endangering faith in God's word. With a rhetoric somewhat juvenile, the biographer remarks:

"There was no man who had a clearer, deeper conviction than Mr. Pye Smith that these fears were really without foundation. His Theism and his Christianity—the Book of Nature and the Bible—rested on a common basis—deserved the same credit—and culminated in the glory of the One Great and Adorable Jehovah. He could not tremble therefore, nor even doubt amidst the records of the creation. Some of the rooms might be dark, but none was haunted: and if even a human hand was reverently used to take down a shutter, much light would enter, and there would be less for the timid to fear ever after."—P. 84.

The circumstances under which he began the experiment of housekeeping, were such as might have alarmed an experienced family economist. Wheat was about 116s. per quarter, and the other necessities of life were proportionately dear. The scale of allowance from the College Committee for each student, never very liberal, had been arranged in times of comparative cheapness, and was now insufficient for the necessary outlay. Though aided in his domestic arrangements, to the utmost of her power, by a sister, it was not surprising that he felt the anxieties springing from the *res angustæ domi*, and sought for increased means and a skilled superintendent of his domestic establishment. It was his misfortune, in this juncture of affairs, to meet with a lady of attractive manners and other charms,—a recently-associated member of a Dissenting church in the city of London, but who had previously partaken freely of the innocent gaieties of life. They met in January, and as the wooing sped with fatal precipitancy, they became engaged in May and wedded in August. With the experience of more than thirty years, during several of which she had been in the unrestricted enjoyment of her property, she had acquired a knowledge of life and character, and a habit of decision and command, which under any circumstances

augured ill for domestic peace. There were peculiarities in Mr. Smith's case, which deprived him of all power in resisting the domestic tyranny under which he laboured for thirty years. He was several years her junior,* little skilled in the world's lore, perfectly incapable of reading character, very amiable, without decision, possessing no wealth to weigh against the fortune brought him by his bride, save his knowledge and his goodness, and these to a vulgar mind have no marketable value. Within a week or two of this little-pondered marriage, the College session began, and Mrs. Smith was called to enter on a series of distasteful duties, for which she was little qualified, and to the successful performance of which women of both sense and temper have sometimes confessed themselves unequal. Misunderstandings speedily arose between the Professor's lady and the students, and he, it appears, was involved in them from the foolish practice, which he now adopted and continued in after years, of "acting as the bearer of messages of reproof or displeasure from Mrs. Smith to other persons." Discomfort reigned in the establishment, and in 1807, subsequently to some proceedings of a sub-committee of inquiry, Mr. Smith suddenly resigned his office as resident at the College. This was not merely a case of want of sympathy with her husband's position and honourable duties, but of a dreary system of perpetual exactions, complainings and jealousies. These grew with indulgence, and to such a height, that he was cut off from the society of friends, forced to retrench his charities and even his epistolary correspondence, and compelled to devote a large portion of his valuable time to soothing the irritations and peevishness of an imperious and very foolish woman. The Homerton Professor was only one of many distinguished men who have made shipwreck of their happiness by an ill-assorted marriage union. "If the literary man," it has been remarked, "unite himself to a woman whose taste and whose temper are adverse to his pursuits, he must courageously prepare for a martyrdom." To the truth of this statement, the lives of Milton, Salmasius, Dante, Moliere, Dryden, Whitelock, Bishop Cooper, Sir Thomas More, Sir Henry Saville, "the judicious" Hooker and many others bear testimony. Our amiable divine had not the courage and tact of Pasquier the epigrammatist, who, finding himself united to a stormy shrew, out-stormed and out-scolded her, but still bewailed his fate in the exclamation, "Unfortunate wretch that I am, I who am a lover of universal peace! But to

* Against marriage unions in which the contracting parties are "misgrafted in respect of years," Shakespeare, the keenest observer of life, has pronounced his verdict. Some have thought he spoke from personal experience of the unhappy result of the conjuncture of unequal years where the wife is the older:

"Let still the woman take
An elder than herself. So wears she to him,
So aways she level in her husband's heart," &c.

have peace, I am obliged ever to be at war." Mr. Smith followed the submissive resignation of Salmasius, in respect to whom it is said, that his royal patroness, Christina, on becoming acquainted with the miseries he suffered from a termagant wife, professed that she admired his patience even more than his erudition. In such a sentiment the biographer before us appears to concur, if we understand aright his verbose homily on Pye Smith's *magnanimity* in submitting to domestic tyranny rather than appear to break his marriage vow of tender affection. That affection could survive such a series of shocks, we must be permitted to doubt, whatever statements to the contrary may proceed either from the biographer or his subject. Passive obedience did not procure him domestic peace; resistance could scarcely have increased, and might have mitigated, his domestic troubles. At all events, he was bound by clear moral principle to resist where uxorious demands trenched on his duties to others, and diminished his respectability and usefulness as a tutor and a pastor. It is impossible to refuse our pity to this much-wronged scholar, when we read in the Preface to one of his books a statement of a large measure of disabilities and hindrances from private duties and afflictions. "These," he adds, "have consumed the fragments of time, and have kept the capacity of exertion constantly filled. These have produced such disappointments of hope, such destruction of hours, such weariness and discouragement of mind, as, notwithstanding the conviction of truth and the obligations of promise, have often induced him to throw aside his work for many weeks and months, and have scarcely allowed any other than short and unfavourable pittance of time for pursuing it. When the will to labour has been most vigorous, the necessary time has been above the writer's reach; and too often when the opportunity has been presented, he was labouring under the incapacity of dejection and reluctance" (pp. 100, 101).

In Mr. Medway's homily on the subject, we are invited to contemplate "the operation of a Divine Hand" in Mr. Smith's domestic miseries,—to believe that there was a special Providence at work, educing out of his probation a noble character and a great example. We submit that one topic of the homily should have been, that Providence designs to teach, by instances of this kind, that if men rush hastily and inconsiderately into any of the more important connections and relations of life, they may expose themselves to disappointment and wretchedness; and that especially, if in choosing a partner for life they allow mere beauty or vivacity or a convenient portion to sway their predilections, to the exclusion of more important qualities of mind and character, they must blame, not Providence, but themselves.

We have dwelt at some length on this case of domestic unhappiness, because there is a theological specialty growing out of it, which has no unimportant bearing on the reality and truth

of the religious system in accordance with which Mr. Pye Smith's theories, sentiments and practices were habitually moulded.

In November 1832, the unhappy union was brought to a close by the lady's death. On his part, the biographer tells us, there was no "unseemly elation of spirit or manner, much less any verbal allusions by which the world could be informed of a pleasing change having lately occurred at Homerton. No; it was impossible for so sincere a man, so fine a nature, so devout a Christian, *to grow loquacious and vulgar*"! All this was fitting and decent; but there is preserved in this volume a letter from Dr. Smith, which goes very far beyond this, and is calculated to excite some thoughts far from favourable to what is called "Evangelical" religion. In reading the letter, it will be borne in mind that the italics are the reviewer's.

"Homerton, Monday, Nov. 26, 1832.

"Rev. and dear Sir,—It has pleased the High and Holy One, to take to Himself my late beloved wife, on Friday night, after a long and distressing illness. I have a comforting hope, I venture to say a persuasion, that she has departed to be with Christ. . . . That *the grace of Christ had place in her heart* is my belief; and I had more complete means of knowledge than any other person could have: but the actings and habits of the Divine principle were lamentably obstructed by that most extraordinary, indeed almost unexampled, peculiarity of temperament which, with inexhaustible versatility, created its own miseries, in opposition to palpable facts and the plainest evidence. This deprived her of happiness in the midst of its ample means, and shed a melancholy blight upon those relationships and circumstances of life which, duly considered and wisely improved, would have been materials for abounding joy and constant gratitude. After the experience of thirty years, *I cannot, in this instance, doubt the permitted 'power of darkness' as an auxiliary cause of breaking to potsherds the comfort and usefulness of one who yet clung in faith and prayer to Him who saves invincibly.* Can I do other than rejoice beyond expression in the confidence that, when she quitted the earthly tabernacle, she dropped the veil of till then impregnable error, and now praises her glorious Deliverer for the glad development."—P. 348.

The charitable feeling in which this letter originated is deserving of high admiration; but admitting this, it is our duty to remark on its theological inconsistencies, and on the view which it presents of some of the practical bearings of the "Evangelical" system of faith.

Here is the case of one who is admitted, even in this tenderly apologetic letter, to have cast, by her selfishness and cruelty, "a melancholy blight upon the relationships and circumstances of life," and to have turned materials for abounding joy and constant gratitude into means of wretchedness to all whom she could affect. Notwithstanding this, Dr. Smith could believe that the grace of Christ had a place in her heart, and that she clung in faith and prayer to Him who saves invincibly;—that is to say,

faith and prayer, and the grace of Christ, and consequent salvation, may consist with the absence of every practical grace and amiable quality of the Christian character. There is a barren faith, and that will suffice to effect salvation.

To put this very important subject in another light, before the close of his life Dr. Pye Smith reviewed a volume of sermons by a distinguished Unitarian, whose religion was displayed in a life of practical beneficence, and by innumerable excellences of temper and life. All these things were known to and admitted by the reviewer, who had during the life of the Unitarian cherished "sincere friendship" towards him. In this case, Christian sincerity extorted from Dr. Smith (and herein he is commended by his biographer) a deliberate denial of the privileges of the gospel:

"It is our solemn and heartfelt conviction that the essence of the gospel is exterminated, and its blessings intercepted by those who reject the proper Deity of our Saviour's pre-existent nature, the propitiation for the sins of the world by his sacrificial offering up of Himself, the infinite value of His obedience, and the influence of His Spirit in the production and maturing of a holy character."—P. 456.

That is to say, according to the "Evangelical" creed, there is little ground for hope in behalf of that man whose creed is wrong or defective on Christ's deity and atonement, and on the work of the Spirit, however pure, beneficent and godly his life may have been.

But then there is, in the one case, the charitable loophole of the *permitted power of darkness*, by which we suppose is meant the permitted temptations of Satan. But is it a necessary part of the "orthodox" theory that the power of darkness can pervert the temper and affections, but is not able to overcloud the understanding? Why may not an erroneous or defective creed be set down to Satan's actings, as well as a selfish heart and a vindictive temper? Possibly orthodoxy, when disposed to be charitable and hopeful, may admit such a plea in behalf of the supposed heretic, but may think it inexpedient to suggest palliations for such enormities as misbelief and unbelief. Be the explanation what it may, there is either an enormous theological inconsistency or gross exaggeration in the popular representations of the damnable of misbelief. Or there may be some mysterious explanation, accessible only to orthodox or Hegelian minds, respecting the power of darkness that is "permitted," and that which defies the Divine decrees.

We have tarried so long over this portion of the "Memoirs," that we can only offer a very brief outline of what remains.

On undertaking the Professorial office, Pye Smith had made it a condition not to be precluded from pastoral duties, should the opportunity of advantageously undertaking them arise. The religious services at the College were attended by a few neigh-

bours and friends, who desired to form themselves, together with the students, into an Independent church. From the College hall, this infant society removed to a room in a house in the neighbourhood, where considerable accessions to their numbers were gradually made; and in the end, the society secured the Old Gravel-Pit meeting-house, in which Dr. Price, Dr. Priestley, Mr. Belsham, Mr. Kentish and Mr. Aspland had successively ministered, now vacant by the removal of the Unitarian congregation, in 1810, to a meeting-house of their own in the immediate neighbourhood. The pulpit services of Pye Smith were plain, scriptural and devout; his sermons possessed little that could be called eloquence, nor were they often characterized by large or comprehensive views of the subjects treated; but, on the other hand, they were textual and practical, and bore the impress of the preacher's earnest sincerity, and were generally regarded as edifying and acceptable by persons of the Calvinistic persuasion. His assumption of the pastoral office was celebrated by a public ordination service at the meeting-house in New Broad Street, London. His confession of faith was purposely drawn up in language *not scriptural*, to avoid, as he stated, ambiguity and concealed error. He professed belief in the true, proper and everlasting Deity of Father, Son and Holy Ghost, and added his belief that "these scriptural terms were designedly expressive of a real plurality of subsistence in the One Godhead, a Trinity of Persons in the perfect Unity of Essence." With a chivalric orthodoxy, he professed his belief that the doctrine of the Trinity in Unity was *by no means antecedently incredible to the soundest dictates of reason*. How such a statement could be honestly made (and that it was made with unreserved sincerity, we do not in the least question) by a person of disciplined intellect and acquainted with the exact forms of scientific definition, is one of those perplexing mysteries which futurity alone can unravel.

In the year 1804, Mr. Pye Smith began the series of publications on controversial subjects with which his fame and popularity have been so largely associated, by printing Letters to Mr. Belsham, in reply to that gentleman's Funeral Sermon for Dr. Priestley. The chief points attempted were to repudiate Mr. Belsham's description of the Calvinistic faith, and to controvert the claims set up for Priestley as a scholar and a theologian. The Letters were written "upon the whole" (the concession is Mr. Belsham's) "with much personal civility, and with as much candour as the spirit of his theological system will admit." Some of the more truculent spirits of his own creed, on both sides of the Atlantic, complained that in these Letters to Belsham, and in other controversial writings against Unitarians, Pye Smith was "too mild, too courteous." His biographer does not quite concur in this view, but praises the modest diffidence of his friend. Mr. Belsham, on the contrary, complained (and brought

forward proofs to sustain the charge) of the "tone of authority, the air of triumph, and the parade of learning," improperly assumed by his critic. Mr. Belsham's letters in defence of his statements, originally published in the *Universal Theological Magazine*, are masterly specimens of controversial writing,—clear, calm, logical, learned,—and every now and then pungently witty. They had the effect of modifying Mr. Smith's attack on one point; and, much to his credit, that gentleman, in a subsequent edition of his *Letters*, acknowledged that he had "egregiously misapprehended Mr. Belsham's meaning."

In the beginning of 1805, the first number of the *Eclectic Review* made its appearance,—a periodical to which Pye Smith became a frequent contributor. Amongst his early contributions was a review of Priestley's *Notes on Scripture*, in which he assails, with more vehemence than success, the historical mode of interpreting scripture. With offensive dogmatism, Mr. Medway introduces this topic in these words: "Socinian and other writers often attempt to impugn the authority of much that is found in the New Testament by ascribing it to circumstances which were local or temporary." Mr. Medway ought to know that *Unitarians* who, like Priestley and Belsham, draw their religious system from the Scriptures, do not impugn the authority of the New Testament, although they are sometimes impelled to impugn popular expositions of its doctrine. Another article of Pye Smith's was a review of Priestley's *Autobiography*, in the course of which Dr. P.'s account of the free inquiry pursued at Daventry is commented on in a singularly declamatory style. The reviewer denied that the religious inquiry there carried on was either free or favourable to the serious pursuit of truth. He called it "a polluted soil," sending forth "mephitic exhalations," in which "no HOLY DISPOSITION can possibly flourish." Pharisaic exaggerations of this kind are the exceptions to Pye Smith's ordinary style of controversy: imputations upon motives, and the tracing of supposed errors of the creed to the heart, when used by disputants, who have no power of reading the thoughts of those whom they denounce, are not only unjustifiable arts of controversy, but are simply ridiculous. At a somewhat later period he reviewed in the same journal the *Improved Version*, and Dr. Middleton on the Greek Article.

On the retirement, in 1805, of Rev. James Knight, the Theological Tutor, he succeeded, at first indeed only provisionally, to the vacant post.

In 1807, he received a diploma of D.D. from Yale College, a compliment paid in reward for his *Letters* to Belsham. In this same year he took large part in founding the Protestant Dissenting Grammar-school at Mill Hill. In 1812, Dr. Pye Smith's "orthodoxy" fell into suspicion, partly in consequence of his temporarily swerving from the doctrine of an intermediate state.

It reveals the state of spiritual bondage in which orthodox ministers were kept forty years ago, and in some churches we fear still are, that the candid expression from the pulpit of uncertainty and hesitation on a philosophical subject of this kind, on which the Scriptures give so little information, should excite a storm of disapprobation and misrepresentation, which in Dr. Smith's case was dissipated only by the tedious and humiliating process of a committee of inquiry. Having gone through this quarantine, and proved to the satisfaction of nine out of eleven of the spiritual policemen to whom the case was entrusted, that he could shew an orthodox bill of health, they endorsed his papers as decidedly Calvinistic. Against the two dissentients he afterwards had to vindicate the soundness of his faith through the press.

It was not until the year 1818, that the first portion of Dr. Smith's *opus magnum*, the "Scripture Testimony to the Messiah," was published. It was begun as far back as 1811, and was designed as an answer to Mr. Belsham's "Calm Inquiry into the Scripture Doctrine concerning the Person of Christ." Unlike Mr. Belsham's calm and masterly book, in which conflicting interpretations are placed side by side, stated with rare impartiality, and the balance judicially struck, Dr. Smith's Scripture Testimony takes the orthodox view of Christ's Deity for granted, and proceeds to collect passages in confirmation thereof. To those who study only one side of the question, and who attend more to the number of proofs adduced than to their specific weight, the Scripture Testimony will probably appear conclusive. It has, we know, been studied by some unprejudiced inquirers concurrently with the Scriptures, and the result has been a conclusion directly the reverse of the popular faith.

Of Dr. Smith's controversy with Haldane, and of the consequent attack upon him for neology and heresy by Haldane's friend, Dr. Carson, little need be said beyond this, that the knowledge and the temper were chiefly on the side of the Homerton tutor.

In 1828, Dr. Smith published the first edition of his "Four Discourses on the Sacrifice and Priesthood of Jesus Christ, and on Atonement and Redemption." This work was a republication in an enlarged form of a sermon preached as far back as 1813, which on its first appearance received a reply from Mr. W. J. Fox, who had been a pupil at the Homerton College. To Mr. Fox's letters, which were respectful in tone and both scriptural and logical in their texture, no reply was attempted; and the total silence on the subject of Mr. Fox's very powerfully-argued objection to Dr. Smith's representations of the nature of Jewish sacrifices, and of the atoning virtues of the sacrifice of Christ, is a remarkable fact in his literary history.

We must pass over Dr. Smith's long controversy with Dr.

Samuel Lee on religion and religious establishments, and various minor publications and events in his pastoral and domestic life, to mention his contributions to the science of Geology. He had become a Fellow of the Geological Society in 1836, and attended its meetings with regularity and interest. In the grand truths of this progressive science, Dr. Pye Smith had taken a very deep interest. He was well aware that the ascertained facts of Geology required for their explanation a *pre-Adamitic* theory, and he did not conceal from himself and others that this was at variance with the hitherto received interpretation of the history of creation in Genesis. With a mind honourably open to conviction on the presentation to it of new evidence, he deliberately revised his opinions of the Mosaic doctrine respecting creation, and gave the first public expression of the views by which he, to his own satisfaction, brought scientific truth into harmony with the Bible, in a lecture to young men, delivered in a London chapel in the autumn of 1837. Taking for his text Gen. i. 1, he observed,

“‘The passage which has been read I regard as a grand universal assertion, the first axiom of natural and religious knowledge. ‘In the beginning, God created the heavens and the earth.’ But it does not tell us *when* that beginning was. It assures us that at a point in duration past, which we cannot ascertain; at that point in infinite duration which to the wisdom of the great God seemed best, He was pleased to give existence to a dependent world; unfolding the majesty of His attributes, and creating intelligent beings capable of contemplating and enjoying them.’—*Lect.* pp. 14, 15. This position is briefly illustrated by arguments drawn from scientific sources, and also from the condition of the first human pair. The six days of the following verses, are treated as natural days of about twenty-four hours in length; and intimations are given respecting the antiquity of the strata of the earth’s crust with their embedded fossils, tending to the conclusion that life and death, in connection with our globe, must have been *pre-Adamitic*.”—P. 412.

In 1839, he delivered the annual Congregational Lecture, and with a wisdom and courage, the amount of which it is not easy for persons to estimate who have been trained in societies where free inquiry is habitual, he chose the subject of Scripture and Geology. He enumerated six points in which, it was imagined, the doctrines of Geology were opposed to Scripture facts:

“I. The recent creation of the world. II. A previous universal chaos over the earth. III. The creation of the heavenly bodies after that of the earth. IV. The derivation of all vegetables and animals from one centre of creation. V. That the inferior animals were not subject to death till the fall of man. VI. Concerning the Deluge.”—P. 432.

He then mentions

“*Four* different methods to set aside the alleged contradictions between

the observed phenomena and the Bible:—‘I. The denial of any difficulty, by shutting the eyes to the evidence of geological facts, and representing the inquiry as impious:—II. Sacrificing the Mosaic records as unintelligible, or as being the language of mythic poetry:—III. Regarding the Mosaic six days as designed to represent indefinite periods:—IV. Attributing stratification and other geological phenomena to the interval between the Adamic creation and the Deluge, and the action of the Diluvial waters.’ Each of these is examined in order, and is shown to be either untenable in itself, or inadmissible in principle. Against the *first*, there is the practical objection that inquiry cannot be prevented, and the moral and rational one, that it ought not. The *second*, rather evades the text than explains it; or if exposition is attempted, the superstructure can never be solid on a myth—which is no better than a mist—for a foundation. To make, according to the *third*, the six days to represent periods of vast but undefined duration, seems like an attempt to carry back the *historical* details of the creation to a point in the infinite past, beyond all calculation remote from the subsequent portions of the Mosaic narrative. The axiom in the first verse appears to stand quite apart from the rest, in a sort of isolated simplicity and majesty; as though it proclaimed the only communicable fact which mortals could either need or receive from that boundless period of duration which was anterior to the birth of the human race. With the second and following verses, *history* begins; but that could scarcely be the case, if these verses relate to events which transpired at an immeasurable distance prior to the time when man was created. The *fourth* and last method of accounting for geological phenomena, is never likely to find support, except from persons who either know nothing of them, or know them in a very partial form.”—Pp. 423, 424.

Although liberal theologians have not unanimously accorded with Dr. Pye Smith’s interpretation of the Mosaic history, and some of the not least intelligent friends of both Scripture and Science have preferred the solution, that the Bible does not contain, nor profess to contain, a revelation of *scientific* truth, it must be felt and thankfully conceded that Dr. Pye Smith rendered in this work a very important service to science. None but a man of considerable authority, and of undoubted soundness in the faith, could have put down the outcries of a fanatical “orthodoxy,” alarmed at the prospect of being undermined by the advance of science. His name and authority were a broad and strong shield, beneath the cover of which geologists have since pursued their useful and profoundly interesting inquiries in comparative peace. By some of the obscure “Evangelical” clergy of London, Dr. Smith was denounced for the part he took on this question, as an assailant of God’s word and the propounder of blasphemous tenets. By the Dissenting clergy, his views, if not cordially accepted, were silently acquiesced in. Dr. Smith received an appropriate reward by being elected a Fellow of the Royal Society.

In 1837, Dr. Smith took the opportunity of the publication of a new edition of the “Scripture Testimony,” to revise his opinions

on the authenticity of Solomon's Song, and came to the conclusion that the principle which he had propounded concerning the inspiration of the Scriptures could not be applied to this book. He also resisted the popular system of allegorical interpretation applied to the Canticles. "I can conceive of no method," he observes, "of treating written documents that is more arbitrary, precarious and destructive of certainty. By it the whole testimony of the Scriptures might be broken up, the use of language would be exploded, and any words might be made to signify anything." He comes to the conclusion that it was a pastoral eclogue, representing, in the vivid colours of Asiatic rural scenery, with a splendour of artificial decoration, the honourable lives of a newly-married bride and bridegroom, with some other interlocutors.

Dr. Smith's views on the Song of Solomon were sharply attacked by some of his brethren. The principal opponent was Dr. James Bennett, who reproached him with allowing German neologists, whose fundamental principles were "false," and whose errors were "dreadful," to have too much influence over him. We cannot enter into the details of this controversy. Its result was, that Dr. Smith, though still unconvinced of the spiritual character of this book, admitted its canonical claims, and we regret to say that at the end of the ten years' siege against his supposed neology, he capitulated with his assailants and withdrew the disquisition from the edition of the Scripture Testimony published in 1847. His biographer, with that faculty of blundering to which we have before alluded, commends the judgment and Christian courage of his author.

We have left ourselves no room to speak in detail of Dr. Smith's various public services in other walks than of sacred literature. He was a conscientious distributor of the Parliamentary Grant, and to the close of his life resisted the efforts made by his brethren of the Independent persuasion to detach him from this philanthropic labour. His politics were firmly liberal. On the subject of the removal of the Corn Laws, he upheld with unfaltering zeal the policy of Mr. Cobden. To various societies he gave his countenance and aid. For many years he was a frequent attendant at the annual meetings of the British Association for promoting Science. He was afflicted for the greater part of his ministerial life with deafness, which sadly diminished his power of usefulness in oral discussion, and generally in public meetings. When the Dissenters' Chapels Bill was before Parliament, he declined to enrol himself amongst its opponents, and declared to the leading members of his flock his belief that opposition to it would not be right, and would injuriously affect the Independent body. Mr. Medway, in mentioning the circumstance, finds consolation, on taking a cursory glance at the history of the Unitarian party during the last seven or eight years, to observe

that the property secured by the Act has imparted no new probability or popularity to Unitarian doctrines. Unitarians are, we believe, prepared to abide in what they regard as truth, however unpopular its profession may be, and are not so simple as to imagine that an Act of Parliament will confer "new probability" on any religious system.

While giving to Dr. Smith all the praise to which he is entitled, whether on the score of principle or prudence, for his neutrality on the subject of the Dissenters' Chapels Bill, we are bound in historical justice to express our emphatic lament that he did not abstain from a participation in the Hewley suit, an unrighteous litigation, which was in great measure the occasion of the Chapels Bill. One would gladly, if possible, forget the affidavits of Dr. Pye Smith and others, in which a far-fetched theological affinity was attempted to be proved between the Presbyterians of the seventeenth and the Independents of the nineteenth century. Notwithstanding Dr. Smith's frequent controversial assaults on Unitarians, and the painful feelings which arose out of the Hewley suit and other similar proceedings on the part of "orthodox" Dissenters, resulting in the formal separation of the Presbyterians from the other two denominations,* it may be confidently stated that his personal friendship with several Unitarians, both neighbours and others, continued, not merely unbroken, but warm, to the close of life. Between himself and the then Unitarian pastor of Hackney, his neighbour for forty years, there was habitual friendly and even closely confidential intercourse.

Dr. Smith's closing years were cheered by conjugal affection. His second wife was the widow of Rev. William Clayton. The marriage took place in January 1843, and Mr. Medway states that "the connection proved an eminent benefit and solace to him to the end of life." He became once more resident Tutor at the College, with eminent advantage to the institution. He also undertook the labour of the College Secretaryship, a remarkable proof of his laborious zeal and energy.

In 1844, his varied and pressing labours were suspended by illness, and he found it expedient to discontinue the afternoon service at his chapel. In 1846, he received the desirable aid of the services of a co-pastor. In January 1849, there is a very touching entry in the College Diary, in which he records the fact of his being disabled by a stroke of paralysis, with which his Heavenly Master gently smote him on Tuesday, 2nd. On some subsequent day, there is the entry, "resigned to quietude." His strength afterwards rallied, but the end was now not far distant. His labours as a pastor were brought to a close on the last Sunday

* It was to Dr. Pye Smith that the late Mr. Aspland addressed the striking letter of remonstrance respecting the coarse bigotry of his associates, preserved in his *Memoirs*, pp. 640, 641.

in 1849. His Professorial life continued a little longer, and with its termination the College of Homerton was also brought to a close, being merged in the larger establishment of New College. He prepared the address at the laying of the first stone in May 1850, which was read by Dr. Smith.

A valuable testimonial, presented to him at a public meeting in January 1851, served to mark the deep impression which his public labours of half a century had made. It was his last public appearance. He retired to Guildford, where, after a few weeks of feeble existence, he sank to rest on Wednesday, February 5, 1851, having attained the age of seventy-six years, eight months and eleven days. His remains were deposited, with every accompanying token of affectionate reverence, in Abney Park Cemetery.

In parting with our subject, we would record emphatically our conviction of Dr. Pye Smith's eminent goodness and piety, and express our regret that what might have been a pleasing and interesting biography of him, has been marred by the bad taste and literary incompetence displayed in almost every chapter by Mr. John Medway.

MODERN CHURCHES AND PREACHERS.*

IN this little volume, the author goes somewhat cursorily over a great deal of ground, but utters many home truths with the simplicity of earnest eloquence. He naturally looks at the religious wants of the age very much from his point of view as a Congregationalist minister, and at times speaks, apparently from personal experience, with the bitterness of wounded feeling; but there is manifest throughout perfect honesty and seriousness of purpose, and a rational, independent judgment. We understand that the author has done good service in the promotion of moral and social reforms, and his book gives ample evidence that he makes more account of the weightier matters of the law than of niceties of speculative doctrine. There is much in this unpretending volume which ministers and members of all religious denominations, and more especially candidates for the ministry, may with great advantage read, mark, learn and inwardly digest. We have, indeed, seldom read a work more likely to deter a sensible, conscientious youth from devoting himself to the ministry lightly, or with any other than the highest and purest motives, and in the uncompromising spirit of Christian self-devotion. The author's indignation, however, occasionally leads him

* The Churches for the Times, and the Preachers for the People, &c. By William Ferguson, Bicester, Oxon. 12mo. Pp. 308. London—B. L. Green. 1853.

into amusing magniloquence. Thus, in his Preface, after speaking of the tyranny and espionage to which ministers have in some instances been subject, he says,

"Let the accusers and crushers of their brethren keep in mind, that the unseemly—not to say, ungodly—proceedings, by which so many of the Dissenting Churches of this country are characterized, have produced an electric shock along the terrestrial line, from John O'Groat's to the centre of Australia; and the sighs of insulted and injured virtue, have been heard in heaven; and have produced a reverberation from the throne of God, to the depth of wounded humanity. The Author means more than he states."—Pref., p. xix.

His first chapter is devoted to the comprehensive theme, "The History and Authenticity of the Sacred Scriptures," on which he gives as much information as can be expected in twenty-six small pages. He maintains that "it requires more faith to be a consistent infidel than to be a real Christian" (p. 2). He has some sensible remarks on the *pros* and *cons* of the division into chapters and verses, and altogether there is not much to object to, with the exception of a few apparent slips of memory as to names, such as "Symmachus," "Jahan" and "Landisfern," instead of Symmachus, Jahn and Lindisfarne. In Chap. ii., on "Divine Inspiration," he does not maintain that the Bible, as a whole, is a divine revelation, though, in the case of the prophets and apostles, he maintains the impossibility of any distinction between general and verbal inspiration. There is much good sense in Chap. iii., in which he dwells on the mischief and absurdity of fanciful, allegorical explanations, though he affirms broadly the doctrine of Types. In dwelling on the importance of prayer for the illuminating influences of the Holy Spirit in the study of Scripture doctrine, he says,

"By doctrinal knowledge we do not mean a knowledge of mere creeds. Men may have a very correct acquaintance with all the religious creeds in the world, and still remain the slaves of their animal nature, or the tyrants of their race."—Pp. 56, 57.

In Chap. iv., on "The Scriptural Characteristics of a Christian Church," he does not manifest much respect for the Church of Rome, remarking, with questionable taste, that "it has never yet been demonstrated that Peter was the founder of that ~~see~~ of trouble and muddy waters" (p. 62). He denies that the Church of England is a Protestant Church, and gives a note in the Appendix, exhibiting the vastness of her revenues and the scandalous inequalities in the distribution of them. He objects to the Presbyterian and Wesleyan systems of church government, that they assume an ecclesiastical jurisdiction over a number of congregations, not sanctioned by scriptural usage, and proceeds to describe the scriptural character of a Christian Church in the earliest times. His reasoning here seems to us somewhat narrow and inconclusive, since it does not follow that the form of church

that happened to be adopted in the earliest time is necessarily the best for all succeeding times. We may add, with reference to the scriptural standard, that the apostle Paul's maxims, that a bishop (or overseer of a church) must be "the husband of one wife," "not accused of riot or unruly," "not given to wine, no striker" (Titus i. 6, 7), and his rebuke to the Corinthian Church for their abuse of the Lord's Supper (1 Cor. xi. 20, 21), do not indicate that the state of things then existing had practically assumed a very pure or elevated standard. Though our author stands up for the Independent form of church government, his own work contains examples of the tyranny and abuses incident to it. Thus, in this very chapter, we find the following bitter testimony :

"Narrow-minded, officious, tale-bearing, fault-finding deacons, are the pastor's *tormentors*, the Church's disturbers, and the wolves which scatter and devour the flock. We have known some deacons who have said to the minister of an Independent Church, '*We are the head of the Church.*' '*We are the rulers over it.*' Such deacons are enough to break a minister's heart, and blast and wither every plant in the garden of the Lord. From such wolves in sheep's clothing 'good Lord deliver' all the Churches which are at this moment withering under their blight." P. 86.

He maintains the following important principles :

"The people have a right to judge for themselves whether what is preached to them is the truth of God.

"They have the privilege to dismiss a minister whose conduct has become immoral, or whose teaching has become unscriptural."—Pp. 98, 99.

He deprecates as unscriptural the imposition of any creed or confession of faith, but maintains the duty of exercising the discipline of the church on immoral or disorderly members. He speaks feelingly, but truly, on the subject of ministers' salaries :

"There are many strong advocates of the voluntary principle who allow their pastors, too often, to starve, rather than live, of the Gospel. We speak this to their shame. The command of the Lord Jesus entitles the minister to his support, and the people are not at liberty to withhold it; consequently, the minister's salary cannot be viewed in the light of a gift, which they may either give or withhold as they please. It is just as much their duty to pay it, as it is their duty to pay the school-master, the lawyer, the draper, grocer, surgeon, or the day labourer; and yet, strange as it may appear, there is no subject connected with the kingdom of Christ to which the deacons and members appear to be so little alive as the pastor's salary. In many places the deacons will call at the pastor's house with a sum of from £5 to £10 per quarter, saying, 'This is all we have had time to collect at present; we shall get a little more by-and-by;' and so they bid him good morning! He, poor man, must labour and watch for their souls, and the souls of their families, and is left to pay his bills and his debts with his tears, if he *can*; but if he cannot, he must sink. These things ought not so to be. Many Dissenting Churches are very poor, and cannot support

a pastor; but the strong ought to help the weak; the rich ought to help the poor; and this is done in some cases to a certain extent, but we think not to the extent to which it should be done."—Pp. 107, 108.

An Episcopalian, Presbyterian or Wesleyan might say that this last suggestion tells rather against the strictly Independent system of church government, by which each congregation is insulated from the rest, and in favour of some species of union among the several congregations in a district. The following is an important statement of rational views, especially as coming from an orthodox man:

"The primitive Christians were not a set of spiritual magicians, who handled the Word of God deceitfully, and substituted an ecclesiastical apparatus of dead rites and dogmatical propositions, for the spiritual worship of *the Spiritual Father*, whose real children are in all places and at all times the *living reality* of that Christianity which is in itself a spiritual life, and lives in the soul, through the medium and under the influences of spiritual motives and divine attractions. The early followers of Christ were like Him; their affections were baptized into His Spirit. Their discipleship was a practical fact; they were partakers of the divine holiness. The truth, which is but an *objective theory* to the visionary and self-deluded professor, who sins on and still tries to persuade himself that he shall be saved at last, because Christ died to save men, was to them a subjective and soul-elevating reality,—a fountain of strength, hope, and purity. They lived and acted under the highest guidance of love and of law; they were one with God in Christ; and never solicited the aid of some legally or ecclesiastically authorized intercessor to assist them, through the medium of a spiritual charm, to make their peace with God."—Pp. 117, 118.

He thus concludes his description of a Christian Church as it should be:

"This is the Model Church, and this is her Christianity, and it is beautiful as its native skies; pure, like its source; kind, like its Author; fresh, like the dews of the morning; clear and diffusive, like the beams of the rising sun; her touch is life, her look is benediction, her form is divine. We fearlessly ask modern denominations of professing Christians—where have ye laid her?"—P. 124.

In Chap. vi., on "The Churches as they are," he contrasts the largeness of the machinery for religious influence with the smallness of result. In reviewing the different churches, he thinks it is too late in the day for Romanism to regain its power in this country.

"*Infidelity* has an *Intellect*. Let the leaders of society, therefore, look after the intellect: train it properly, treat it kindly, use it skillfully; and we venture to say that, come what may, every form of popery, whether in Roman Catholic or Protestant Churches, will gradually perish on the approach of truth, and disappear as fast as arts and science advance."—P. 138.

He is severe on the sins of omission in the Established Church, gives instances of the gross ignorance in which she has left the

rural population, and broadly states the doctrines which have emanated from Oxford. He laments the divisions and dissensions which have arisen among the Wesleyans and Baptists, and speaks very highly of the character and influence of the Primitive Methodists. Doubtless he knows more of them than we do, but we confess that what little we have had the opportunity of witnessing in their religious services has filled us with disgust. All that he says of the Unitarians is, that they "are growing intellectually, but lacking in the devotional spirit" (p. 151). After briefly characterizing other religious bodies, he enters upon the examination of his own denomination, the Independents. He remarks that "the Congregational Dissenters are the honoured descendants of the Nonconformists and Puritans of former ages" (p. 152), apparently claiming this honour for them exclusively. Is he not aware that the English Presbyterian (now Unitarian) congregations were founded in connection with the ever-memorable 2000 Nonconformist ministers? He contrasts the noble old Puritans with the modern Dissenters:

"That *men cannot serve God and Mammon* is a divine fact. That *wealthy Dissenters* have both the means and the *will* to erect most magnificent and gorgeous places of worship, with their carved pulpits, stained windows, high spires, strong pillars, carved Evangelists in full length, sculptured Judases grasping the bag, and 'pinnacles, niches, mullions, pediments, crockets, angels' heads, and traceries, till we are dizzy, and loose all trace of sublunary things,' is a human fact."—Pp. 153, 154.

Here is one of the blessings of Independence:

"The freedom which members of some Dissenting Churches both in town and country claim, and of which they make a free use whenever anything happens to open a door for the exercise of their brief authority, is that of discord and disorder. We have known deacons who, when asked to state what they had done with certain moneys, subscribed by the Church for the support of the ministry, answered: 'We are the head of an Independent Church, and are not therefore accountable to any one.'"—P. 157.

Our author asserts that

"The *spiritual and life-giving Christianity* of Jesus is on the *decline* in the great majority of Dissenting Churches. *Men and women* went more *cheerfully*, and *walked* more *willingly*, to the *fiery stake* three hundred years back, than the Dissenters *will now attend* their *week-evening meetings for prayer*. Denominational Magazines are not read now as they were three years back. They have been made to give place to a kind of light reading, which, though moral in its tendency, is by no means a sufficient substitute for the literature that tends to sanctify man's moral nature, and cheer him in his path to heaven."—Pp. 158, 159.

"Mechanics' Institutions, Mutual Improvement Societies, daily schools and evening classes, are things in which the Churches in general take very little interest."—P. 159.

His complaint of the selfishness and unkindness of the ministers in towns towards their humbler brethren in the country, is, we hope, not justified as a general rule. The following statement also, we think, must be a little overdone :

"Texts, words, sermons, and prayers, have all been stereotyped; and in many instances the *sermons of twelve months* might be *preached on the first Sabbath* in the year, and the minister might say to his hearers, You have now heard all that you are to have for the next twelve months, with the *exception of a change of text*."—P. 164.

We are glad to read the following expression of opinion :

"Many of the hymns sung in Congregational and other places of worship are certainly out of date, and ought not to be used as mediums of singing God's praises.

'Vengeance and damnation lie
On rebels who refuse the grace,'—

are not fit words to be employed in praising God. 'Sprinkling the flaming throne,' and 'turning wrath to grace,' and such like expressions, are not true either in poetry or prose. But while such language is unfit for the praises of God, its continued use is calculated to give ignorant persons a very erroneous idea of the character of the Divine Being. It does not become mortals to sing the damnation of their fellow-creatures."—P. 165.

Here is another admission of the evils incident to the voluntary principle and Congregational Dissent :

"Religion, especially in small country places, is frequently made use of as a stepping-stone to a little influence among unsuspecting neighbours; and in this way men who stood on their own level in the world, or at the *Parish Church*, begin to look upon themselves as persons of consequence; and if they happen to have a little money, they soon begin to act as if they were both the Church and the pastor concentrated within the wide circumference of their own little self. We candidly confess that we should sooner place ourselves in the hands of any Bishop, who is always an educated gentleman, or in the hands of the Wesleyan Conference leaders, than be placed in the grasp of these unfeeling, uncivil, self-seeking, crafty, and tyrannical men, who lord it over both Church and pastor."—Pp. 172, 173.

Our author's conclusion from the whole of his investigation is unfavourable to the influence of Christian Churches and their hold on the affections of the people. In Chap. vii., on "The Churches for the Times," he develops the idea of a union of all Evangelical Christians (including the Evangelical members of the Church of England) in one general denomination of Independent churches; the several ministers preaching in rotation both at the central church and at all the preaching stations, with a large staff of subordinate assistants of all kinds to diffuse the practical influences of religion in harmonious co-operation. He quotes with approbation a passage from the Preface to "The Book of Common Prayer, adapted for General Use," on the grand and impressive idea of a whole nation at once engaged in

offering up the same confessions, thanksgivings and prayers. He confesses, however, that he has no sanguine hope that the Evangelical clergy will give up their State incomes for the uncertainty of the voluntary principle, and charges them with being the great stumbling-blocks in the way of a change for the better, by remaining in the Church, in the vain hope that it may be reformed, instead of coming out and leaving it to perish under the weight of its own corruptions. The Evangelical clergy will not be rendered more likely to come out of the Church by our author's statement, further on, that

"Men of power and talent see very well that Dissenting ministers are so completely at the mercy of their people, as to be *liable* to be starved by cruel parties, or *ruined* by the *tongues* of slander; with not even so much as a responsible committee of impartial men appointed to which they could appeal in the hour of fierce persecution!"—Pp. 280, 281.

Our author thinks it a great evil that a youth fresh from College should be placed over a congregation, without the wisdom of an experienced minister to guide him. There is good sense, also, in the following suggestion:

"As we would not settle mere youths over large Churches, otherwise than as assistant ministers or co-pastors, so neither would we send any young men to any place to be trained for the Christian ministry, until they had previously been proved as preachers, labouring under the direction and judicious care of experienced ministers. In this way the preaching talents of young men would be fully proved, and many who are now sent to the different Colleges would never be sent at all; and others, who at present go to College only to become wrecks, would, by this plan, be saved to the Church, the counting-house, the shop, and to their friends. It is a fact worthy of the thoughtful consideration of College Committees, that much money that is now expended on the education of wrecked men, would be saved if these precautions were to be adopted. We do not believe that it is the duty of Churches to subscribe money to educate men for the ministry who are unfit for that high and holy calling, and, therefore, turn their attention, after leaving College, to book-making, and others to scholastic pursuits."—Pp. 205, 206.

The following sounds rather high and mighty from a Dissenting advocate of the voluntary principle and the right of private judgment:

"No splits in the Churches should be tolerated; but if busy-bodies should attempt to make divisions, they should be left to feel the weight of supporting themselves, and their small men, out of their own pockets; a thing they would not for any length of time be very likely to do. But while County Associations, and the managers of other funds, continue to aid, and in some instances to encourage little men, these small and unmanageable fragments of Churches will hold on their way, growing weaker and wickeder, until they destroy themselves by beating the air." Pp. 211, 212.

We heartily agree, however, with the following condemnation

of doctrinal trust-deeds, which makes us think that our author must have disapproved of the Lady Hewley suit and approved of the Dissenters' Chapels Act :

"We think that there should be a denominational Model Chapel Deed, on which all deeds should be made, and that each deed should be drawn up, so as to leave Churches at liberty, if, at any future time, a majority of the members and of the regular congregation should, from conviction and choice, resolve to change some of their religious or doctrinal opinions, while they remain sound on the cardinal points, on which the great bulk of Protestants are agreed, still to retain their own place of worship. The practice of chaining ministers down by Chapel deeds, to preach that man cannot repent, and yet must be eternally damned if he do not repent; that Christ did not die for all, and yet that some, for whom he did not die, will be eternally damned if they do not believe that he did die for them; and that God determined from all eternity to pass by some poor sinners, and damn them for their sins, although He never gave them the chance of being saved, is nothing better than a legal document, drawn up to compel such preachers as are willing to sell their birthright for a morsel of bread, to perpetuate religious blasphemy and sectarian bigotry, in the name of that God who gave His Son to become, what he really did become, 'the propitiation for the sins of the whole world' (1 John ii. 2); and who will have 'all men to be saved, and to come to the knowledge of the truth' (1 Tim. ii. 4). Dissenters complain, and justly so, of having to support error in the Established Church; and, at the same time, not a few of themselves have their Chapel deeds drawn up so as to compel a man who makes progress in the science of truth, either to relinquish his charge, however much he may be attached to his people, or continue preaching what he believes to be a religious lie. That intelligent men should become Trustees of new Chapels, in which God-dishonouring doctrines are to be preached, is to us inexplicable. Such men are traitors to their own convictions, and guilty of giving a legal sanction to the perpetuation of what appears to themselves to be a system of religious falsehoods. We have been told to our face, before now, that the elect will not be judged according to their works, only the reprobates."—Pp. 213—215.

There is much true thought and Christian feeling in the last chapter, on "The Preachers for the People," whom he wishes to be, not so much "splendid preachers" as men of good constitution and deeply pious. He states as a fact, what we were not aware of, that the poor people of the villages have a fixed antipathy to attend a chapel in any town.

"They would rather go miles out of their way to a village Chapel, than attend a place of worship close by them in a market town. The reason is this: they have been so long looked upon by too many of their employers as an inferior race, and treated as such, as to have impressed them with a strong and fixed dislike to the people of the towns;—hence the difficulty of inducing them to mingle in religious devotions, with a class of persons with whom they have no sympathy." P. 241.

We quite agree with the spirit of the following remarks :

"It is a common, but very serious, mistake to suppose, that the preachers whose lot it is to labour amongst the working classes, need not be so highly educated as their more polished and accomplished brethren, whose vocation it is to preach to the élite of the community. Here we meet with an insinuation, which is intended to teach us, that an inferior article is good enough for inferior beings. But the more ignorant persons are, the greater necessity there must be for an intelligent, well-informed, and educated preacher. *The people can read facts*; and their knowledge of facts prompts them to look to their ministers for the bearing, explanation, and relative value of these facts."—P. 247.

"The preachers who labour among the poor, must not think that anything will do in the shape of sermons."—P. 248.

"It is our opinion, that the reason why ministers have not succeeded more and far better among the people than they have done, is easily ascertained: they preach books rather than sermons. They are so thoroughly mechanical in all their sayings from the pulpit, as to address their hearers just in the mode and style in which they themselves were addressed at College. The people like to listen to the man who can *look into their eyes, rather than into his own dry and technical notes.*" P. 249.

"The preachers for the people, must, if they would succeed, avoid the tame, dull, and heavy style of preaching, so common in many parts of England and Scotland, on the one hand; and the unmeaning rant of the untutored maniac on the other. People do not come to a place of worship to be lulled into a sound slumber; neither do they attend to be almost frightened out of their senses, by showers of fire and brimstone, sudden screams, wild exclamations, and unnatural gestures. Nature should be allowed to be herself in the pulpit, as well as out of it; and the same laws which keep her within proper bounds in the streets, are quite sufficient to guide her in the pulpit. *Good books are good things*, and the preachers for the people should be well supplied with good libraries; *but, after all, the best books are the circumstances* in which people are *placed*—their *privations, temptations, struggles and afflictions*. Let these be studied, and really felt, by the expounder of the message of reconciliation, and he will be in a condition to preach so as to interest the masses, and lead them to see that, while he is in harmony with God, he lives in sympathy with his brethren."—Pp. 250, 251.

"It is the privilege of the preachers for the people to teach cheerfulness. To talk to the toiling millions so as to depress them, is only adding to their sorrows. To be happy among them, and to strive to make them cheerful and happy, is the duty of the ministers of the Gospel. There are not a few innocent amusements and health-promoting recreations, in which many of the pious poor are afraid to indulge, lest they should be found guilty in the sight of God. It is the duty, therefore, of their religious teachers to be at the trouble of teaching them that

'Religion never was designed
To make our pleasures less.'—P. 254.

"We think that this is the best way of thinning the race-course, the jail, the hulks, the ale-house and the gin-shop. It is not by abusing certain evils from the pulpit, or through the medium of the press, so much as by creating a taste for better things, that the people can be induced to cease from evil and learn to do well."—P. 255.

Our author emphatically declares that

"Faith without works is, at this moment, the popular creed of tens of thousands of professing Protestants."—P. 260.

"It is not here denied that the foundation of the penitent sinner's hope is the work of Christ; but we do most earnestly contend that men are not saved simply because Christ died, nor yet because men may say that they believe that He died for them, but because they are led by grace, through faith in Him, to conform to His character, to live in harmony with the requirements of the moral law, as a rule of thought and action, and in sympathy with Christ and mankind, and thus grow in their adaptation to that world of perfect spirits in which He lives and reigns, as Head over all things, for the benefit of His Church."—Pp. 261, 262.

Still more plainly and strongly does he speak out in the following passage:

"The world has had just enough of religious twaddle and wire-drawn creeds. Men now sigh for thoughts, and for preachers who are prepared to face the coming storm. The ministers who make man and his sorrows and trials their study, will always have something to say to their fellow-beings, which will both interest and move them. The man who addresses his hearers on the 'great things' of God's law, out of a full and warm heart, with the authority of a real patriot and the disinterestedness of a true philanthropist, and not as the sickly creature made and moulded by the times, will gain a hearing and be listened to with pleasure, while others will be rejected with scorn. Why should not preachers now preach the Gospel through the mediums of facts and parables, drawn from the most stirring events and circumstances with which the people are familiar, in order to gain their ear, reach their hearts, and turn them to the Lord? What we mean is, that instead of confining themselves, as most ministers do in their sermons, to a certain phraseology, with which the bulk of the people are not familiar, they should draw largely upon nature, facts of daily occurrence and passing events, to illustrate and enforce the message of reconciliation. Such a method as this, of sending the truth of God home to the heart, would both interest and convince the people, and lead them, under God, to feel, as well as to understand, the word of truth which liveth and abideth for ever."—Pp. 263, 264.

The following is language which we have not been in the habit of hearing from orthodoxy:

"God is neither a vindictive nor an arbitrary being. His laws are all just, pure, reasonable and holy. If men will live in sin, in practical and known disobedience to law, they must suffer the consequences; the transgressor alone is to blame. The end of all right law is the prevention of crime, and consequently of sufferings; but if men will sin, they must in the nature of things suffer; and all the sufferings which are the consequences of sin, are the consequent of their antecedent;—he that sins to the end, must, therefore, suffer in the end."—Pp. 271, 272.

We have now quoted enough to shew that the little volume under review contains a great deal of matter well worthy of the serious consideration of other Christian Churches besides that to

which the author more particularly addresses himself. If we may infer that his sentiments are shared by a considerable body in his own communion, they indicate, moreover, a prevailing spirit of liberality and good sense, as well as earnestness and piety, shewing how much ground there is which the wise and good of every religious denomination really occupy in common, however widely they may seem to be separated by professed diversities of creed.

J. R.

REV. JOHN GORDON'S LECTURE ON RELIGION AND FREE INQUIRY.

[We are enabled to give our readers a report, substantially if not verbally accurate, of the lecture recently delivered by Mr. Gordon at St. Mary's Hall, Coventry, in reply to Mr. Holyoake's lecture on "Secularism the Positive Side of Free Inquiry." We premise a few words in explanation of the circumstances under which both these lectures were given.

The Mayor of Coventry lately granted the use of St. Mary's Hall for the delivery of two lectures by Mr. Robert Cooper. At the time of his doing so he was not fully aware of the character sustained by Mr. Cooper as a lecturer. The lectures were directed against Christianity. After their delivery, a memorial, signed by the whole of the Church-of-England clergy, was addressed to the Town Council, protesting against the Hall being used for such a purpose. The Town Council took up the question, and acquitted the Mayor of blame, on the ground of his being ignorant of the object of Mr. Cooper's lectures. An application was then made for the use of the Hall in favour of Mr. Holyoake. The Mayor, in answer to that application, referred the question to the Town Council, in consequence of their previous interference with his conduct. A public meeting was therefore held in the Hall, for the purpose of influencing the Council. At that meeting Mr. Gordon delivered a very masterly speech in behalf of free admission to the use of St. Mary's Hall to all persons, on equal terms and irrespectively of religious opinions. This speech (which has been reported in several papers—see the *Inquirer* of Nov. 5) had a considerable influence upon the Council, who, on the matter being brought before them, left its settlement in the hands of the Mayor, declaring their confidence in any decision he might adopt. He gave the permission requested, and on Friday, Oct. 21, 1853, a lecture was delivered by Mr. Holyoake on "Secularism the Positive Side of Free Inquiry." A person of the name of Hepburn, a travelling lecturer on Mormonism, had been sent for, from a distance, in order to reply to Mr. Holyoake; but he proved totally unqualified for the discussion, and after the night in question was hastily withdrawn. Under these circumstances Mr. Gordon delivered a lecture in St. Mary's Hall on the Friday after, October 28. The subject of this lecture was, "That the Religious Side of Free Inquiry is as Positive as the Secular Side." The lecture was extempore, and occupied an hour and a half in the delivery. A colloquial mode of address was adopted, which seemed

to interest the most uncultivated part of the audience in the reasoning advanced. The Hall was crowded, and persons of all professions, religious and anti-religious, were present. The result was eminently successful. The whole body of the Dissenting ministers of Coventry attended, and a vote of thanks to Mr. Gordon was moved by the Rev. J. Sibree, an Independent minister, and seconded by the Rev. W. Rosevear, a Baptist minister.

We desire to congratulate Mr. Gordon and the Unitarian body on this transaction. Free inquiry has been vindicated, and religion, after the discussion of both sides of the question, has been justified. An Unitarian minister has been the accredited and successful advocate of the principle of religion, and has received the earnest thanks of other ministers of religion. How striking the contrast between the clergy of Coventry and their Unitarian neighbour! Had their timid and narrow counsels prevailed, an impression would have been made on the popular mind of Coventry that Mr. Holyoake was silenced by a clerical cabal, who felt that they could not meet him on equal terms; and many would have drawn the conclusion that religion was incapable of defence against his assaults, and his publications would have been sought after with avidity, while the answers to them would be disregarded. Mr. Gordon, on the other hand, has proved that religion not only does not dread, but courts free inquiry. The arguments in its behalf must come before the disciples of Mr. Holyoake* recommended by the candour and fair dealing of its advocate, and the best results may be anticipated from the controversy.—Ed. C. R.]

"That the Religious Side of Free Inquiry is as Positive as the Secular Side." The occasion of this lecture is a lecture previously delivered here by Mr. Holyoake, the subject of which was, "Secularism the Positive Side of Free Inquiry." My title was chosen as being the converse of Mr. Holyoake's.

The reason of my coming forward to express my sentiments on this subject is, that from circumstances relating to the question of Mr. H.'s being permitted to lecture here, my name has been specially connected with his; and the defence of Religion

* Of Mr. Gordon and Unitarians generally, Mr. Holyoake thus speaks in his "Reasoner:"

"Unitarians are somewhat apathetic. First among rationalist Christians, they yet suffer a low sectarianism to warp the souls of the people. Yet free thought, free speech and fair-play are under immense obligations to Unitarianism every where. In the name of the Christian religion, it stands a barrier against bigotry in every town and city."

"No prosecution of free thinkers in the provinces ever took place where a Unitarian magistrate was upon the bench."

"When St. Mary's Hall meeting was proceeding in Coventry, an auditor stepped upon the platform and volunteered what Carlyle would call 'manifest' advocacy of fair-play for all opinions—it was the Rev. John Gordon, Unitarian minister! No voice so powerful and eloquent as his does Coventry hold. The enthusiasm of the meeting honoured the bravery and generosity of the preacher, as an English audience always will where they discover such qualities. The reverend orator did not plead, in the hackneyed language of the universal formula, for civil and religious liberty, leaving unreligious or unorthodox or heretical persons to get liberty how they could. He pleaded for fair-play to all parties, Secularist as well as Christian."

in the present case seemed more naturally to devolve upon me than upon any one else. Those who set themselves forth as Christian teachers ought, as I believe, to be prepared to defend religion when its value and reality are impugned; and I could not, therefore, shrink from the performance of a duty which appeared so directly to come home to me as the present one does. I am glad that the question so lies before us, that in what I may say upon it, I shall be under no temptation to come into collision with any on my side of that question who differ from me in religious opinion. I must entreat your indulgence as to the manner I may conduct the business I have undertaken. I have left myself to speak as I may be prompted to do at the time; and I may therefore but imperfectly convey the thoughts I entertain. Some of those thoughts are necessarily of an abstract and metaphysical character, and will require close attention on your part to understand them. Having adopted this mode of address that I may be as plain and familiar as possible, I hope you will not only give me the attention demanded, but grant me the allowance that what I gain in familiarity I may lose in exactness of statement.

Do not suppose that I profess to discuss the whole subject which opens itself to view when the claims of religion are introduced. I limit my notice to that portion of the subject which is forced upon me by the course of observation pursued by Mr. Holyoake. I would recommend, as a valuable assistance to your farther investigation, a book easily procured and very cheap, which was lately addressed, in the form of lectures, to working men. I allude to "The Philosophy of Atheism examined and compared with Christianity, by Dr. Godwin, of Bradford."

Mr. Holyoake's lecture was, upon the whole, an admirable statement of those considerations derived from merely temporal interests which conduce to moral conduct. He particularly insisted upon these three points: That morality is promoted by an appeal to the good dispositions of men; by the cultivation of an artistic taste for beauty and order; and by calculations of utility relating to the consequences of conduct.

There was in this nothing new, nor anything peculiar to Mr. Holyoake's system of faith.

So far from being new, these motives have been urged, for the same purpose for which they are now urged, in times long anterior to Christianity. They had in the ancient world full scope for exerting all the natural influence which belongs to them. Mr. Holyoake was wrong when he said, "the Heathens had no means of commending morality to mankind, but by connecting it with their gods." The Heathens connected morality with their philosophy rather than with their mythology; and stood upon exactly the same ground in its defence as Mr. Holyoake does.

So far from being peculiar to Mr. Holyoake's system of faith, these motives are constantly urged in the name of that Christianity from which Mr. Holyoake divorces them. They are incorporated in every system of Christian teaching, and no religious man would think of denying their truth or force.

It was for the reasons here stated that I put to Mr. Holyoake this question: "Should I do you any injustice if I were to assume, that in your opinion the interests of man can be fully pursued without any attention to religious principle: and that, therefore, the secular considerations on which you have insisted, are the only considerations properly relating to those interests?" He went rather a roundabout way to work in his reply, but he did reply, that, as it related to him, such an assumption would involve no injustice. He desired, however, to convey the impression that the opinions thus attributed to him were his individual convictions, as distinct from the objects of the Secular movement he came here to promote.

I cannot accept that as a fair view of the case: for, judging from their written and oral publications, the efforts of the Secularists are directed quite as much against religion and Christianity, as they are in favour of any views of morality with which Secularism may be identified. The adoption of the name of Secularists is indicative of a change of position, partly real and partly prudential: but the same sceptical ends are, as far as possible, pursued under this name, as were pursued under an Atheistical denomination. What is now called Secularism, was not long ago called Socialism, the animating spirit of each being the scepticism common to both.

The positive side of Secularism is therefore not the only side to be considered. It has a negative side, which offers itself to us as more important than the other; and it is to the falsity of this negative side that my present observations will relate.

I have not to prove, in opposition to this negation, that religion is true. To do that, I should advance stronger and more direct arguments than I shall now bring forward. I have only to prove that Religion is, in its nature, as *positive* as Secularism is; and the inference I wish you to draw from my proof is, that those who accept Secularism, because of its positive character, are bound, on the same grounds, to accept Religion also.

Mr. Holyoake's system is expressed in the following formula: "The order of *Nature* is the object of human study; *Science* is the source of our help; and *Morals* are the method of our service." Against Nature I put *God*; against Science, I put *Providence*; against Morals, I put *Religion*; and I assert that these things which I introduce are as *positive* as those opposite to which they are placed. God is as positive as Nature; Providence as Science; and Religion as Morality.

1. "The order of Nature is the object of study."

In carrying out his exposition of this topic, Mr. Holyoake asked, "What is God?" I ask, on the other hand, What is Nature? If we could not answer the question he puts to us, it would be still true, that he can no more define the term under which he expresses the phenomena around him, than we can define the term we employ. What is Nature? Is it a being or a thing? Is it a reality or a mere idea? An Atheist cannot satisfactorily answer these questions. None but a Theist can do so. We meet with no difficulty in stating what we mean by God. We mean that there is an intelligent Being who made and rules the universe. After we have thus defined the term God, we can easily define what we understand by Nature. Nature, then, becomes a mere generalization. So far, therefore, the positive conception of both these representations lies entirely on our side of the case. Apart from the belief in a Deity, Nature is unintelligible.

But it may be said that it is the order of Nature, not Nature itself, that we are called upon to study, and that this is more positive than any conception of God can be. Such, however, is not the case. If you exclude God from your theory, the order of Nature must be eternal. You cannot escape from the idea of eternity without involving yourselves in a contradiction. Either the world had a beginning or it had not. If it had a beginning, some previously-existing being or thing gave to it its origin; and if it had not a beginning, it was eternal. Does any one comprehend what eternity is? Is there anything more positive in your notion of eternal existence than there is in mine? You are obliged to make use both of the word and the idea. When you affirm that there is no eternal God, you affirm the eternity of Nature; and you thus throw yourselves upon exactly the same class of thoughts as are comprised in my conception of a Deity. The question is not as to any difference between positive and negative, but it is as to the reasonableness of the eternity of mind in comparison with the eternity of matter.

Many people erroneously suppose that the most positive ideas we have are those which we derive immediately from our senses. They therefore conclude, that the facts of Nature, as they present themselves to observation, are better understood than the spiritual realities of which we have cognizance. This, however, is not true. Our most positive ideas are purely intellectual. Such are the following: A thing cannot be and not be at the same time. A whole is greater than its parts. A man must believe that of whose truth he is convinced. We ought to do what we believe to be right. All these conclusions are positive enough; and are not these so too: Nothing can come of nothing, and there cannot be an effect without a cause? Now the order of Nature does not more certainly afford us materials for study, than these two last positions lead to the establishment of a Divine existence.

2. "Science is the source of help."

While fully assenting to this doctrine, I have to remark that, in order to become a source of help, science must be embodied in what we call philosophy. We are scientifically assisted in the several departments of human knowledge, by reducing the knowledge we gain into a philosophical form, and making use of it in that form according to its natural application. Now there is a religious philosophy, which is just as truly the result of scientific investigation as is medical philosophy or the philosophy of trade; and by virtue of this religious philosophy, Providence is as positive in its kind of proof, and as firmly established, as anything else on which science can be brought to bear. Such arguments as those which follow are as good as any others of which science may avail itself. They are, indeed, of a strictly scientific nature, and from them the conclusion of an overruling Providence inevitably follows.

1. The established course of natural facts implies the constant exercise of intelligence with regard to them.

2. Natural operations depend upon the existence of a passive force in matter which contradicts everything like self-activity as belonging to it.

3. We have no distinct idea of what force and power really are, but that which we obtain from processes strictly mental.

4. We are conscious of a moral as well as a natural order of things, in consistency with which the world is conducted.

These foundations of the religious philosophy which Nature unfolds to us, are quite unassailable on scientific grounds, and they direct us to a source of help as efficient as that which science, in any other of its bearings, may afford. They lead us to apply the principles of that Divine character, with which they connect the government of the world, so as to furnish us with a basis for trust and an impulse to diligence in all the circumstances of life.

3. "Morals are the method of service."

How is it that we obtain those views of human interest which cause us to place morality in that position with relation to our general conduct which is thus assigned to it? We select from the different propensities of our nature certain tendencies which we call moral, as distinguished from the rest, and we give to these a supremacy over the rest. They are no more natural to us than are our intellectual or sensual tendencies; but we connect with them ideas of authority, obligation and responsibility which we withhold from the others. This Mr. Holyoake does as well as the rest of us. In thus acting, we obey the necessity of our constitution. We cannot help making this classification with this particular purpose of moral duty in view. When we are asked what we mean by authority and responsibility, we must acknowledge that we contemplate some law external to ourselves.

The words we use have no force, unless they bind us to a service independent of our own natural exercises. This law must refer to a being, a thing, or an abstraction; and the question which presents itself to us is, whether or not the existence of a being, in whom the authority resides, and to whom we are actually responsible, does not best meet the wants of the case. I cannot see how the notions of intelligence and will are to be excluded from the circumstances under which the obligations of morality are imposed upon us. Their imposition most naturally implies the operation of a presiding Mind. We are thus brought to the conclusion that the idea of religion is a necessary deduction from that of morality, or rather that the one is included within the other. The supremacy of moral principle cannot be consistently accounted for without the acknowledgment of some superior power to whom we owe allegiance, and who has in this form asserted his right over the nature we possess.

This religious view of the case corresponds with the native suggestions of the human heart and the universal practices of mankind. Religion is proved, by our involuntary feelings and the uniform institutions of society, to be as natural to man as morality is. All history and experience shew that the one is at least as positive as the other. Mr. Holyoake declared himself a believer in the benevolent tendency of all natural arrangements, and expressed indignation against any doctrines which threw discredit upon the goodness in conformity with which the universe had been constructed. Whether is it more reasonable to connect the principle of benevolence with a personal agent, considering it to result from the exercise of will, or to regard it as coming into operation without such exercise? We know nothing of this or any other moral principle, but as it expresses a certain state of the mind.

At the commencement of his lecture, Mr. Holyoake asked many questions, each of which he began with *Why*.—*Why was I born? Why am I here? Why do I sustain the relations I do? Why does this world occupy its position in the universe?* It was strange that, after doing this, he should have said with regard to the question of a God, “That we ought to seek for the discovery of *what* is, as distinguished from *why* it is.” *Why* should I be excluded from a path of investigation here, which I am elsewhere invited to tread? But the *why* and the *what* cannot in the present instance be separated; for the nature and station of God include the strongest conceivable inducements toward the practice of all that is right and good. It is not only true that religion is as practical as morality; but it is also true that religion gives the purest direction and the highest excellence to morality. We were told, that, in the case of a plague, religious exercises would only increase the evil, by the fear they occasioned; but it was forgotten that fear prompted to the employ-

ment of the sanitary measures that were exclusively recommended. It was also forgotten that religion excited hope as well as fear; and that its hopes were especially applicable to the circumstances which have to do with death. When I heard that, in these circumstances, "no prayer could save us, and no church could help us," I could not help contrasting the actual facts which accompanied such visitations of disease in Heathen times, with those which we know to have accompanied them under Christian influences. In the latter instances, religion has been demonstrated to be the truest and best friend of man in his most fearful sorrows and afflictions, and especially gave a deeper and wider influence to human sympathy and kindness than they ever possessed before.

I cordially thank you for the attention you have paid to me; and assuring you that my aim in thus coming forward was not to manifest antagonism to any one, but solely to advance what I conceive to be the essential interests of humanity, I wish you the unspeakable blessing which a faithful endeavour to discover and obey truth and righteousness cannot but confer upon all who make it.

NEW VERSION OF ST. JOHN'S FIRST EPISTLE, FROM LACHMANN'S TEXT.*

THIS very neatly printed little volume comprises a new translation of the First Epistle of John, from Lachmann's text, together with critical and explanatory notes by the translator. We learn from an incidental expression of the author, that "a chief reason" for the publication of the work is to give, "in a form accessible to the English reader not much versed in divinity, a faithful digest of the evidence to shew that the text of the three heavenly witnesses finds no place in St. John's writings" (p. 24). This design is very well carried out, the principal points of the evidence relating to the subject mentioned being stated in a clear and concise manner.

In regard to the translation, it is, as we should anticipate, well and carefully executed; differing occasionally from the common version, even when the same Greek text is represented by the two—sometimes differing for the better, sometimes also, in our judgment, for the worse. To take an instance or two in illustration: we do not think the substitution of "merciful" for "just," in ch. i. 9, and in other places, any improvement. There are perhaps cases in which *δικαιος* may be thus rendered; but

* The Catholic Epistle of John the Apostle: translated from the Greek Text of Lachmann, with Notes critical and explanatory. By Benjamin Mardon, M.A. Pp. 36. London—Whitfield.

does not the context, in this instance, require us to take the word in the signification of "righteous," rather than of "merciful"? God is faithful to his promises to forgive (the apostle probably means), and also *just*, or *righteous*, so as to do what properly corresponds to penitence on the side of man. So it appears to us, again, in ch. ii. 1, *Ἰησοῦν Χριστὸν δίκαιον*, where we should prefer the rendering of the common version, "Jesus Christ the righteous" (or, perhaps, "a righteous one"), to "Jesus the Messiah, a merciful one." In this case, the *Χριστὸν*, without the article, is probably to be taken as a proper name; and in regard to the word *δίκαιος*, the conception of the writer seems to be that the character of Christ as *righteous* is what qualifies him to sustain the office of Advocate spoken of. None but one who is himself righteous can be the fit Advocate with God of sinful men; and Jesus Christ was such a person. Compare, again, ch. iii. 7, for a similar rendering of *δικαιοσύνην* as "mercy," where, however, the contrast with *ἀμαρτίαν*, in the following verse, seems clearly to require the rendering of the common version, viz. "righteousness."

In ch. ii. 20, we have the following translation: "And ye have an inspiration from the Holy One, and know every man," instead of the common version, "But ye have an unction from the Holy One, and ye know all things." We do not like the change, and would suggest that the meaning of the passage would be best conveyed by the rendering, *know all this*, i. e. know all that I now say to you to be true. This interpretation appears to be required, as it is suggested, by the following verse: "I have not written unto you because ye know not the truth, but because ye know it." We confess, however, to some hesitation between this explanation and another, viz., know all things relating to Christian truth,—or, perhaps, the special truth which the apostle has now in his thoughts, viz., "that Jesus is Christ." The "unction," or anointment, of this verse, is no doubt to be explained by a reference to such passages as Acts x. 38, where God is said to have anointed Jesus with the Holy Spirit and with power; so that the meaning of the apostle is, probably, sufficiently represented by "inspiration," the word employed by Mr. Mardon. The *figure*, however, in which this meaning is conveyed, is lost by the substitution of this word; and the loss is to be regretted, as leaving the passage without its full suggestive power, and insufficient to remind us of such expressions as that we have referred to in the Acts, and that at the commencement of the sixty-first chapter of Isaiah.

These remarks apply also to ver. 27; at the close of which, we think, the rendering *him* decidedly preferable to that given here, "abide in *it*." The apostle says, "but as the same anointing teacheth you concerning all things [of which I now write], and is true, and is not a lie, even as it has taught you, abide in

him," i. e. in Christ. (Compare the close of ver. 24, and also ver. 28.)

The remarkable passage, ch. iv. 2, Mr. Mardon translates as follows: "Every spirit which confesseth Jesus as Messiah come in flesh, is of God; and every spirit which confesseth not Jesus, is not of God." Here, however, we submit, *Ἰησοῦν Χριστόν* is again the proper name, denoting the one person, the object of Christian belief. The note before us understands the expression "in the flesh," as alluding to the lowly circumstances of Christ's mortal life.

"The clause is commonly mistranslated, and has been misapplied, both by Unitarians and Trinitarians, to a sect of Gnostics which cannot be shewn to exist at the time St. John wrote this Epistle. He appears to assert a characteristic of the true Christ, that he appeared in this world in mean circumstances (and of course in a mortal body), in opposition to the false Christs, who appeared in pomp."—P. 23.

There does not, however, seem to be any opposition intended, in the mind of the apostle, between the particular *circumstances* of Christ's life and those of any false or pretended Messiah, but rather between the fact that the Christ has really come, and the implied supposition that he has not come. A fundamental assumption of the Epistle is, that the Messiah has come in the person of Jesus. Compare the beginning of the first chapter, where the apostle asserts this, and gives the message which he had received from the Christ. The words "in the flesh," may, perhaps, simply express what we are told in the fourth Gospel, ch. i. 17, "And the Word was made flesh and dwelt among us,"—thus alluding also to the higher character of Christ as the divine Logos. "Jesus Christ," in the cited verse, would, according to this explanation, be very much equivalent to "Messiah," and the apostle's intention will be merely to assert that Messiah has come, been manifested "in flesh," as a human being among men. This *may* be all that is intended, and this explanation is strongly supported by the following verse, as read by Lachmann and Griesbach: but yet is it so clear that there is no allusion to the Gnostic sect referred to? Of course, if the translator be correct, in regard to the early date to which he assigns the composition of the Epistle, the supposition of any allusion to a Gnostic sect must be rejected. But we wish that this question of the age of the Epistle had been more fully entered upon. It is one of considerable interest, bearing so immediately as it does on the same inquiry in the case of the fourth Gospel. For ourselves we must say, that we think the very occurrence of these words is evidence for a comparatively late composition; and we are strongly against the slightest attempt to strain the sense—to put a forced construction on anything the apostle has written—in obedience to any supposed necessity for making him write early, i. e. before the destruction of Jerusalem.

On the obscure passage, ch. v. 16, Mr. Mardon remarks,—

"I suppose all must perceive the difficulty which this verse presents, increased greatly by our not transferring ourselves to the apostle's time. The 'sin unto death,' perhaps means the rejection of supernatural evidence when submitted to the senses, which our Lord himself declared would not be forgiven in that age or the age to come. Here a person rejected the strongest proofs of divine interposition, so that he could not, while he remained in that state of mind, be converted to Christianity."—Pp. 23, 24.

The difficulty of the expression must be acknowledged, and we propose with hesitation a somewhat different explanation. In ch. iii. 14, the apostle writes, "We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death." Love is, then, a sign and a condition of life: one who hath not love, or who doeth what is contrary to it, abideth in death. Is not this, then, the sin *προς θάνατον*? One in such a state the apostle does not exhort us to pray for; some sins committed by a believer are not unto death,—i. e. do not involve the abandonment of love, the condition of life. These may be prayed for, as there is still the uniting principle of Christian fellowship. But without love, the latter does not exist. The sinful man is cut off, by his own act, from the Christian brotherhood; and its members, therefore, have no ground for interference, are not called upon to pray for him—or rather, for *it*, so heinous, so fatal to its perpetrator, is such a sin, in the view of the apostle.

The translation of the closing words of the same chapter—"We are in the true One, by his Son [Jesus the Messiah]"—gives, we are persuaded, substantially, the sense of the writer. But we should prefer the rendering, "*in* his Son," as nearer to the apostle's conception. We, being in Christ, are in the true One, because Christ "has given us understanding that we may know the true One." "This is the true God, and eternal life"—*this*, evidently *not* the *Son*, who has *given* the knowledge of the true God, but that "true One," of whom the Son has given us knowledge—*He* is "the true God." It is plain that nothing can be more fallacious than to found an argument for the Deity of Christ on this passage, as Mr. Mardon, in substance, truly remarks.

In selecting Lachmann's text as the basis of his version, the present translator has silently deferred to the principle, so much in favour in some important quarters, of seeking for a genuine New Testament text only in the oldest remaining documents. Lachmann has followed out this principle with more strictness and consistency than any one else—first in his small edition of 1831, and subsequently in his larger work only recently completed. The edition of Lachmann is, consequently, remarkable for the narrow range of the admitted evidence, owing to the circumstance that the number of manuscripts, and other documen-

tary evidences, rapidly decreases as we go backward beyond a certain age. Aiming, then, to present us with the New Testament as read not later than the fourth century, this editor confines himself to a very small number of uncial manuscripts, confirmed, or corrected where necessary, by aid from a few of the oldest Fathers and the most ancient Latin versions. The same principle has been followed, though with much less exclusiveness, by Tischendorf.

The question immediately presents itself, whether, in this case, *oldest* is synonymous with *best*, or with most extensively received, at the date to which the cited authorities belong. It is evident that it is not necessarily so, because a comparatively modern manuscript may be a faithful copy of one which, though no longer in existence, was yet very much more ancient than its representative; and, consequently, if you find in the oldest existing manuscripts readings evidently erroneous, it may be perfectly justifiable, on the principle of the "*bonitas interna*," to correct them from the younger documents, if the latter give you the means of doing so. Now Griesbach, in admitting the evidence of a wider circle of witnesses, appears to us to have followed the sounder principle. We could have wished, therefore, to have been favoured, in the case of this little work, with some account of the positive reasons for setting Griesbach aside in favour of Lachmann. We are satisfied that it is no want of respect or admiration for the former eminent authority which has led our translator to desert him on this occasion. This we sufficiently learn from the terms in which Mr. Mardon speaks of Griesbach, as "one of the greatest benefactors of the Christian Church since the apostles," and of his edition as "in the highest esteem with all persons of competent knowledge in sacred literature" (pp. 31, 32.)

It has been the practice, of late, in some quarters, to depreciate Griesbach on account of his theory of recensions, and the supposed influence of this on the formation of his text. That it has injuriously affected the latter in any important point, should not, however, be assumed as a matter of course. That it has not done so, in fact, may, we think, be shewn. For compare the actual text of Griesbach, as it stands, with either Lachmann's or Tischendorf's, and, as it appears to us, in all really important respects, the former is equal to either of the latter, and, in some respects, decidedly superior to Lachmann's. For example, in Matt. xxi. 31, the latter editor is constrained by his regard for antiquity alone to give us the reading *ἰερεῖς*, which cannot be correct, instead of the *ἱερεῖς* of the received text, and of Griesbach, subsequently adopted also by Tischendorf. In the Epistle of John, now more immediately under our notice, a comparison of the chief passages in which Lachmann's differs from the common text will shew that, in most of these, the recent editor has already been anticipated by the earlier.

This we believe to be especially true in all matters of real importance; and we may instance the following, as presenting themselves on a very cursory examination of the two texts: ch. ii. 7, the omission of *αὐ' ἀρχῆς*, in Lachmann, had already been marked as probable by Griesbach; so in ch. ii. 23, Griesbach inserts, as against the common text, the words *ὁ ὁμολογῶν, κ.λ.*, also adopted by Lachmann and Tischendorf. The words *καὶ εἶμεν* in ch. iii. 1, added by Lachmann, have the appearance of being a gloss, either given as explanatory of the preceding *ἐληθῶμεν*, or else written by one who did not understand that the latter word, according to a Hebrew idiom, might be equivalent to them in sense. Griesbach, more judiciously, as we think, giving the words in his lower margin, with the authorities that support them, yet refuses to admit them into his text, and so Tischendorf after him. In ch. iii. 14, Lachmann's addition of *τοὺς ἀδελφούς* had been marked as probable by the earlier critic; and in ch. iv. 3 and ch. v. 13, the omission of a portion of the received text by Lachmann had been already made by Griesbach, who removes the words into his inner margin. The number of such instances might be increased, and they would be found throughout the New Testament; while, on the other hand, we have in Griesbach some readings most probably correct, and recommended by their own intrinsic character, as well as by other considerations, which the adherence to mere antiquity necessarily prevented Lachmann from adopting.

Our readers will remember the very high appreciation of Griesbach's labours expressed by Bishop Marsh, who no doubt represented the prevalent feeling of his time,—a feeling shared also by many since he wrote. The more recent tendency to draw back from so extremely favourable an estimate, we have just referred to. In the face of the acknowledged ability, diligence and good judgment manifested by Griesbach in all that he did, the mere apprehension of the influence of his recension-system appears, in some instances, to be considered a sufficient reason for turning away from his work, as a thing now altogether antiquated and obsolete. We have a case in point in a recent article in the *British Quarterly Review* (August 1853), under the title, "Critical Editions of the New Testament." It is amusing to observe the very summary way in which Griesbach is dismissed by this writer. Having quoted Bishop Marsh's account of the theory of recensions, the reviewer observes, in reference to it: "Happily an examination of its merits is rendered unnecessary, by the fact that Griesbach's system is now as generally rejected as it was once adopted and approved." And he quotes with approbation a passage from Dr. Davidson's lately published "*Treatise on Biblical Criticism*," which, speaking also of the same theory, concludes thus: "Its credit is indeed gone. Instead of standing the test of public opinion, it has been cast down. In his last publication, the distinguished critic himself

all but abandoned it." (Brit. Quar. Rev. for August, p. 42.) But we venture to submit that some distinction may properly be drawn between the theory of recensions and the Greek text, formed with such exemplary care and learning. What is Griesbach's preference for the Alexandrine and Western recensions, but Lachmann's and Tischendorf's preference for the oldest authorities under a different name? Such being the fact, the tendency and results of that preference must be much the same in the two cases; with this difference, that with Griesbach it was tempered by that wise regard to a larger range of evidence, and to the intrinsic character of readings, which is wanting in Lachmann. Attention to the last-mentioned point is one of Griesbach's leading principles, as much as the mere consideration of antiquity;* so that, on the whole, he appears to combine, so far as it is practicable, the right principles of both theories,—that of going back to the oldest authorities, and that of allowing due weight to the most numerous and carefully-written, though comparatively modern, class of manuscripts. Thus, in short, he may be expected to have got the *oldest* combined with *best*, in as eminent a degree as any of his successors, and more so, indeed, than some of them,—a consideration which ought to have gained him more acceptance with the reviewer, whose main object, throughout the article we have referred to, is to shew that a mere blind deference to antiquity alone is not likely to give us the best attainable text of the New Testament.

The favourable estimate of Griesbach, which we have thus briefly re-asserted, would be tested by an actual comparison of his text, passage by passage, with the respective texts of Lachmann and Tischendorf. We venture to assert, as before, that in all matters of real importance and worthy of consideration at all, in everything affecting the sense, the text of the earlier editor will be found as perfect, as well supported by evidence, as likely, in short, to have been the original, as that of either of his successors.

We hardly know whether the main object of the reviewer, in the article we have mentioned, be to exalt the common, or received, text as superior to that of all recent editions. From one passage, we are inclined to infer that some such purpose, perhaps scarcely acknowledged by himself, was in his mind. Speaking of the propriety of including the cursive manuscripts, he observes: "There can be little doubt that a Greek Testament, edited from such sources, would exhibit, *not* that text which we find in modern critical editions, but one in all important features agreeing with the *Textus Receptus*." As to what are "important features," very different opinions may be entertained; but we venture the assertion that, in the *most* important—in such passages as Acts xx. 28, 1 Tim. iii. 16, 1 John v. 7—no fair esti-

* See the earlier half of the third section of the Prolegomena to his N. T.

mate of evidence, or reasonable regard for the cursive manuscripts, will ever give us a text "agreeing with the *Textus Receptus*."

The writer of this article, in his unfavourable judgment of the uncial manuscripts, and his evident preference for the cursives, which are to restore us the common text, appears to have overlooked one or two important considerations, — considerations which ought, we think, to have modified his conclusions as to the comparative value of the oldest documents. It is not the mere age of the manuscripts that is to be remembered. There is also their agreement, or disagreement, with the Fathers and versions of the earliest centuries. Where this agreement is found, combined with great antiquity in the documents themselves, there can be no ground for hesitation as to the text read in the oldest times. Should the cursives agree too, well and good; but if not, their mere number, or the excellent state of preservation in which they may be as compared with the others, or the circumstance that we happen to know more of their history than we do of the older manuscripts, will be of little avail to give them a predominant authority. Nor is it any stronger argument against the importance of the uncials that some of them are imperfect, i. e. have lost considerable portions, as in the case of the Alexandrine manuscript in the Gospel of Matthew, and the so-called Codex C, which is so much mutilated throughout the four Gospels. Where these oldest witnesses are thus defective, they simply say nothing; but this in no way lessens the credit of what is left.

We must conclude with the observation, that writers on these subjects are apt to use very exaggerated expressions in speaking of the *texts* of different editions, or the different *forms* of the text, represented by different documents. They would seem at times to imply, that really important diversities of meaning or statement are to be met with, amounting to inconsistent or contradictory representations of the facts or doctrines of Christianity. Griesbach himself has given an example of this species of exaggeration, speaking of two of his recensions as differing "*toto suo habitu universoque colore*." It is needless to observe that no such differences are to be found. There is, in fact, a remarkable agreement in sense, if not in sound, throughout the various classes of witnesses; the exception, not the rule, really being, to find a reading conveying any important difference of meaning. To illustrate this assertion, we append a few examples of the differences between the so-called Alexandrine and Constantinopolitan recensions of Scholz, as given by that editor in the Prolegomena to his edition of the New Testament. They are from the fifth chapter of Mark, the numerals referring to the verses:

Constantinopolitan.

1. ηλθον.

Alexandrine.

ηλθεν.

2. ἐξελθοῦντι αὐτῷ.	ἐξελθόντος αὐτοῦ.
ἀπηντήσεν.	ὑπηντήσεν.
5. ὁρεσι καὶ ἐν τοῖς μνημασι.	μνη. καὶ ἐν τ. ὁρ.
6. ἀπο.	ὑπο.
εἶπε.	λεγει.
9. ἀπεκριθὴ λεγῶν.	λεγει αὐτῷ.
λεγεῶν.	λεγῶν.
12. πάντες οἱ δαίμονες.	οἱ.
13. εὐθὺς.	οἱ.
ὁ Ἰησοῦς.	οἱ.
14. οἱ δέ.	καὶ οἱ.
τοὺς χοίρους.	αὐτοὺς.
ἀνηγγείλαν.	ἀπηγγ.
ἐξηλθόν.	ἤλθον.

It is evident enough how slight is the real difference between the two "recensions;" and it follows that a text formed even solely from the cursive manuscripts would differ very little indeed, except in comparatively few instances, from one derived only from the oldest authorities. This may be seen at once by comparing the version of the Epistle of John now before us, with the common English version. With little differences of expression here and there, the sense is everywhere substantially the same, three or four remarkable instances excepted, including, of course, the interpolated passage in the fifth chapter.

Finally, if there be one thing of which we may be certain in the criticism of the New Testament, it is, that we do possess, even in our common version (a few well-known passages alone excepted), a very sufficient representative of the various books as they were read in the earliest ages of the Church, and that, if you take the two most discordant forms of the text that can be fairly founded on the available evidences, you will have in *both* all the essential facts and truths of the Christian history and doctrine. This, at least, is one sure result of the criticism of the New Testament; and the knowledge of this suggests or involves this further position, viz. that any future edition of the Greek Testament will be valuable, not so much for the particular *text* which it presents, as for the exhibition of documentary evidence accompanying it; for the manner—lucid, accurate, ample, exhaustive, or the contrary—in which it places before us the materials from manuscripts, versions and Fathers, that may enable us to see and judge for ourselves how little or how great may have been the variations existing in different ages and in different countries, and so gives or withholds the assurance that we must have in *every text*, honestly formed, an adequate representative of the original documents.

CRITICAL NOTICES.

The Philosophy of Atheism examined and compared with Christianity. A Course of Popular Lectures delivered at the Mechanics' Institute, Bradford, on Sunday Afternoons, in the Winter of 1852-1853. By Rev. B. Godwin, D.D. Third Edition.

IN 1834, Dr. Godwin, Minister of a Baptist society in Bradford and Tutor in Horton College in the immediate neighbourhood, delivered and published Six Lectures on the subject of Atheism. They had been called forth by the state of sceptical opinion at the time and in the district. A few years before, the Rev. N. T. Heineken, the Unitarian minister of the town, had published some replies to Carlile in the Republican, as well as discourses on a Divine Superintendence and kindred topics. (Christian Reformer, 1840, p. 751.) They whose recollection carries them back to the time, will have no difficulty in accounting for the appearance of publications of this class. After an interval of some years, the same necessity recurred; and Dr. Godwin, having meanwhile removed to Oxford, and returning to Bradford, again steps forward to meet it; Socialism, Chartism, Secularism, being the series of more recent growths that have attracted attention. A Town Mission was originated in 1849; in connection with which, the Rev. A. Wallace, of the Scotch Church, now of Edinburgh, but then resident in Bradford, delivered a course of Lectures on the Bible, similarly to Dr. Godwin afterwards. They too were published, and upwards of a thousand copies sold to the working people at one shilling each. Of Dr. Godwin's Lectures, which followed, two or three times that number have been as cheaply circulated among the people, through his own liberality and that of friends. In a district and at a time when scepticism prevails among the newly-awakened working class, it is a most seasonable and valuable aid. The subject being common to all Christians and treated entirely on common grounds, the West-Riding Unitarian Tract and Mission Society has availed itself of the work on the lower terms liberally offered by the author. Two very crowded public meetings have been held in Bradford in acknowledgment to Dr. Godwin,—Mr. Ryland, the Unitarian minister, being, on one of the occasions, requested to propose the vote of thanks.

Dr. Godwin's Lectures of 1834 were published in an 8vo volume, and in the following year an edition was published in America. The Lectures of the present 12mo volume, we are informed, are substantially, though with many alterations and additions, the same. The first two, after introductory remarks, turn upon the general considerations, of Atheism being grounded on doubtful speculations, of not being in harmony with human nature, and of being forbidding in its moral aspects. The next two are concerned with an examination of the several Atheistic hypotheses. We have then four on the proofs of the existence of God from the works of Nature, in which the physical structure of man, his relation to the world which he inhabits, and the relation of the world to the great system of which it forms a part, are considered. The ninth considers objections; the tenth and eleventh treat of the attributes and government of God; and the two concluding lectures compare the Atheistic philosophy in some of its principal features with Christianity,—with Christianity, that is, in its broad religious views and historic

features. The argument throughout is conducted with great care and knowledge, and with illustrations derived from ancient learning and modern science; while the tone and spirit is that of generous kindness and a deepfelt, reverential sense of the theme of discussion. On such a subject it is impossible that the feelings of a religious man can be withheld; and the book has the advantage of a free expression of the heart, after the mind has clearly expounded the satisfactory truth. In this point of view it is free from the evil of mere discussion, which alone is apt to lower the theme it attempts; and as containing the grounds of religious belief in connection with its best fruits, Dr. Godwin's manual, for so it may be styled, may be heartily commended to the great and increasing notice and circulation it has received. We consider its home-felt value and practical outpouring of religion as a great advantage, and the eagerness with which it has been received, is an encouraging proof that the alleged irreligion of the working classes is not founded so much in irreligiousness of nature, as upon a moral perversion which is easily acted upon by merely argumentative leaders, and which may be effectually reclaimed by the moral aspects and appeals of deeper and higher truths. The following extracts will justify our remarks:

"With what a deep and solemn interest is this subject invested! When I look around on the world which I inhabit, and carry my views onward to the vast system of which it forms a part, I am amazed and delighted at the innumerable instances which appear of surpassing beauty and majestic sublimity, of perfect order amidst boundless variety, of well-adapted provisions to accomplish the most beneficial ends; and I ask, Whence all this loveliness and grandeur, and adaptation to the wants and comforts of all living creatures, and especially of man? Come they from a blind chance, or an equally blind necessity? Or is there not, as an instinct seems to tell me, a Being still greater than the material universe, himself the Author of Nature, from whose supreme and boundless glory all these beauties and splendours are but emanations? Is there an Architect of this magnificent structure, whom, though seen only in his works, I may admire and honour, or is the whole frame-work of Nature merely a happy accident? Is there a Supreme Intelligence who is 'the Father of spirits,' whom with love and reverence we may address as 'Our Father who art in heaven,' or is such an idea, so soothing and elevating, only a fiction of the imagination?"—P. 28.

"Atheism, as we have more fully shewn in the second Lecture, *does not, with all its boasted philosophy, meet the wants of man, nor come home to the feelings of human nature. Christianity does, and that in the most effectual manner.* How often does the heart of man feel the want of some superior power on which to lean for help and guidance! There are seasons when, sensible of the insufficiency of all earthly aid, it sighs involuntarily and deeply for support which no human being can render. How frequently does the mind, in its calm and thoughtful moments, look with the eagerness of inquisitive desire on the vast regions of truth, of which it can, by its own unaided powers, know so little, and pant to know more of the past, and the present, and the future, of things visible and invisible, the existence of which is either perceived or imagined! There is something within that indicates responsibility, in a manner which it is difficult to resist, and which feels that a hope of forgiveness is necessary to peace of mind. There are also internal suggestions about a mysterious futurity, and an irrepressible longing after immortality. There is in the soul of man that which earth cannot satisfy, with all the good of every kind which it has to bestow; so that often, in the midst of affluence, and honour, and friendship, and domestic endearments, a something is felt still void and still unsatisfied. At the very time when the heart thrills with pleasurable emotion while contemplating the scenes of Nature, how

often is there mixing with this pleasure a strange feeling of desire and longing after something more beautiful and vast and glorious still! In the midst of everything good and great and delightful, in civil or in social life, in Nature or in Art, whatever relation man may sustain, in whatever situation he is placed, there is an inward pining, a secret longing after an undefined something greater and better and lovelier than all that is seen or enjoyed in this world. These sentiments of the heart, these peculiar susceptibilities of our nature, may be fainter and feebler as man sinks in the scale of rationality; they may be disregarded amidst the hurry of business and the round of dissipation, but they are seldom, if ever, entirely obliterated. They are found in every age, in every climate, in every rank and degree of society, as a part of our mental constitution; and in proportion as man rises in the scale of being, and as he retires from the cares and strife and tumult of life into himself, he is conscious of feelings of this kind. Now Christianity completely meets these wants and feelings of man's nature; it has help for his weakness, truth for his curiosity, and imperishable good for his desires of happiness. It can calm the conscience, silence the fears, and guide the hopes to a blissful futurity. It has objects on which the mind can fix, and, in the contemplation of them, feel all its inward workings and indistinct imaginings respecting the great and beautiful, the awful and the lovely,—satisfied, overwhelmed and delighted. But where is this adaptation to man's nature to be found in Atheism? What has it for any such feelings and sentiments, but a doubt or a rebuke? Man must, under the discipline of a determined scepticism, learn to silence this inward monitor, to repress these feelings of responsibility, to contradict and deny this capability which is felt for superior happiness, to subdue these cravings after immortality and boundless good, before he can cordially embrace the tenets of Atheism or feel satisfied with its unnatural philosophy. In other words, he must, we conceive, do violence to his nature, in order to become thoroughly an Atheist.”—Lecture xii., p. 280.

The following is the conclusion of the same Lecture, in which the special reference to the occasion gives greater interest to the appeal:

“Finally, there is this point of contrast to be noticed between Secularism and Christianity, that *the one provides only for this life, forbidding all concern and inquiry about the solemn future; the other cares equally for this life, and at the same time makes provision for the life to come.* Christianity, then, professes to do for man all that Secularism can do, and much more. If Christianity rebukes excessive care and worldliness, it inculcates at the same time diligence and industry. ‘Diligence in business’ is to be connected with ‘fervency of spirit’ and ‘serving the Lord.’ Christianity dissolves no tie, relaxes no obligation of a secular kind, but enforces with additional strength all the duties connected with the various relations of life that we may sustain. And for the practical proof of the favourable influence of Christianity on the temporal condition of man, I refer you to facts which must come under your own observation. Look, then, at the commercial men whose enterprize and business habits have done so much for this town and neighbourhood; has their Christianity paralyzed their efforts, injured their capabilities, diminished their means of earthly comfort, or withdrawn their attention from the secular institutions and improvements of the town, to the prosperity of which they have so largely contributed? Or compare the condition of the members of churches or regular attendants on a Christian place of worship among the working classes, with that of men in the same station, who, whether they are avowed sceptics or not, live entirely regardless of the claims and duties of religion; is it not a general case that those men who make a conscience of religion are better clothed, better fed and better informed, that they less frequently sink into the lowest depths of poverty, than those who throw off all religious restraint? And of those working men who, by their industry, their steadiness and their talent, emerge from the obscurity of their early life, and attain respectability and distinction, is [are] not a fair proportion practical

believers in Christianity? What is there which Secularism can propose, which is rationally worth pursuing or enjoying, which Christianity cannot with far greater power and effect advance? By whom, and under what influence, has all, or nearly all, that has yet been done to better the condition of man and improve human society, been effected? Who, for the most part, have been our greatest scholars, our most successful discoverers in science, our wisest statesmen and most active philanthropists? By whose efforts was our colonial slavery abolished? Who have been the missionaries who have left home and all that is dear in life to instruct and civilize the heathen? Who founded our hospitals and endowed our schools? To whose sufferings and exertions are we indebted for the liberties which as Englishmen we now enjoy? Who are they who by thousands are weekly, and in many cases daily, giving their gratuitous labours, and aiding with their pecuniary contributions, to instruct the youthful mind, to reclaim the vicious to sober and orderly habits, to visit the sick and relieve the indigent? Aye, and further, are not many who are warmly attached to Christianity willing to join with Secularists, or any of their fellow-countrymen, in carrying out any plan which is not visionary or impracticable, by which any class of the community may be benefited, or the well-being of society promoted? Are not Christians bound in the most solemn manner to pursue 'whatsoever things are true, or honest, or just, or pure, or lovely, or of good report,' and, 'if there be any virtue or any praise, to think on these things'? Do what you will, and all you can, as Secularists, to promote the well-being of man, and Christianity will still outstrip you in the race of benevolence, while it adds to the worldly benefits which it confers 'joy and peace in believing,' and 'the hope of eternal life.' Give Secularism what credit you may for the advantages which it proposes to secure in this life, Christianity 'has the promise of the life that now is, and of that which is to come.'—P. 284.

THE CANON STOWELL.

1. *A Letter to J. H. Budgett, Esq., and another to the Committee of the Bristol Auxiliary Bible Society, on the Rev. Hugh Stowell's Violation of the Principles of Union in the British and Foreign Bible Society, at the Jubilee Meeting in Bristol.* By the Rev. William James.
2. *A Lecture on the Claims of Unitarians to the Christian Name, and on their Right to be regarded as Friends of the Bible, in reply to the Charges of the Rev. Hugh Stowell, &c.* By the Rev. William James.
3. *The Injustice of Denying to Unitarians the Christian Name: a Lecture delivered in Cross-Street Chapel, Manchester, on November 13th, and repeated on November 20th, in reply to certain Charges of the Rev. Hugh Stowell.* By the Rev. William Gaskell, M. A.

AN extract from the Preface of the second of the above pamphlets, will explain Mr. Stowell's claims to our notice:

"On the 18th of last month, a Jubilee Meeting of the Bristol Auxiliary of the British and Foreign Bible Society was held in this city, with a special view to interest young men in the effort to send a million copies of the New Testament to China. To this meeting I was invited, with the young men of my congregation. In attending it, I of course supposed that the fundamental law of the Bible Society would be respected, and that no allusion would be made to sect or party. My disappointment, therefore, was great, when I found that the Rev. Hugh Stowell in his speech, not only dwelt upon the disputed points in relation to Romanism and Protestantism, but classed Unitarians with infidels, and pronounced them enemies of the Bible. It was impossible that I could allow such false and injurious charges to remain uncontradicted; but unwilling to disturb the proceedings of the meeting any

further than was absolutely necessary, I waited until Mr. Stowell had concluded his observations, and then requested permission to address the assembly. Expressing my regret that any friend or member of the Bible Society should so far lose sight of its catholic object and principles, as to introduce causes of disunion, and to condemn the opinions of any religious body, I stated that Mr. Stowell had directly violated the primary rule of the noble institution we had met to support, and had characterized as unbelievers, and foes to the Scriptures, men who were as earnest in their love of the sacred volume as he himself could be, and as desirous of its circulation. Most of those who surrounded him, seemed indignant that any one should presume to question the propriety of Mr. Stowell's conduct; and the meeting exhibited a degree of excitement, which it was painful and humiliating to witness. Numbers hissed; some few demanded that I should not be unfairly silenced. But the clamour was very great, and my voice could not be heard amidst the general uproar and confusion. As soon as quiet was restored, the Chairman denied that the rules of the Bible Society had been broken, and decided that I should not speak. Mr. Stowell then rose, and said he was sorry to give me pain; but repeated, in the most offensive manner, and amidst much applause, his charges against Unitarians. Nor was there a word uttered, except my own few sentences, in defence of the clearly defined regulations of the Bible Society. There were members of the Committee and ministers of religion near me, who knew the *wrong* that had been done, but they had not the manliness to protect me from insult, nor the justice and courage to declare their adherence to the laws by which they are professedly united."

Canon Stowell, to whose theological intemperance we are indebted for these spirited defences of Unitarian Christianity, is one of the most prominent notabilities of the English "Evangelical" world. The platform at Exeter Hall is his favourite stage, on which for more than twenty years he has been hailed as a very popular performer. Gifted with a person once handsome, and lungs of large compass, and (to our occasional cost!) incapable of fatigue, and with a constitutional hardihood which makes him, if not incapable of fear, at least impervious to shame, he has all the externals of a public speaker, and if he only possessed knowledge and understood the art of reasoning, might have been deemed eloquent by others than the maiden ladies who haunt Exeter Hall, and the members of Operative Protestant Associations. The Papists have been the chief theme of his oratory, and for thrice ten years he has been cannon-ading Rome and its Pope. It is wonderful, considering how long the subject has been his own, and in how many score of sermons and speeches he has dilated on the topic of the abominations of Rome, that he has never got more than a smattering of knowledge of the subject. A learned friend of ours, after reading with much amusement some violent but blundering *Protestant* speeches delivered at Manchester, remarked to us, "If these men were but tolerably read in ecclesiastical history, they might find every day of the year better weapons than they have ever yet brought to bear against their Romish foe!" It would seem as if frequent talking on religious platforms and at party clubs were fatal to intellectual progress.

"Rattling nonsense in full volleys breaks,
And never shock'd and never turn'd aside,
Bursts out resistless with a thund'ring tide."

The patience of the Canon's Protestant auditories is deserving of some admiration. His topic the same in reality, whatever it is in name, his mode of handling it is from year to year a perpetual repetition. With little power of pathos, and as innocent of wit as any of the heroes of the

Dunciad, he possesses "full forty-parson power" of invective. With more of prudence than of courage, the Canon commonly selects his stage with care, and entrusts himself only to audiences in which he feels a comfortable conviction of the large preponderance of the Evangelical element. To chairmen who wish to be impartial, and to audiences who think it right to hear both sides of a question before they come to a vote, the worthy Canon does not desire to address himself. Some men would be embarrassed, after a long and loud advocacy of Protestant principles, if necessitated to deny to an assailed opponent the rights of free speech and self-vindication. Not so Mr. Stowell. He is ready to accord the right of private judgment to all, provided they always think with him. He hates all Popery and religious tyranny, except his own. He realizes two portraits of the great English satirist:

"Sworn foe to MYSTERY—yet divinely dark,

He damns implicit faith and holy lies;
Prompt to impose, and fond to dogmatize.

No young divine, new benefic'd, can be
More pert, more proud, more positive than he."

Though always cheered,—and generally in proportion to the unscrupulousness of his assertions and the vindictiveness of his attacks, Canon Stowell has been eminently unsuccessful through life. In Manchester, every candidate for the suffrage of the citizens whom he has supported, has been beaten, and generally by large majorities. The Catholics, whom he has been reviling ever since he became the incumbent of Christ Church, Salford, have increased threefold in his parish. They do not hesitate to say that to his enmity they owe the erection of a goodly cathedral, which gives a name to one of Cardinal Wiseman's batch of Bishops, and which impertinently flouts the Canon's Protestant church. Less frequently, and with somewhat less of bitterness, does Mr. Stowell bespatter Unitarians. Possibly he might by more frequent attacks rouse us to increased zeal and a more efficient organization. Certainly we are indebted to him, in consequence of his insult to Unitarians at the meeting of the Bristol Bible Society, for some very telling and useful tracts by Mr. James and Mr. Gaskell. It is a remarkable circumstance that the discourses of both these gentlemen were repeated on successive Sunday evenings in their respective chapels, so eager were the public to listen to the defence of Unitarian principles in reply to a very foul attack. Mr. James's lecture is spirited and eloquent, and the wide circulation which we hear it is receiving is a satisfactory proof that, whatever may be the habits of the "religious world," Englishmen are not insensible to the claims of fair dealing, and respect the motto, *Audi alteram partem!* Mr. Gaskell's discourse is pointed and polished, and will make an impression on readers who can appreciate forcible reasoning and good English.

In respect to the *fracas* at Bristol, so thoroughly discreditable to the unprovoked assailant, and scarcely less so to Mr. Budgett, the Chairman, whose ideas of justice seem to have been quite paralyzed by religious bigotry, we must make one remark. The whole transaction discloses in men calling themselves religious a low moral sense that is almost shocking. Here was an assembly, met to promote the circulation of the Bible, who make themselves parties to an act which violated the courtesy of

social life, outraged the acknowledged principles of the Bible Society, and was flagrantly unjust. No educated assembly of men of the world would, we believe, have so offended against propriety and fair dealing. No English gentleman, officiating at a political or fiscal meeting, would have refused protection or restitution to a neighbour wantonly assailed, as every Unitarian Christian was by the Canon of Chester. Alas! this is not the first occasion that shews that the practical morals of *Evangelical* circles are, where their prejudices are concerned, much below those of the "unregenerate" world! Too wide is the dissociation of *faith* and *works*! As the Bristol Committee has meanly evaded its duty in this matter, we trust the Parent Committee will administer the requisite rebuke to Mr. Stowell's offensive sectarianism, and to Mr. Budgett's violation of his duty as Chairman. We hope that he will be distinctly told that he ought of his own accord to have vindicated the principles of the Society, and given an equal degree of protection to every member of the assembly, with the conduct of which he was unfortunately entrusted.

Prayers for a Christian Family. By Thomas Sadler, Ph.D. London—Whitfield. 1853.

IN two former publications of a somewhat similar character, Dr. Sadler proved that he possessed, in simplicity of phraseology and deep devotional sympathies, the requisite qualifications for this kind of composition. The work before us indicates greater devotional power and a wider range of topics than the "Silent Pastor" or "Closet Prayers." One very beautiful feature of Dr. Sadler's prayers he himself describes in the Introduction:

"Frequent mention is made, not, I hope, in a manner either unbecoming or to which any one can object, of departed friends. Regarding Heaven as no less real than Rome or Jerusalem, the early Christians, when they had a brother at Rome and a sister in Heaven, or a mother in Heaven and a father at Jerusalem, did not leave one out of their thoughts when they drew near to Him whose children are 'one family in Heaven and on the earth;' and accordingly I have not been unmindful of those of our family who are in Heaven; I cannot ascend in spirit to the very place where they are, and think and feel as though they were not."—P. iv.

The Websters: a Domestic Story. By Edward Whitfield. London—E. T. Whitfield. 1853.

THIS is a very pleasing tale, told with simplicity and nature, every page of which inculcates some useful lesson. Though essentially didactic, it is never dull, and a fine healthful and hopeful morality breathes throughout. A better book for the children's or the servant's library, or the vestry or Sunday-school, we have not lately seen. Temperance, integrity and the kind affections, distinguish the humble hero of the tale, Tom Webster. Contrasted with him is Harris, who passes through the gradations of idleness and intemperance to crime—is transported, but recovers from his moral degradation, and is at the close of the tale reinstated in situation and character. Nor must we forget to notice the portraits of two interesting young women, one the bride, the other the sister of Webster.

OBITUARY.

Aug. 29, at the parsonage-house belonging to the Unitarian chapel, Congleton, the Rev. WILLIAM FILLINGHAM. Mr. Fillingham was born at Newcastle-upon-Tyne, March 23rd, 1782 (family Bible), and consequently was a little upwards of 71 years of age when he died. Of his early education, little is known. It is probable that such culture as he received under parental guidance was directed more to the development of his devotional than (after the acquisition of the mere rudiments of learning) of his intellectual powers. His parents were persons in humble circumstances, and were in connection with the body of Wesleyan Methodists, among whom, when a very young man, Mr. F. was placed on what is technically called "the list of exhorters." Whether he was ever a local preacher among that body, does not appear. One remarkable incident in his early life it may be worth while to mention. Passing along a street in Newcastle, not without some portion of the curiosity and close observance that characterize young persons, he watched, with some interest, a gentleman, apparently in the most vigorous health, drive into the yard of the principal inn. Presently, and before Mr. F. had left the neighbourhood of the house, a report was spread that this same individual was dead. Mr. F. returned to the spot, and, under the influence of the same deep interest and sympathy as actuated many other persons, pressed into the house. There he found the traveller (for such he was), not dead, but, to all appearance, dying. The landlady of the house, in great alarm at the idea of a person dying under such awful circumstances without the last offices of religion, urged that a clergyman of the Established Church should be sent for. The traveller raised his hand in token of dissent, and, as soon as he had strength to do so, signified his desire that the Unitarian minister of the town should be summoned. Mr. Fillingham, one of the bystanders, was despatched on this melancholy errand, and speedily returned with the Rev. W. Turner. Mr. F. remained in the room while Mr. Turner performed a religious office with the dying man, who, soon after it was concluded, expired. Witnessing this scene, and being struck with the dig-

nified and impressive manner in which Mr. Turner discharged his duty as a messenger of religious consolation at that awful hour, Mr. Fillingham was led to attend Mr. Turner's chapel, and thus gained his first fixed religious convictions. Adverting, probably, to this circumstance, in a letter to Mr. Turner bearing date July 1828, a copy of which is now before the writer of this notice, and which is in reply to a kind invitation to visit Newcastle, Mr. Fillingham says: "There are none of the scenes of early life that will be more interesting to me than to visit Hanover-Square chapel, and to listen again to that voice which conveyed almost the first rational principles of religion to my mind."

Mr. Fillingham was brought up to the "family trade" of a glass-cutter; and, when but a young man, came from Newcastle to Warrington for the purpose of assisting in the execution of a most elaborate piece of workmanship in glass, intended as a present by the Corporation of Liverpool to the Prince Regent. At Warrington (being now a confirmed Unitarian), he attended the Unitarian chapel, and became acquainted with those zealous and upright men, the Gaskells, under whose auspices he exercised his talents as an extemporary preacher in various parts of the surrounding neighbourhood, and ultimately settled as the minister of Partington chapel, on the banks of the Mersey, Cheshire. Here, his success not corresponding with his wishes, and meeting with opposition from one party of orthodox sentiments who had influence in the society, he remained only three years; and in September 1814, still under the patronage of his Warrington friends, he succeeded the Rev. Theophilus Brown as minister of the Unitarian chapel at Congleton.

But, in the mean time, he had contracted what he himself at a subsequent period of his life called "an early and injudicious marriage," to which many of those privations and deep afflictions which saddened his existence and tried his religious principles to the utmost, may be traced. It is unnecessary, in this connection, to go into details. Respect for the private sorrows of life, and for that profession which Mr. F. by his talents and his virtues adorned, checks the pen which could trace scenes

of poverty and humiliation through which this good man passed, over which charity would weep, and insensibility itself could scarcely fail to heave a compassionating sigh. If the recital were given, it might be summed up in words like these (and let these express, in some faint measure, the severe ordeal through which he passed)—he had twelve children, most of whom, whilst struggling with the evils of poverty to an extent of which the world knew little, he lost in early life. Two of them were cut down in manhood's prime, and the only surviving one has been for seven years the inmate of a lunatic asylum.

Mr. Fillingham was minister of the chapel at Congleton for thirty-nine years. During five years of this period, he supplied at Newcastle-under-Lyme one part of the Sunday, walking the distance (twelve miles) between that town and Congleton, and returning to the latter place for evening service. During a vacancy of the pulpit at Macclesfield for another interval of three years, he also supplied at that place, with great acceptance. About the year 1826, a spirit of infidelity unhappily became infused among a considerable portion of the members of the society at Congleton, with which it required all the powers of Mr. F.'s vigorous mind to cope, and which brought on a state of things so injurious to the condition and prospects of the congregation, that to this time it has scarcely recovered from it. From that time (*audiat, qui aures habet*), Mr. F. never received anything whatever in the way of contribution from his hearers, what small amount was contributed being insufficient for lighting and warming the chapel and keeping it in suitable repair. The whole of the remuneration which he received for his services arose from the chapel-house, part of which he occupied and part of which he let. Here, with not one relative to render him the offices of duty or affection, and with only one person whom he could call a friend to cheer his dying moments, he finally closed his eyes, to use his own words, "in perfect charity towards all mankind, and with full faith and hope of the Divine acceptance."

It must not be omitted to state, that when Mr. F. first removed to Congleton, he held, in connection with the chapel, an ancient school, with a very small endowment, at Eaton, a township about two miles from Congleton. This

school, partly from opposition on the score of his religious opinions, and partly at the instance of W. Smith, Esq., formerly of Warrington, on whose estate it was, he was induced to resign. The estate was subsequently sold to Mr. Antrobus. There is an ancient burial-ground, walled round, contiguous to this school. The school itself is now converted into a "national school" in connection with the Established Church, and a church is about to be erected there. It is probable that originally there was some Presbyterian chapel, to which the burial-ground was an appendage, or, at any rate, that the school-room was used as a place of worship.

When Mr. Fillingham removed to Congleton, he found the religious interest in a very low state there, and the chapel in very indifferent repair, with no means of lighting it up for evening service. On his settlement, these evils were remedied, the galleries were enlarged, the number of the Sunday scholars increased, and the attendance greatly improved. After a changing aspect of things during the long period of his ministry, it is pleasing to be able to say, that for several years past the prospects of the society have been brightening, and that his labours there closed with the satisfactory assurance to his own mind that they had not been altogether in vain, and that the good seed he had sown had produced, and was likely still farther to produce, the fruit of seal and truth and righteousness.

Of Mr. Fillingham's personal qualities, his humility of mind and amiableness of disposition, it would not be easy to speak too highly. His piety was habitual and without ostentation. He was thoroughly sincere in his words and in his dealings. He was always earnest in the defence of truth, though charitable towards those who differed from him in their views of it. In his heart were seated deep the springs of a sensibility, which, while it made him very accessible to pain from wrongs inflicted upon himself, not only prevented him from ever, in word or deed, inflicting wrong upon others, but led him to sympathize warmly with those who in any way were the sufferers from unkindness or injustice. He was in manners unassuming, and always disposed to pay due deference to those who merited it by their position, their worth or their learning; but his bearing was manly and indicative of self-

respect, and few men could feel more scorn for any behaviour that was mean and ungenerous. But the great feature of his character was consistency of word, act and thought, in such subordination to the high dictates of a pure morality based on a sound theology.

His style of preaching was, as became him, plain and simple, leaving after it a cheerful and agreeable impression on the minds of his hearers; and he was more especially happy and impressive in the devotional part of the service.

At his funeral sermon, preached by the Rev. John Wright, of Macclesfield, the respect felt for his character by the inhabitants of the town in which he had resided, of all denominations, was manifested by the crowded attendance at the chapel; and the words which the preacher took for his text on that occasion, have been more applicable to few—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. iv. 7, 8).

Sept. 5, at Filston, Shoreham, Kent, aged 87 years, ANN, wife of the late Mr. Samuel LOVE. For upwards of fifty years she was a valued member of the General Baptist church at Bessels Green, in the prosperity and advancement of which she was deeply interested. She was endeared to all who knew her by the virtues which adorned her life, and the assiduity with which she discharged the duties of wife, mother and friend. Her unostentatious piety and benevolence were marked characteristics through a life prolonged to extreme old age, and will be long had in remembrance. Her children tenderly cherish her memory, and are consoled in their bereavement by the thought, that

There is a world above
Where parting is unknown;
A whole eternity of love,
Formed for the good alone:
And Faith beholds the dying here
Translated to that happier sphere.

Nov. 4, in his 77th year, Mr. JOHN BROOKS, of Ashton-under-Lyne, father of Mr. John Brooks, of the same place, solicitor, and twin brother of the Rev. James Brooks, of Gee Cross. He was

brought up in the religion of the Established Church; but being in early life of a philosophical turn of mind, he began to entertain doubts respecting the truth of the doctrines of that Church, especially in regard to the Trinity and Original Sin; and as he had been taught to believe that these doctrines were founded on the Scriptures, he was almost led to question the truth of the Scriptures themselves, and to reject the evidences of a divine revelation. But as his faith was firm in the existence and moral government of God, and his mind had a strong devotional tendency, this state of uneasy perplexity did not long continue; but, like the Bereans, he searched the Scriptures for himself, and he was surprised and delighted to find that for these doctrines there was no foundation in the word of God; on the contrary, he discovered a beautiful harmony between His revealed word and the best conceptions which reason can form of His natural and moral perfections. About the same time, the mind of his twin brother, who had been a circuit preacher in the New Connexion of Methodists about two years, underwent a similar change; and the intercourse of the subject of this memoir with that brother, especially after he settled at Gee Cross, tended still more to confirm the delightful views he had adopted of the unity and fatherly character of God. He soon became a fellow-worshiper with the Unitarians assembling in the Old chapel at Dukinfield, and was on intimate terms of friendship with the Rev. James Hawkes, minister of that chapel, who strongly urged him to devote himself to the ministry, to which he seems to have been inclined, for he did at that time preach occasionally; but it does not appear that he ever sought to take the pastoral charge of any congregation. He continued a member of the congregation at Dukinfield to the close of his life, with the exception of a few years, when he resided at Gee Cross and conducted a school there.

About twelve years ago, he experienced a heavy affliction in the loss of a most amiable wife, who had contributed greatly to his happiness,—a blow which, falling upon him in the decline of life, was severely felt, and called for the exercise of strong faith in the all-wise providence of God, for which he was indeed remarkable. No one could feel a more complete reliance on the ever-watchful care of God over

all his creatures than he did. This was a theme on which he delighted to dwell, and which in every affliction proved his stay and support. Though firm in his own religious convictions, he had the utmost candour towards all who differed from him, believing that the true spirit of religion consisted in a certain frame of the heart, and not of forms of faith, and that it was found amongst all sects and parties, according to the comprehensive words of Christ—"They shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God."

He had a strong attachment to his native village, Mossley; and whenever he visited that place, if he met with any poor and aged persons whom he had known in early life, he always gave them a trifle, and no one could have witnessed the benevolence and joy that beamed in his countenance on these occasions, without seeing in him an illustration of the words of Christ—"It is more blessed to give than receive." In the latter years of his life, he was placed in a state of moderate independence, and he had much tranquil enjoyment in the society of his son and daughter, who, by their affectionate behaviour to him, supplied, as much as children can do it, the loss he had sustained by the death of their mother. He lived to see them comfortably settled in life, yet had the satisfaction of having them still near him, and of accompanying them still, as in earlier days, to the same house of prayer, which he continued to do till his last illness. Blest as he was with much to endear life to him, it was natural for him to wish, as he did, that, if it had pleased God, his life might have been spared a little longer; but his firm faith in the wisdom and goodness of the Divine decrees, prepared him to meet death with humble resignation. His funeral sermon was preached the Sunday after his interment by the Rev. R. B. Aspland, minister of the chapel at which he had attended, from 1 Cor. xv. 24—29. The text had been chosen by the preacher in consequence of a conversation he had with the deceased during his illness, in which the deceased dwelt on that passage of Scripture, as shewing both the greatness of our Saviour's exaltation and his inferiority to God, since his power was a delegated power from God, which, when he had accomplished his work, he would yield up to Him who gave it.

The sermon was full of consolation and hope, setting forth the glory and importance of the Christian dispensation, and it was listened to with deep attention. J. B.

Nov. 4, at Brighton, MARY, youngest and only surviving daughter of the late Mr. Samuel FRANCIS, in the 32nd year of her age.

Nov. 10, at his residence, West Hill, Stalybridge, in the 65th year of his age, WILLIAM HARRISON, Esq. He was a member of the eminent manufacturing and mercantile firm of Thomas Harrison and Sons. Simple in his habits, and uniformly kind and gentle in his manners, he passed through life respected by his neighbours and beloved by his friends. He was moderate yet firm in his opinions, political and religious. He was interred in the family vault at the Old chapel, Dukinfield, on the 17th of November; and on the following Sunday the funeral sermon was preached by his friend and pastor, Rev. R. B. Aspland, to a very large and sympathizing audience, composed of persons of various churches and of many ranks, from the magistrate and member of Parliament to the working man.

Nov. 16, at his residence, High Street, Leicester, in the 84th year of his age, WILLIAM GARDINER, Esq., the author of *Music and Friends* and various other works. The following discriminating tribute to his memory appeared in the *Leicester Mercury* of Nov. 19, and is attributed to the pen of his friend and pastor, Rev. Charles Berry.

So remarkable a character cannot be suffered to pass without a particular notice. It is unnecessary to record the date of his birth, and the prominent events of his extended life, because they are contained in those volumes which he composed and published in his latter years. Mr. Gardiner was a singular and eccentric individual. I venture to predict that his like will not appear again in this town the next thousand years. There was in him an exuberance of spirits and a vivacity which rendered his company generally acceptable. The writer of these lines has been acquainted with him more than half a century, and bears a willing and truthful testimony to the kindness of his disposition and the excellence of his character. Though possessed of an inexhaustible fund of humour and anec-

dote, his wit was never pointed with malice. In his moments of enthusiastic hilarity, I have never known him intentionally to wound the feelings of the humblest person. There was in him an admirable humanity and tenderness towards the life and feelings of every living creature. For many years—indeed, during his whole life—his company was courted by those much higher in station than himself, who were amused by his originality and informed by his intelligence. And, be it said, as it may be with truth, to his honour, that the attentions which he received from those of all classes, political and religious, never seduced him from the path of independence and integrity. He was regularly to be seen in his corner of the pew in the chapel which he preferred, and to which he was accustomed from his infancy; and he never refrained from giving his vote to that political candidate whom he most approved. This is a fact to be greatly admired in a world like this; and the continued attention which he received from those who widely differed from him in opinion, was alike creditable to them who gave, and to him who received such notice.

There were some prominent points in our friend's composition which may be alluded to. His prevailing taste and talent was musical. He inherited it, and possessed it in an eminent degree. If his natural inclinations had not been thwarted by his early situation and commercial pursuits, he must have been pre-eminent in that science; and, as it was, music was his constant study and delight. The musical student and amateur will always wish to possess the many volumes which he has composed upon that subject, and which have extended his reputation beyond the limits of his native country. The present writer willingly records his obligations to his deceased friend in this particular. His acquaintance with Mr. Gardiner has exceeded fifty years; and when he came to Leicester, his friend soon introduced him to the knowledge and the practice of the classical productions of Haydn, Mozart, and Marcelllo. The young student of any science cannot be too grateful to a judicious guide. It was an infirmity in our friend to be somewhat flattered by the society and the notice of distinguished persons; but, in reply, let it be recollected that he was always kind

and attentive to humble individuals who shewed any indications of talent, and a wish to learn. Many now who are distinguished in the musical world, and some in other branches of science, gratefully acknowledge that they were indebted to Mr. Gardiner for their earliest instructions, and their first stimulus to study and improvement.

Our friend had not the good fortune to enjoy the advantages of sound early education. Candour and justice will ascribe the defects of his character partly to this circumstance. He was often wild in his opinions, and extravagant in his remarks, for want of that information and judgment which early educational discipline would have supplied. But some will maintain that superficial vivacity is better than learned dulness. I think so, and so thought those who so long sought his society. Whatever may have been his early disadvantages, he had a great thirst for knowledge of every kind. He was a member, from his earliest youth, of every society formed in this town for the acquisition of knowledge, and the extent of his information was really surprising. His observations upon the various papers read before the present Philosophical Society were bright and amusing, though eccentric, and the audience were always pleased to see him rise. He was moral and temperate in his habits, and without a spark of malice in his nature. His imperfections, as has been already observed, may be imputed to his early disadvantages. His frugality was the result of misfortune and stern necessity; and let it be considered that frugal honesty is better than careless and extravagant injustice. If any are inclined to allude to his apparent vanity and egotism, let such be reminded of what Mr. Hall once said to me concerning Cicero, when I had spoken of his frequent self-praise:—"Yes, sir, but remember that Cicero had something to be vain of." So had our departed friend Mr. Gardiner. And those may be found, perhaps, to speak disrespectfully of his memory whose society has never been so much in request, and whose loss will never be so justly and universally mourned as his will be. The pen which writes this may have been moved by the hand of friendship, but the head and the heart deliberately affirm the truth of it.

C. B.

Leicester, 16th November, 1853.

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